

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदयति ॥ पूर्णतत्त्वमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā* VI. 30.

VOL. VI]

FEBRUARY, 1939

[No. 2

गोविन्दं गोकुलानन्दं वेणुवादनतत्परम् ।
राधिकारञ्जनं श्यामं वन्दे गोपालनन्दनम् ॥

I salute Śrī Govinda of swarthy complexion the joy of Gokula, the delighter of Śrī Rādhā, the darling of Nanda, engaged in playing on His magic flute.



The Self-forgetful Devotee.

UNTO BLISS

SIVA

God is Truth. Where there is truth, there is no fear. Truth is the goal of human life as well as the means of attaining it; hence Truth alone should be resorted to. Truth in thought, truth in dealings, truth in word and truth in deed,—truth should be embraced by every part of your being.

Never think for a moment that harm will come to you if you make Truth the governing principle of your life. Truth can never lead to harm. Your reason, which is dominated by untruth, tries to delude you into the belief that truth will bring harm to you. Practise truth and your intellect will be purified thereby.

Only that truth is beautiful which is conducive to the well-being of all. And truth, as a matter of fact, is never opposed to one's interests. Truth which involves injury to one's best interests is no truth at all.

He who has installed truth in his mind has God revealed in his mind. He who is truthful in speech, his words are as true as an oracle. He who is truthful in his dealings,

his dealings have the capacity to lead all to truth.

By meditating on Truth, undertaking a vow of Truth, contemplating on Truth, seeking for Truth, experimenting with Truth, speaking Truth, and dwelling repeatedly on the glory of Truth, respect for Truth is generated. And he alone can resort to Truth, who has respect for Truth.

A votary of Truth has no fear even of death; he clings to Truth with leech-like tenacity. Hariśchandra and Yudhiṣṭhira are remembered and extolled for their truthfulness even to this day. It should be borne in mind that he who adores Truth is always protected by Truth.

It is possible a truthful man may be held in contempt in a society of liars, he may be maligned and dubbed a fool; but a votary of truth should not be afraid of such things. This is only an elementary test of his devotion to truth. A truthful man has to undergo fiery ordeals and he alone is a real votary of Truth who is able to uphold Truth even when put to such ordeals.

Be merciful to those who are poor, miserable, afflicted, ailing, helpless, suffering from want or disabled in body. Incessantly go on developing this feeling of compassion. Try to place yourself in their position mentally and imagine how anxiously you would have awaited help from others had you been in their position. Therefore try to avert others' calamities in the same way as you are alert to avert your own calamities.

He who feels true commiseration for the poor and the miserable and tries to save them from trouble easily secures the sympathy and help of others in his own adversity.

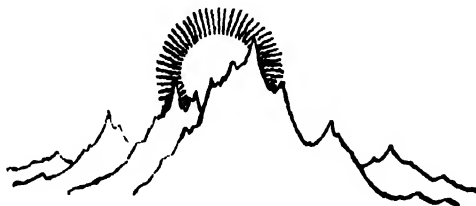
As the feeling of compassion and the spirit of service get firmly rooted and when your will-power is fully wedded to mercy and the spirit of service, Divine Grace will descend on the individual whom you will seek. to oblige and serve and necessary services will be automatically rendered to him through some source or other. Your intention alone will suffice to alleviate his suffering.

Then your will alone will be able to alleviate the suffering of the

whole creation. By dint of your will-power God Himself will avert the calamity of the being in respect of whom you will entertain but for once the idea that his calamity may be averted. When your will alone will thus acquire the efficacy of averting others' calamities, it goes without saying that you will be rid of all suffering yourself.

There are lots of men who serve the poor and the afflicted, but such power is lacking in them. The main reason for this lies in the fact that the majority among them consists of those who are not actuated by the pure motive of alleviating the suffering of the poor and the miserable. They have in their mind a desire for personal gain lurking somewhere behind the motive of alleviating the suffering of the poor and the miserable. If no other desire, the desire for honour and praise is almost invariably present in such cases. That is why the motive of these people is not always pure and that is why their will-power is not fully wedded to compassion and the spirit of service.

(Kalyan).



The Alvar Saints—Their Life and Teachings—IV.

(Continued from the previous volume)

By SATYĀRKA.

MUNIVĀHANA (TIRUPPĀN ALVAR)

Like Kanaka, Chokhāmelā and Nandanar this Munivāhana (Tiruppāna Alvar) was an outcaste. He was picked up from a rice-field and was brought up by an outcaste, who was a musician too. Our saint-child was quite different from other boys. He picked up some knowledge of music and was able to play upon the lute. What did he sing to the accompaniment of the lute? "Hari Nārāyaṇa", "Hari Nārāyaṇa"! Nothing enraptured his heart so much as the name of Nārāyaṇa! He was steeped in *Pūrcarāga* (love preceding the meeting)! He could not live away from the feet of Nārāyaṇa! He wanted to have the Grace of Śrī Ranga*. But alas, an outcaste was not allowed into the temple of the Universal Divine! Did he agitate or take recourse to *satyāgraha* to enter the temple? No. He left once for all the pariah quarters of Nisulapurī where he was born and came away to Sri Rangam, just as Haridas came to Jagannath. He built a small hut on the southern bank of the Kaveri and kept on singing the glory of Nārāyaṇa and meditating upon His Grace. He used to see from a distance the beauty of Ranganātha in procession during festive days. Ah, then who could measure the torrents of emotion that sprang from his heart and flooded his eyes! His flaming passion would pant day and night to see Ranganātha in His sanctum. He was extremely meek, humble, gentle, and devoted to chanting the name of Hari. None approached him and he could approach none—the blessing of being an outcaste!

He would seldom see people. He panted for the sight of Nārāyaṇa alone. He spoke not another word. He would sing in ecstasy. "These eyes that have seen the beautiful Ranga shall not see other things. He has stolen my heart. Ah, His splendour has no limit! The All-Beautiful has fully possessed my heart and mind. I am full of Him!" He would approach the temple but could not enter. At three o'clock in the morning he would go unknown and clean the road before the temple where the Bhaktas walked. One day an orthodox Brahman discovering the pariah coming near the temple road treated him harshly. It is said that Ranganātha's body received all the pain! Was the *Bhakta* offended? No.

He went back to his hut and immersed himself still deeper in hymning the glory of Ranga-Nārāyaṇa! "He is the life throbbing in my heart!" he sang. He forgot the rest of the world and was in the highest ecstatic trance.

Suddenly a holy man entered the hut. He fell at the feet of the *Bhakta*, who could not believe his eyes and could not speak out of ecstasy. "I am Sārangamā Muni, the humble servant of Ranganātha. The Deity ordered me to carry you upon my own shoulders and bring you to His holy Presence with all the temple honours! Pray sit upon my shoulders." "What do I hear?" ejaculated the surprised *Bhakta*. "I.....a pariah.....a low-born.....unfit even to go near you.....a Brahman!.....I, an outcaste... an untouchable.....unfortunate.....unfit even to approach the temple road.....I, to get upon.....your shoulders and go to the Sanctum.....of Ranganātha! Ah

* A name of God Vishnu.

Ranga, Ranga, what is Your Will?
Ranga, Ranga ! ! !"

Sārangamū Muni did not wait for further arguments. Quick, he took the *Bhakta* upon his strong shoulders and left him before Ranganātha! Ah, he was now ablaze with celestial fire; he danced in the frenzy of love! The blind man that regained sight, the barren woman that got a princely child, the miser that got back his lost wealth could not have had one-thousandth of the joy that overwhelmed our Muni-vāhana (he is called so since he was carried on the back of Sārangamū Muni). "O Pure Bliss, I faint with joy before Thy presence! I have lost my thoughts in Thee, O Ranga! O Saviour! Thou hast cut the chains of my ancient *Karma*. Thou hast made me Thine. Thou hast entered into me and possessed my entire being. Ah, I have not done any hard penance for such a limitless blessing! Thy Love has dissolved my birth. Om Ranga, Om Nārāyaṇa."

He stood choked with emotion and bliss-consciousness. His body shone like a burning gem. A mysterious foot rests upon his head. A splendid light is seen. A beatific vision! Muni-vāhana has disappeared into that Flame of the Divine splendour. Hail, Love, hail Devotion, hail Surrender, hail Divine Grace! Nārāyaṇa! Muni-vāhana is regarded as the incarnation of Śrīvatsa.

SAROYOGĪ (POYGAI ALVAR),
BHUDATTALVAR AND PEY ALVAR

Where hearts meet in love of Him, the Supreme Nārāyaṇa manifests. Here we speak of the three most ancient Alvars, the three eternal stars of Knowledge and Love—*Jñāna-Bhakti*. Their 300 hymns are the essence of *R̥gveda*. Saroyogī (Poygai Alvar), the first of them, was born in Kanchipuram, which was the seat of art and learning in those days. He is said to be the incarnation (*amśa*) of Pāñchajanya. The second, Bhudattalvar, was born in

Mahabalipur, and is regarded as the incarnation of the Mace (*Gadā*). The third, Peyalvar, was born in Mylapore, Madras, and is regarded as the incarnation of Nandaka (Sword of Viṣṇu). They deserve to be regarded like that, for they were the first three invulnerable instruments that established the glory of the Divine upon earth and cleared the path for the coming Alvars. They were immaculate, born saints and sages of supreme knowledge. They lived in Him, for Him, singing His glory, spreading the joy of Devotion. They were erudites of high merits; they might have won royal honours had they but such an ambition. They had no attachment to material wealth, to fame and name, to worldly honours; they took refuge at the feet of the Divine and thought of none else, nothing else. They had no attachment for any place. They wandered throughout the land visiting important shrines, worshipping the pious devotees and glorifying the Divine.

Once the three saints happened to visit a holy place called Tirukkōilur. They did not know each other then. After worshipping the Divine in the local temple, late in the dark night, Saroyogī lodged in the narrow open verandah of a *Bhakta*. He was meditating upon God as he lay down, when a voice enquired "Who lives here? Is there place for me to rest?" How can a devotee refuse the request of another devotee? "Yes there is," said Saroyogī, "one can lie down and two can sit down!" "All right, let us sit down!" The two were sitting down and talking of God, when a third voice enquired, "Is there place for me here?" "Yes," said Saroyogī, "but only one can lie down, two can sit down and three can stand here." All right. The three were standing in the verandah sending their thoughts towards Nārāyaṇa, when they felt a great pressure as if somebody else was amidst them. "What is it? Some

one presses us ! Lo, who is that ?" They felt the current of the Divine energism ! They saw with the inner eye ! Lo, what a splendid sight it was ! The pitch dark night was driven away ! The three Alvars (for they were the three Alvars that we have already referred to) saw Nārāyaṇa. They fell into ecstasy ! The Lord was before them now. He could give them at once any boon. But what did they ask ? They poured themselves into surrender at His feet and prayed for the joy of singing His glory ! " My sincere lovers, I am always there in your hearts ! Open the hearts of humanity to the glory of My love and come to My Vaikuṇṭha after fulfilling your mission in the world." Thus spoke His impersonal voice. Each Alvar consecrated a hundred verses to the glory of Nārāyaṇa then and there. Let us have a few sparks of that Lamp of wisdom :—

LAMP OF WISDOM

With Love as the bowl, aspiration as oil, His blissful thought as the wick, I light the lamp of Wisdom to adore Viṣṇu ! A lamp is lit there for the Lord of the shining *Chakra*. Earth is its bowl, the rolling ocean is the oil, and the sun its effulgent flame ! Aye, I saw today my sea-coloured Lord ! I saw His charming beauty, His golden form effulgent like the burning sun ; I saw His conch and discus !

He is ; He is there in the heart of those that are in communion ! Beyond all words, He is there like an emerald hill ! He who measured the three worlds is there in the heart of the devotees that think of Him constantly. Himself is His equal ; every form is His form ; He is the vast sky, the ether, the stars and planets, the eight directions, the wind, the fire, the earth, the heaven, the Vedas and the meaning of the Vedas. He stands, He sits, He

lies down, He walks there in my heart. Like a torrent pour yourself at His feet ! That is the fruit of this birth ! He is the One and the Many. The essence of all study is contained in one word—*Mādhava* ! Poor human beings, repeat His name ! You cannot reach the heaven of bliss through wealth ! His grace alone can save you ! He is the path ; He is the gate ; He is Knowledge ! Know His Reality ; gather in the errant mind and the senses ; adore Him alone with a concentrated aspiration. He assumes the form upon which His lovers concentrate ; His name is that by which His lovers extol Him ! Just as a tendril seeks the pole for support, my mind runs in search of Viṣṇu ! I extol Him as Love and by my fortune I have become His Devotee ! His joy is infinitely sweeter than the transient sex pleasure. I shall not covet another's property. I shall not associate with the vulgar. I would sing His glory in the company of great souls ! Then no result of action shall bind me. Afraid of the obstinate karmas, I took refuge in Him ; His worshippers shall not be bound by the karmas. Controlling the five mad elephants (the senses) be always conscious of Him ; then He shall be secure. My tongue shall glorify Him alone ; my hands shall salute Him alone, the Master of the universe ! My eyes shall see Him alone everywhere and my ears shall listen to His glory alone. My mind shall think of Him and my heart shall feel Him alone. The mind shall be purified ; the results of actions shall not bind ; all prosperity shall flow towards the devotee. The devotees of His feet shall achieve things even rare for the immortals. They shall enjoy heavenly bliss and rule the earth. All adore that unique One alone saying " this is my God ; this is my God ! " according to their conception. O dark ocean, what *tapasyā* hast thou done that thou art ever in contact with the body of Viṣṇu ? He is the universal

Lord of worship. That which is worth learning, that which the learned sages aspire for, that which is worth knowing is all Nārāyaṇa! He pervades the heaven, the earth and everything. With every word speak of the Supreme One as long as your body endures! By garlands, by canticles, mantras, religious practices (*sādhana*), by concentration, adore Him. I care not for the pleasure of this world or that, I would sing Thy glory, I would crown my head with Thy lotus feet. My aspiration flows only towards Thy feet—OM NAMO NĀRĀYAṆĀYA!

BHAKTISĀRA (TIRUMALISAI ALVAR)

Birth is not the test of man. Man is known by his love. The God-lover is great. He who runs after sex and gold and earth soon feels his vanity. There is a holy place called Tirumalisai (Mahisārapuram). Many Mahārṣis did penance there. One of them was a great *Viṣṇu-Bhakta* called Bhārgava. His wife (Tapassaki) was Kanakāvatī. A divine child was born to them. That was our Bhaktisāra. Since he was born at Tirumalisai he was known as the Alvar of that place (Tirumalisai Alvar). The parents left the child near a bush of canes. He was fed with the milk of divinity. A hunter called Tiruvālan with his wife, Pankajavallī, came there to cut the canes. They found the child and thought that God Himself had given them that sweet treasure. They had no other child and hence brought up Bhaktisāra as their own. The child would not drink milk from any human breast. An old man, struck with the divinity of the baby, gladly supplied fresh cow-milk for its feeding. This old man and his wife used to drink what was left in the cup after feeding the child. By virtue of this *prasāda* a wonderful child was born to them and it was named Kanikannan. This Kanikannan became the most fervent devotee of Bhaktisāra.

Bhaktisāra was an intuitional genius. He mastered all the spiritual scriptures. He practised Vedantism, Saivism, Buddhism, Jainism. He was called Śivavākya when he was a Saivaite and has sung many songs on Śiva. But no path led him to perfect peace. At last through the path of surrender to Nārāyaṇa he got perfect bliss!

"O Limitless One, Lord of the seven worlds, O Thou that holdest the conch, the discus, the bow and the sword in Thy hands to save *Dharma* and destroy *Adharma*, O Lord of Lakṣmī, cut my mortal bonds, and open the way to Thy feet! Curbing the five senses, controlling all desires, I have turned all my passions towards Thee! Lord of *Māyā*, save me from the misery of birth and from death save me! Thee alone I know, Thee alone I adore, Thy feet alone I worship! I have identified my will with Thine! My thoughts are steeped in Thy lotus feet! Thou art the life breathing in this flesh! Thou art He who keeps awake in me even while I sleep! Thou art the ether, the earth, the wind, the vast expanse! Further, Thou art I! Thou art my Lord, O Rāma! Forgive all my faults, O my Father, my Mother, my Lord, my Master, my Saviour! Who can mouth Thy glory, O Nārāyaṇa! Thou art the Word! Thou art the meaning! Words become dumb before Thee. O Light beyond the reach of thought and words, the world lives and moves in Thee; everything merges into Thee. Thou createst, removest, containest and renovatest! Omnipresent Viṣṇu, who can fix a place for You in the world? In Thee all is born; in Thee all move and into Thee enter! O splendour beyond heavens, Thou art all that has to be seen and known! What imperfect mortal can judge Thee? Like whiteness in the milk Thou art everywhere. But Thou art beyond all the phenomenal world,

unattached, ever free as Thou art! In my heart Thou standest, sittest, liest just as Thou doest in different holy places." Thus Bhaktisāra surrendered, worshipped, meditated and prayed and did long penance. What was the result? Nārāyaṇa entered into him. He was steeped in the Nārāyaṇa-consciousness.

He is said to have fixed himself in *Dhyānayoga* for many years on the bank of the Gajendra lake, at Tirumalisai. He was full of *Vairāgya* (Dispassion). His mind sank into the heart and His heart was fixed in the Divine. With the lamp of wisdom, with heart-melting love and tenderness he sought Nārāyaṇa alone. Nārāyaṇa possessed him. "O Substance of the Vedas, benevolent Lord, thou hast healed all my maladies, gone is my birth! Thou hast possessed me and given me the home of bliss. Thy grace is mine. Let it come today or tomorrow. Behold I am none but Thine, O Nārāyaṇa; I have no *raison d'être* without Thee! In me Thou art!" Such was his self-identification with the universal Divine.

While he was thus doing hard *tapasyū*, a deity came before him and asked him to demand any boon. "Can you give me salvation?" "No." "Can you postpone the death of a dying mortal?" "No." Poor deity, what can you? At that time he was stitching a torn cloth and humorously said, "Well, make this thread follow the needle, by your powers; let me see!" The deity got offended, but could not do any harm to the *Bhakta* of Viṣṇu and went away defied. During the process of *yoga* minor deities will come and tempt the *sādhaka* with boons and siddhis. The *sādhaka* must care a dust for them and must be well fixed in the *Paramātmā* in the heart. So was our Bhaktisāra. A king came one day attracted by his effulgence, bowed before him and prayed, "O Sage, remove your rags and wear this ornamental

dress!" The sage refused. Then the king pressed him to accept a precious chain of gold and diamonds. "Yours is nothing before this Tulasi garland," said the *Bhakta*. "You are the perfect among the perfect ones (*Mahāparipūrṇa*)," said the king and took leave. Another *siddha*, a great alchemist, offered him a rare magic pill (*Gutikā*) by which one can go wherever he pleases. Bhaktisāra refused it saying "It is not equal to the dust upon the body of a devotee!"

Now Bhaktisāra was immersed in *yoga* in a cave. His effulgent aura attracted the three Alvars—Saroyogi, Bhūdattalvar and Peyalvar—of whom we have spoken already. Who can measure the joy that wells up in the heart of a *Bhakta* when he meets the true *Bhaktas*! They embraced each other. Bhaktisāra received them enthusiastically. While the three Alvars continued their pilgrimage, they took with them Bhaktisāra. All the four stayed together doing *yoga* on the bank of the Kairava lake near Mylapore. Then the three Alvars continued their pilgrimage and Bhaktisāra after staying for some time in Tirumalisai went to Kanchi, near which, was a famous Viṣṇu-temple, where he continued his *yoga*. Now his disciple Kanikannan, to whom we have already referred, came and served his master faithfully. An aged lady was also serving him faithfully. Pleased with her zeal and faith the Alvar asked her to get from him any boon she pleased. "Make me young again, O Saint!" she said. By his great yogic force the Alvar transformed her into a damsel shining with all the beauty and tenderness of youth.

Then Kanchi was ruled by a great Pallava king; this king happened to fall in love with the above damsel and married her. "My dear, I am getting older and older and you are getting brighter and brighter, more and

more beautiful. What is the secret of your youth?" asked the king one day. The queen replied, "The secret lies with Bhaktisāra, a peerless sage who is doing *yoga* there near the tank of the Viṣṇu-temple. He has a disciple called Kanikannan. He comes here daily with the begging-bowl. You can approach the saint through him and get any boon that you want." The king called Kanikannan and requested him to bring his master to his palace so that he might do him honours. "O king," replied Kanikannan, "my divine Master will not come here; he is fixed in *yoga* there. He has no desire for any royal favour and all he knows is the Supreme King Nārāyaṇa!" The proud monarch compelled Kanikannan to compose a verse on him. "Sir, I do not sing on any mortal; I shall sing the glory of Nārāyaṇa and His true devotees alone," replied Kanikannan. "Dare you dishonour me like that! Refuse to sing... my, my...glory!" ranted the offended monarch. "Then...leave my kingdom!" "Yes!" said Kanikannan and reported to the Master what had happened. "If you are to leave this place", said the Alvar, "what have I to do here! I shall also follow you." Both of them started to take leave of the Divine in the temple. "O Gem-coloured Viṣṇu, my Lord, my lover, Kanikannan leaves this place. I who boldly sing Thy glory, I too go with him. Fold your bed of snake and follow us," sang Bhaktisāra. As soon as the two saints went away the kingdom lost all prosperity. The temple lost all *chaitanya*. Heaven failed to shower. Darkness filled the hearts. The impudent king felt his folly, sought again the feet of Bhaktisāra, shed tears of repentance and called them back to Kanchi. On coming back Bhaktisāra prayed to Nārāyaṇa, "O Lord, take your bed again in this temple; Kanikannan has returned; I have also returned." The temple got back the Divine presence. Kanchi prospered again. Such is the power of a saint.

Thence he set out for Kumbakonam, a holy place where flourished a grand temple of Viṣṇu. On the way he stayed in the verandah of a Brahman's house in a village. The Brahmins chanting the Vedas suddenly stopped as soon as they saw Bhaktisāra whom they mistook for a man of the low caste. The punishment for having dishonoured a *Bhakta* was that they forgot where they left the chant and could not proceed further. Bhaktisāra splitting and throwing before them a black paddy seed reminded them where they left the chant—*Kṛṣṇānām vr̥thiṇām nakhanirbhinnānām*! "O excuse our folly, sire, you are not an ordinary man. You are a great saint!" said the discomfited Brahmins and fell at the feet of Bhaktisāra. A *Yāga* (Sacrifice) was then going on in the same village. The *Dikṣita* (one who presides over a sacrifice) hearing the holiness of the Alvar reverentially greeted him and requested him to preside over the *Yāga*. But the other Brahmins ignorant of the merit of the Alvar began to despise him and revile him. The *Dikṣita*, who was the master of the sacrifice, felt very sorry for the behaviour of the rest and appealed to Bhaktisāra to teach them a lesson. Bhaktisāra was deep, deep in meditation. "O Lord that holdest *Chakra* in the hand (*Chakrapāṇi*), remove this mortal coil and anon make me a god. Thou art in my heart, O Nārāyaṇa. Manifest in my material being also so that these priests shall shut their mouth." They saw a sudden transformation in the Alvar. He who was in the heart manifested in the material body. Lo, the Brahmins saw Nārāyaṇa before them. They fell at his feet, adored him and offered him the *Haviṣ*!

Thence the Alvar went to Kumbakonam and remained there for life in *yoga* with the Divine, singing His glory. He was so impersonal, so humble that he would not publish even his hymns. He could not allow the least trace of

ahankāra (egoism). One day he threw all the volumes of hymns into the Kaveri. Two great books were secured from being carried away by the flood. They say that they resisted the current and floated back ashore. We have them in book form.

This is the essence of this Alvar's teaching:—

The Divine is the unique one; salvation comes by His Grace. There is no other refuge to mortals except the Divine who is everywhere and who resides in the heart of all beings. Those who have His Grace shall be invincible. Nothing can equal Him. His love is the most valuable treasure for man. He is Bliss; the heart should ceaselessly love Him and be conscious of Him alone in everything. He is the meaning of the Vedas. He, the Nārāyaṇa, is the only one that deserves to be extolled and adored. He is the origin, Knowledge, the Knower, the Known! Nārāyaṇa is all, all in all!"

This Alvar like the Vedic Ṛṣis realized the divine in *Śāntabhāva*.

TIRUMANGAI ALVAR (NĪLA)

From the known to the unknown, from the concrete to the abstract, is the method of teaching. A wild deer is caught by means of a trained deer. Even so the World-Teacher, the Supreme Nārāyaṇa, the Eternal One, reclaims His devotees. Love is His only concern, not birth or learning. Unchanging Devotion—*Ananya Bhakti*—is the measure of a lover. So was Nīla (Tirumangai Alvar), a dauntless hero, an invulnerable warrior. He was born a Saivaite, in a village in the Choladeśa. His father was a Kallar hero, a wonderful warrior. He gave his son a sound education and a good training in the art of warfare. Nīla was the foremost archer, the quickest rider, the most skilful general and the bravest fighter. The Chola king admired this heroic youth and raised

him to the commandership of his army. When Nīla led an army, victory was sure. The king gave him some land also. Though the call for the Divine path was in him, it was drowned by the éclat of his royal life.* How to set ablaze the spark of divinity?

There was a pious virgin by name Kumudavallī at Tiruvali, a holy place. She was the foster-daughter of a fervent *Bhāgavata* who cherished her dearly just as Viṣṇuchitta did Andal. She was a great devotee of Lord Nārāyaṇa manifest in the temple of Tiruvali. She was a peerless queen of beauty. Princes vied with one another for her hand. But none would she marry. Our Nīla heard of her beauty. At once his youthful passion took fire and a psychic love was born. He went to the *Bhāgavata* and straight demanded the hand of Kumudavallī. The father asked the consent of Kumudavallī. The holy maiden saw the man before her—a strapping youth, iron muscles, fair mien, a latent divinity sparkling on his smiling face!

The youth won her heart just as the maiden won his heart. "But," said she, "I can consent to give my hand only to a pure *Bhakta* of Viṣṇu!" "Very well!" said Nīla. He at once went to an *āchārya*, converted himself into a Vaishnavait and returned with *dwādaśa nāmam* (twelve caste-marks). "Now?" "This outward conversion is nothing," said Kumudavallī again, "you must daily feed 1008 Bhaktas for one year and get their *prasāda* to me every day!" "Agreed!" The condition was fulfilled and the marriage was celebrated pompously.

A great transformation took place in Nīla by this act of feeding the devotees. His thoughts flew to the Eternal Refuge of all the worlds. The veil of illusion fell from his eyes. He followed the footsteps of his holy wife to the Feet of Nārāyaṇa. He

thought that all his wealth and power were not worth the dust of the feet of Haribhaktas. He served them, obliged them and fed them in thousands daily. He spent all his property in this venture.* One day he had not a pie; but he could not stop the feeding. He would rather die of starvation than stop this *Kainkaryā* (holy service). "Nārāyaṇa is there to protect me," he said and spent all the money that he had to pay as tribute to the Chola king. Months passed; Nila's tribute was not forthcoming. The officers of the court concocted all sorts of tales against the *Bhakta*. The king issued an arrest warrant. The king's officers went with a strong army to subdue Nila. The brave Nila with his Kallar warriors gave battle and shattered the royal forces. The king himself came with a mighty force. The undaunted Nila fought still relentlessly saying "It is for the *Bhaktas* that I spent the money. That is what money is meant for!" The king admired the hero and called him for terms. "I shall forget your bravado, your impudence in having fought with my forces being my own commander," said he, "but I insist upon my tribute and until you pay that you shall be my prisoner."

Nila was imprisoned. "O God, I shall not touch food here! How can I eat without feeding Thy devotees! Their *prasāda* has been my food. I shall starve and let Thy Will be done!" Thus resolved, he was meditating upon the Divine. Would Nārāyaṇa forsake His devotee? Did He not serve Ramdas of Golkonda and Narsi Mehta? Would He bear to see His devotee starve? Impossible. He appeared in the dream of the devotee and said, "My lover, fear not; there is ample wealth buried in that particular place on the bed of the Vegavati river in Kanchipuram! Possess it for yourself!" Nila informed the king that he would pay his tribute

in Kanchi. He was taken there under a strong police guard. The treasure was there; the king's tribute was paid with interest. The *Bhakta* had the grace of Varadarāja in Kanchi. The Chola king was struck with awe. "Nila is not an ordinary commander. He is a *Bhāgavata*, a true devotee 'upon whom' is the grace and protection of God!" said he. The king fell at the feet of the devotee, begged his forgiveness, returned the tribute along with a sumptuous contribution for his holy service.

Nila now fed the *Bhaktas* with tenfold enthusiasm. The number increased by thousands. All his resources were spent and again he was penniless. Kumudavalli insists upon feeding the *Bhaktas*. Nila could not take anything but their *prasāda*. But where is the means? There is. "I have strength, vigour; I am a fighter. Why should the rich possess idle wealth while a thousand want behind? I shall plunder the insolent rich and scatter their ill-earned gold among the poor!" said he and started with a big gang!

Was Nila, then, the first communist long before the world saw a Lenin? Lenin was a human communist. Nila was God's communist. That is the difference. He did not take a pie from the plundered wealth, but straight distributed all among the *Bhaktas*, whom he fed with a greater devotion. The Divine comes to reclaim His messenger and divert his mind upon his chosen mission! He comes!

THE MANTRA

Our highway robber, Nila, expects today a rich plunder. He lies in ambush, upon a big peepul tree. Indeed it is a millionaire that comes there with his beautiful wife heavily adorned with gold and gems. "Ho, ho!" cried the robber chief. His gang surrounded the rich man and his wife. "Deliver,

in the name of God, all your money and ornaments!" cried Nila. "At once deliver, or your life shall be in danger!" cried the thieves! "Hear me a little, O robber! I live in yon Tīruvali! I am a Brahman. I conduct my dear wife from her mother's home to my place. Is it proper on your part to waylay us thus? Do you not think of the sin of robbery?" "Ho, ho, ho, stop your sermon there! Quick, deliver all your property! A simple cloth is enough for you! At once! deliver!" "Then, O robber, take all my ornaments!" said the rich Brahman. Nila plundered all their jewels. He allowed the lady to have her *mangalyam** and her saree. There was the signet-ring in the finger of the Brahman. "Deliver that too; you do not want a golden ring," said Nila. "Robber, it is hard to take it from the finger!" said the Brahman. "All right, I shall take it!" said the robber chief, applied his mouth and removed the ring. Now there was a bundle of gold and diamonds before him. He tried to carry away the bundle instantly. "Lift!" he commanded. Who could lift it? None! Nila tried all his muscular force! The gang of stalwart robbers added their strength. The bundle could not be moved. "O Brahman, this is strange! I see your trick! You have made it heavy like a mountain by the force of some *mantra*! At once tell me what it is!" cried the desperate Nila. "Yes, I have put in it the force of a *mantra*!" ejaculated the Brahman. "Then tell me what that *mantra* is or I shall not leave you!" "Come, my dear robber! Lend me your ear and heart! Hear the *Mantra* of mantras!" He took the robber aside and whispered into his ears—"OM NAMO NĀRĀYAṆĀYA". The spark caught fire! Nila felt a new bliss flooding his being! He

danced saying, "Ah, what a blessed *mantra*! How blessed I am! Om Namō Nārāyaṇāya!"

But where is the Brahman? Where is his wife? And what became of the bundle of ornaments? O Thief of thieves (तस्काणामपि)!! There was none! Surprise! He looked aloft! Ah, what a splendid sight! There were Nārāyaṇa and Lakṣmī flying on Garuḍa! He knew the truth now! "O what a sinner, an idiot, an impudent rogue I am! It is Nārāyaṇa that has come in the guise of a Brahman to save me! I have touched Him and His Śakti with my sinful hands! I have threatened Him, beaten Him. I took the ring from His finger with my nasty mouth! How bad I am! How good, how gracious is my Lord! O Lord, surrender, surrender! Excuse me! My eyes have been opened! I am a thief, robber, gambler, a fellow that runs after women! Yet my Gracious Lord has saved me! I have gravely offended him, polluted Him, vilified Him! And He has gently treated me, sweetly spoken to me, and miraculously saved me! I repent, I repent my folly, O Nārāyaṇa!" He was thus chiding himself and extolling the Lord, when a voice came from above: "My dear *Bhakta*, fear not! You have not offended me! Nothing pleases me like the touch of a true devotee! It was I that came to open your eyes today and to reveal your Devotion to all. I came to reveal the mission of your life. Go hence to Sri Rāngam. Complete the construction of the temple! Worship Me there with garlands of your songs! Hold the banner of My love and faith for a long time and ascend to My Vaikuṇṭha!" So was it done!

We see the Alvar a completely transformed man, melting into prayers before the presence of Rāṅganātha! "I had a miserable birth! My life withered up by dire mental grievances!

* An ornament worn by ladies whose husband is alive.

I associated with youthful damsels and ran after sexual pleasures alone ! Ah, through the grace of the great Redeemer, I have become conscious of the Truth and found out by His grace a name that saved me—NĀRĀYAṆA !

O how many days I have wasted hanging to the breasts of damsels and fondling them crying "O life, O nectar !" I aspired for salvation but adored the fair ones ! I delighted in their embrace ! My mind was always wandering after the senses ! I was a thief, a sinner ! By a miracle, I got His Grace ! A name I have found out, a panacea,—NĀRĀYAṆA ! That name has saved me ! O my heart and body melt into tears of love ! I shall cry day and night 'Nārāyaṇa', 'Nārāyaṇā'. My Lord, my Saviour, my All, my King, my Life has given me a *mantra*—Nārāyaṇa ! I am not learned ; I have no control over my senses ; I did harm to beings ! O my Lord has revealed me a name by which all my sins have gone—Nārāyaṇa ! O ye that are learned, come and sing 'Nārāyaṇa' ! It shall raise your pedigree ; it shall give you wealth, prosperity ; it shall raze to the ground the woes of the devotees ! It shall give you immortal heaven ! It shall bring you the supreme grace and the highest beatitude ! It shall tend you more dearly than a mother ! It shall give you all strength ! Such a name I have found out—'Nārāyaṇa' ! While you are awake, even while you are asleep, when difficulties come, hail, O lovers, the one name which is the antidote against all the bonds of *Karma*, against all miseries—NĀRĀYAṆA, NĀRĀYAṆA !

O my lord, I am now ashamed of my sensual life ! I am ashamed of the days when I was drowned in sex pleasures forgetful of my mission, my *Dharma* ! I took shelter at Thy feet ! A sinner, a cheat, I have been reclaimed to Thy feet by Thy grace ! Accept me,

O Lord, as an eternal servant of Thy feet ! Surrender ! O how gladly I shall be Thy slave, O Nārāyaṇa ! O God that curbed the pride of Kāliya, Thou art my only refuge ! Surrender ! O Lord of Lakṣmī, King of gods, O Beautiful, O Viṣṇu, I know today that redemption is at Thy feet alone ! Surrender !"

This Alvar has sung thousands of hymns on Viṣṇu ; all of them are sparks of the ecstasy of love and divine consciousness ! His hymns are justly called by the name "The Grand Apocalypse" (*Mahāvākya*). Most of his hymns were sung in Sri Rangam, Tirupati, Kumbakonam, Triplicane, and other important South Indian Kṣetras. His songs are very deep, sweet, learned and sublime. They were the streams of love that swelled in his heart.

He was a monument of *Dāsyabhāva*. He spent every breath of his life in song, worship and actual service of Nārāyaṇa. He is said to be the Śārngamēśa (an incarnation of the bow of Lord Viṣṇu). He is the contemporary of the great Śaivāchārya Śrī Jñāna Sambandha and is said to have surprised him by his mellifluous hymns ! Besides the eternal flowers of love and knowledge with which he adored the feet of Viṣṇu, he has done a very substantial service to the temple of Sri Rangam which stands to his memory even today. The high walls and towers of Sri Rangam are monuments of his tireless labour of love. They have been raised at an enormous cost. It is said that he stole away a big gold image of Buddha from the *stūpa* of Nagapatam to defray the vast expenses. The Buddhists at last traced out the thief and complained to the Chola king. "Why should they require a gold image ? Is not a brass or a stone image enough for their God ? I have done the right thing in having skilfully brought it, melted and used it to build the temple wall of the

real God, Viṣṇu. They must be glad so far!" said the Alvar in defence. "O he has menaced our religion!" cried the Buddhists, "now let us hold a debate; if we fail to prove our side, we shall forget the gold image and leave him free." A hot discussion ensued. The Alvar maintained the truth of the Viṣiṣṭādwaita and bore the palm. The king did him several honours and sent him to Śrī Rāṅgam with trumpets of victory. He invoked the grace of Rāṅgānātha to invite the great yogi and *siddha* Nammalvar to Śrī Rāṅgam. Saint Nammalvar came from Alvar Tirunagari. Our Tirumāṅgai Alvar gave him a very grand reception, and listened with great devotion to his soul-thrilling hymns.

After this Tirumāṅgai Alvar went on pilgrimage. He travelled the country from mount to the cape and attained final beatitude in Tirukkurungudi near Vanamamalai.

To live for the Divine in utter self-surrender, purifying the heart and the mind by constantly uttering His name, is the message of this Alvar. "You need not do hard penance living

on fruits and water or taking only air. You need not stand amidst the five fires and do long *tapasyā*. Keep Nārāyaṇa always in your heart. Remember always the Divine. I cease to live when I forget Him. By the sword of His grace I have cut off all my bonds! Now I aspire for nothing but His feet. All other desires have vanished. My heart adores those that adore Him. Think of Him that resides in my heart, O lovers! He is never away from the heart of the devotee. O my good heart, come let us sing His glory, let us dance in ecstasy, let us hail His thousand names, let us wear the Tulasi garland worn by Him, and embrace Him if it is His Will! My dear daughter Mind mutters nothing but His name, she thinks and thinks and melts thinking of His form alone. Sleep has taken leave of her. She never forgets to say "Mādhava", "Nārāyaṇa!" with every breath. O cuckoo, coo His name! Parrots speak His name! O cock, it is dawn; crow aloud His name! O devotees, sing His glory! OM NAMO NĀRĀYAṆĀYA '

(To be continued)



1. Divine Love, when possessed, has to be concealed as a miser conceals his wealth.
2. When you find the spring of Divine Love (within your heart) dry, know it definitely that through pride of self, you have insulted, discredited or shown contempt to somebody. God is a humbler of pride, He humbles the pride both of devotees and disbelievers.
3. So long as there is the least trace of attachment to objects of the world, Divine Love cannot be realized.
4. The Divine Name alone has the power to eradicate all sins, all disbelief.
5. He who has controlled the palate and sexual urge, who has overcome all attraction for sense-enjoyment and is constantly engaged internally in the performance of *Japa* of the Divine Name, cannot be held back even by the greatest of obstruction.

—Prabhupāda Vijay Krishna Goswami.

The Philosophy of Love—XI.

[*A running Commentary on the Bhakti-Sūtras (Aphorisms on Bhakti)*
of Devarṣi Nārada, the greatest apostle of Bhakti]

(Continued from the previous volume)

BY HANUMANPRASAD PODDAR.

The Glory of Devotees on the path of Love.

त्रिरूपभङ्गपूर्वकं नित्यदासनित्यकान्ताभज-
नात्मकं वा प्रेमैव कार्यम्, प्रेमैव कार्यम् ॥६६॥

66. Dissolving the triple consciousness (viz., worshipper, the object of worship and the act of worship) love alone should be cultivated,—love alone in the form of incessant service of the Lord, or incessant wifely devotion to the Lord.

Dissolving the triple consciousness in the shape of the worshipper, the object of worship and the act of worship or the lover, the beloved and the act of loving, love alone should be offered to the Lord in the form of incessant service or incessant wifely devotion. Both in the attitude of a worshipper or servitor (*Dāsyabhāva*) and in wifely devotion (*Kāntābhāva*) complete unity is attained with the Lord in due course. To offer one's all, including body, mind and speech, to the Lord in an absolutely disinterested spirit and to cognize none in this world except the Lord,—such is the ideal of a servitor of the Lord. And to look upon the husband as one's all—body, mind, wealth, goal, intellect, support, life, vitality, religion, salvation, nay, God Himself,—to recognize no male person

in this world except one's wedded lord, and to regard the husband's property as one's own property, the husband's body as one's own body, the husband's mind as one's own mind, the husband's service as one's own service, the husband's authority as one's own authority, the husband's honour as one's own honour, the husband's dishonour as one's own dishonour and the husband's life as one's own life, and in this way to depend solely on one's husband and dedicate one's life to him and to keep oneself constantly and exclusively engaged in his service in a perfectly disinterested spirit,—such is the ideal of wifely devotion. In essence, both these attitudes or types of Devotion are one. There is equality in both. There is identity in both. Even in Devotion through service, a servitor forgets his all and accepts the name and family of the lord as his own. Whereas wifely devotion is attained only when one identifies oneself with the name and family of one's husband. The following are the sentiments of Goswami Tulasidas in regard to *Dāsyabhāva*, Devotion through service:—

"I belong to no particular caste or community, nor have I anything

to do with another's caste or
community ;
No one is of any use to me, nor
am I of any use to anyone.
My welfare in this world as well
as in the next lies in the hands of
the Lord of Raghus ;
The Name is the only mainstay of
Tulasi.

People are utterly ignorant, they
know not the truth—
The slave is known by the name
of the master.
Whether I am a saint or a sinner,
good or bad, I need not worry
about ;
Do I beg at any one's door ?
Whoever I am, I am Śrī Rāma's.*†

Thus the slave identifies himself
with the name and family of his
master. Singing the glory of *Dāsyabhāva* Śrī Rādhā addresses Uddhava
thus:—

"Devotion to Śrī Kṛṣṇa and service
of Śrī Kṛṣṇa is the highest of all
boons. Supreme devotion to Śrī
Hari is even superior to the five†

* मेरे जातिपाति न चहो काहूकी जातिपाति,
मेरे कोऊ कामको न ही काहूके कामको ।
लोक परलोक रघुनाथहीके हाथ सब,
भारा है भरोसो तुलसीके एक नामको ॥
अति ही अयाने उपखाने नहीं बूझ लोग,
साहसीको गीत गीत होत है गुलामको ।
साधु कै असाधु, कै भलो कै पोख, सोच कहा,
का काहूके द्वार परी जो ही सो हो रामको ॥

† The five types of *Mukti* are: (1) *Salokya* (residence in the abode of Sri Hari), (2) *Samipya* (living in close proximity to the Lord), (3) *Sarsti* (enjoying the same powers as the Lord), (4) *Sarupya* (having a similar form to that of Sri Hari) and *Sayujya* (absolute identity with the Lord).

types of *Mukti* (Liberation). Service of Śrī Hari is more difficult to obtain than the position of Brahmā (Creator), residence in heaven, the position of Indra (the Lord of Paradise), immortality, a drink of nectar and even perfection (the highest bliss or salvation).*†

In wifely devotion, of course, there is perfect self-identification with the Lord. Dadu, the great medieval saint of Rajputana, says:—

"Love of my beloved Lord is seated
in the heart ;
Every hair on my body is, there-
fore, resounding with the sound of
"Dear Lord !" "Dear Lord !"
I would fain address a letter to
my Beloved, if He were abroad ;
What message shall I send to Him
who dwells in my body, mind and
eyes ?†

The wife and husband are blended
in inseparable union with each other
and become one,—so that the triple
consciousness is automatically dissolved
there. The author advises us to place
this idea of absolute identity before
us, to bear this idea in mind, and
offer our love to God either through
service (*Dāsyabhāva*) or through
wifely devotion (*Kāntābhāva*).

* कृष्णभक्तिः कृष्णदास्यं वरेषु न वरं वरम् ।
श्रेष्ठा पञ्चविधामुक्तेर्हरिभक्तिः गरीयसी ॥
ब्रह्मत्वादपि देवत्वादिन्द्रत्वादमरादपि ।
अमृतात् सिद्धिर्लभान्च हरिदास्यं सुदुर्लभम् ॥

(*Brahmavivarta Purana, Krishna Khanda, 97, 8—9*)

† प्रीति जो मेरे पोवकी, बैठी पिंजर माहिं ।
रोम रोम पिउ पिउ करे, 'दादू' दूसर नाहिं ॥
प्रीतमको पत्निया लिखू, जो कहूँ होय विदेस ।
तनमें, मनमें, नैनमें, ताको कहा सँदेस ॥

भक्ता एकान्तिनो मुख्याः ॥ ६७ ॥

67. Devotees who are exclusively attached to the Lord are the best. .

A devotee of the Lord who practises single-minded Devotion according to the foregoing aphorism is the best of all. For his body, mind, wealth and everything else becomes the property of God. He lives in the world as an instrument of God. His soul is merged in the Oversoul, his mind is absorbed in the mind of God, his eyes behold everywhere and at every time the image of his beloved Lord. The poet says:—

"The image of the Beloved has settled in the eyes: how can any other object enter them ?
The wayfarer, says Rahim, will himself go back when he finds the rest-house packed to the full."*

Kabir also says:—

"It is no longer possible, says Kabir, even to apply collyrium. The Beloved has settled in the eyes: how can anyone else enter them ?
I have no one else to count upon during the eight watches and twenty-four hours of the livelong day.
Thou alone dwellest in the eyes; even sleep has no access there."†

* प्रातम छवि नैनन बसी, पर छवि कहाँ समाय ।
भरी सराय 'रहीम' लखि, आप पथिक किरि जाय ॥

† 'कबिरा' काजर-रेखहु, अब तो दर्ई न जाय ।
नैननि पातम रमि रहा, दूजा कहाँ समाय ॥
आठ पहर चाँसठ घरी, मेरे और न कोय ।
नैना माही तू बसै, नोदहिं ठौर न होय ॥

कण्ठावरोधरोमाञ्चाश्रुभिः परस्परं लपमानाः
पावयन्ति कुलानि पृथिवीं च ॥ ६८ ॥

68. Devotees of this type conversing with each other with a voice choked with emotion, hairs on the body bristling with joy* and eyes wet with tears, sanctify not only their families but the whole earth.

Devotees of the type mentioned above when they meet and talk about their beloved Lord, who is their very life-breath as it were, their heart begins to overflow with love. Their voice gets choked with emotion, they cannot speak even if they try to do so. The hair on their body stand erect; rays of love shoot out from every pore of their body and radiate the spotless lustre of love everywhere around them. The whole atmosphere of that place gets purified and is surcharged with currents of Divine love. Such devotees forget their very self in the height of emotion; they shed tears of love and are immersed in supreme bliss. Such a state is very rare and highly sublime and pure. It goes without saying that the whole family of the blessed devotee who has reached this state is sanctified. Says Goswami Tulasidas:—

"The family in which an humble devotee of the Lord of Raghus (Śrī Rāma) is born is indeed blessed, holy and worthy of adoration for the whole world.*

* सो कुल धन्य उमा सुनु, जगतपूज्य सुपुनीत ।
श्रीरघुबीरपरायन, जहँ नर उपज विनीत ॥

Nay, the whole earth is sanctified by their very presence. Even the man who comes into contact with the air touched by the body of such a loving devotee is sanctified. The scripture says:—

"Holy is the family and blessed the mother, nay, the earth itself is fortunate through him whose mind is absorbed in the supreme *Brahma*, the ocean of infinite knowledge and bliss."*

The Lord Himself says in *Śrīmad Bhāgavata*:—

"He whose voice is choked with emotion, whose heart melts out of love, who sobs again and again, and at times begins to laugh, and who shaking off bashfulness begins to sing loudly and dance—such a devotee of Mine sanctifies the whole world."†

तीर्थीकुर्वन्ति तीर्थानि सुकर्मकुर्वन्ति कर्माणि
संछास्त्रीकुर्वन्ति शास्त्राणि ॥ ६९ ॥

69. Such devotees enhance the sanctity of sacred places, add glory to actions and lend authority to the scriptures.

Sacred places and rivers, etc., rid those of their sins who resort to

them, and purify them, but they are defiled in their turn by the constant contact of sinful men and women who visit them. This contamination brought by the pilgrims is removed by the contact of holy men. Goddess Gangā, the presiding deity of the river of that name, propitiated by the austere penance of king Bhagīratha, son of Dilipa, appeared in person in order to bless him and said, "How can I descend on this earth? All the sinners of this world will wash their sins and purify themselves by immersing their sinful bodies in my sacred waters, but where shall I wash the immense store of sins they deposit into my watery body. Have you thought over this question?"

Bhagīratha gave the following memorable reply to this question:—

"Holy men, who have renounced worldly pleasures and attained tranquillity of mind, who are established in *Brahma* and whose very existence purifies the world,—when they will bathe in your waters, the very contact of their body will purge you of all your sins; for Śrī Hari, the dispeller of all sins, resides in their heart."*

The Prachetas, extolling the Lord, said:—

"The contact of Thy devotees, who move about in the world only to sanctify

* कुलं पवित्रं जननी कृतार्था
वसुन्धरा पुण्यवती च तेन ।
अपारसंविमुखसागरेऽस्मिन्
लीनं परे ब्रह्मणि यस्य चेतः ॥

† वाग्गद्गदा द्रवते यस्य चित्तं
रुदत्यभीक्ष्णं हसति कञ्चिच्च ।
विलज्ज उद्गायति नृत्यते च
मद्भक्तियुक्तो भुवनं पुनाति ॥

* साधवो न्यासिनः शान्ताः
ब्रह्मिष्ठा लोकपावनाः ।
हरन्त्यर्घं तेऽङ्गसङ्गात्
तेष्वास्ते षष्ठभिर्द्धरिः ॥

the sacred places, cannot but be welcome to him who is afraid of transmigration."*

King Yudhiṣṭhira, addressing the great devotee Vidura, says:—

"Devotees of your type, who are embodiment of sanctity, themselves revive the sanctity of sacred places (defiled by the contact of sinners) through the presence in their heart of the wielder of Mace (Śrī Hanu)."†

Even so whatever actions are enjoined by the Śāstras and are performed by such devotees are recognized as good and commendable actions and those scriptures alone which are recognized by them are held as authoritative. Nay, it will be no exaggeration to say that the place where a devotee lives and the lake or stream in which he bathes acquires the sanctity of a *tirth*; whatever a devotee does is recognized as a standard of morality and whatever he preaches acquires the dignity of a scripture. The place of his residence is a holy place, his actions are ideal actions and his utterances command the authority of a scripture. This becomes clear when we understand the meaning of a holy place, a noble action and a holy book.

तन्मयाः ॥७०॥

70. [For] they are one with Him.

* तेषां विचरतां पदभ्यां तीर्थानां पावनेच्छया ।
भीतस्य किं न रोचेत तावकानां समागमः ॥

(*Srimad Bhagavata* IV. 333. 37)

† भवद्विधा भागवतास्तीर्थभूताः स्वयं प्रभो ।
तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥

(*Ibid.* I. 1111. 10)

Just as a river falling into the ocean becomes one with the ocean, even so the devotee having offered his body, mind, intellect, egoism and all at the feet of his beloved Lord becomes one with Him. Such a devotee is a very image of the Lord; the whole atmosphere—gross as well as subtle—of the place where he lives, is purified. It is, therefore, that even holy places, virtuous actions and holy books are rendered holier by the contact of such a devotee. It is through devotees of this type that the glory of God, His Name and devotion to Him is enhanced, and the vilest sinner coming into contact with them easily crosses the terrible ocean of worldly existence.

मोदन्ते पितरो नृत्यन्ति देवताः सनाथा
चेयं भूर्भवति ॥७१॥

71. On the advent of a devotee, his ancestors (in the other world) rejoice, celestial beings begin to dance (out of joy) and the earth is endowed with a protector.

The advent of a devotee is a happy augury for all; for all his activities are naturally conducive to the welfare of the world. His very existence fosters respect for *Dharma* among the people and engenders faith in the worship of the manes and gods. The result is that those who have strayed from the path of *Dharma* resume the same and revert to religious practices and observances such as *Yajña* (sacrifice), charity, *Śrāddha* (offering of food to the manes), *Tarpana* (offering oblations of water to gods, Ṛṣis and the manes), etc., which prove a source

of immense gratification to the gods and the manes. The Devotion of a *Bhakta* redeems a number of generations going before and coming after him, so that on the advent of a devotee in their line the manes rejoice over the immediate and sure prospect of liberation. The *Padmapurāṇa* says:—

"On the advent of a devotee in their line the manes begin to dance and slap their arms out of joy in the hope that he will bring salvation to them."*

Devotees who are mad after obtaining a vision of the Lord cannot be satisfied with anything short of it; it is therefore that the Lord who is all-truth, all-consciousness and all-bliss appears before him in His Divine form just in order to pacify and appease him by embracing and caressing him like a fond mother. Simultaneously with His appearance the destruction of Asuras, the enemies of gods, commences. Thus gods also begin to dance, knowing the advent of a *Bhakta* to be the precursor of the manifestation of the Lord. Mother Earth remains unprotected so long as the Lord Himself or His beloved devotees do not appear in this world and on the advent of a devotee the Lord also follows close upon his heels like a cow which fondly runs after its new-born calf. That is how the earth is endowed with a protector with the very appearance of a devotee.

नास्ति तेषु जातिविद्यारूपकुलधनक्रियादि-
भेदः ॥७२॥

* आस्फोटयन्ति पितरो नृत्यन्ति च पितामहाः ।

मदंश्चे वैष्णवो जातः स नखाता भविष्यति ॥

72. Among them (the devotees) there is no distinction due to caste, learning, outward appearance, birth, possessions and occupation, etc.

The author here brings home to us the fact that in Devotion caste, learning, physical appearance, birth, possessions and occupation, etc., do not matter. He alone succeeds in securing the rarest boon of Devotion who has dedicated his all at the feet of the Lord and keeps his mind constantly absorbed in loving remembrance of Śrī Hari,—no matter whether he is a Brahman or a Śūdra (labourer), educated or uneducated, good-looking or ugly-looking, high-born or low-born, wealthy or destitute, active or inactive. Niṣāda was born in a low caste, Sadan was a butcher by birth and profession, Śabarī was a rustic woman, Dhruva was an untutored boy, Bibhīṣaṇa, Hanumān and others were ugly-looking and low-born Rākṣasas or monkeys, Vidura and Sudāmā were paupers, and the milkmaids of Brindāban were not initiated in Vedic rites; but all these attained the love of God by dint of their devotion and self-surrender and became great favourites of the Lord. He alone is a devotee, and he alone is accomplished in every way, in whose heart *Bhakti*, the fruit of all noble actions, resides, no matter who he is. Goswāmī Tulasīdās says the same thing in his *Ramacharitamānasa*:—

"He alone is all-knowing and accomplished; he alone is a bestower of gifts and he alone is an ornament of the earth, learned and wise. He alone is pious and he

alone is a saviour of his line, whose mind is attached to the feet of Śrī Rāma. He alone is prudent and sanest of all, he it is who has correctly understood the teachings of the Vedas, he alone is a man of knowledge and he alone is daring, who adores Śrī Rāma with a sincere heart."*

The Lord of Raghus (Śrī Rāma) says to Śabarī:—

"I recognize the kinship of Devotion only. A man lacking in Devotion, is no better than a cloud devoid of moisture, despite superior caste, noble descent, high rank, piety, respectable position, untold riches, herculean strength, a large number of dependants and rare accomplishments and ability."†

This does not mean that a devotee recognizes himself to be superior to all and accomplished in every way and accepts the adoration of all or he claims equality in matters of dining, marriage, social dealings, standard of living, mode of conduct and behaviour and family tradition, etc., with those who are superior to him in social rank, caste, order or stage in life. Nay, a devotee shakes off pride altogether; why then will he impose upon himself a new character which proves an additional

source of vanity to him. He who does so is surely no *Bhakta*. *Bhakti* and observance of the rules of Varṇāśrama are two separate things: they should not be confounded. Those who seek to abolish the distinction in the name of *Bhakti* bring a slur on *Bhakti*. Hence practicers traversing the path of *Bhakti* should never think of repudiating the authority of the Śāstras. It is true that wealth and learning cannot be acquired unless one has earned them by virtue of his past *Karma*, nor is it possible to change one's appearance, caste or lineage in this life. But the presence or absence of these qualifications or their abundance or inadequacy should not lead us to form a high or low opinion about a *Bhakta*—a *Bhakta* should not be looked down upon on the ground of birth, etc., and should be judged by his *Bhakti* alone. It is therefore that in Vaiṣṇava scriptures discrimination among *Bhaktas* on grounds of caste, etc., has been declared an offence.*

* In the Vaiṣṇava scriptures sixty-four offences have been enumerated. Avoidance of these faults is calculated to prove highly beneficial. They are: (1) to recognize God as a deity or a principle, (2) to look upon the Vedas as a book or as having an author, (3) to discriminate between *Bhaktas* on ground of their caste, (4) To look upon one's preceptor as an ordinary human being, (5) to regard an image or picture of God as wood, stone, metal, paper or clay, (6) to treat *Prasāda* (food offered to the Lord) as ordinary food, (7) to treat *Charanamrita* (water in which the

* सोऽसर्वग्य गुनां सोऽदाता, सोऽमहिमण्डित पण्डित ग्याता ।
धरमपरायन सोऽकुलत्राता, रामचरन जेहिकर मन राता ।
नीतिनिपुन सोऽपरम सयाना, श्रुतिसिद्धान नीक तेहि जाना ।
सोऽकोविद सोऽरनधीरा, जो छलु छाड़ि भजइ रघुबीरा ।

† कह रघुपति सुनु भामिनि बाता, मानउं एक भगति कर नाता ।
जाति पाति कुल धरम बड़ाई, धन बल परिजन गुन चतुराई ।
भगति हीन नर सोहइ कैसे, बिनुजल बारिद देखिय जैसे ।

यत्स्तदीयाः ॥ ७३ ॥

73. For the devotees are all His.

By dint of their devotion, the devotees become in effect embodiments of the

Divine, therefore, they lose all sense of difference among themselves and none of them recognizes himself as superior to the rest.

(To be continued)

sacred feet of an image of God have been washed) as ordinary water, (8) to regard Tulasi (the basil plant) as an ordinary plant, (9) to regard the cow as an ordinary beast, (10) to regard the *Gita* or the *Bhagavata* as an ordinary book, (11) to regard the Divine sports as human activities, (12) to compare the sports of the Lord with earthly love or sex-pleasure, (13) to regard the Gopis as others' wives (in relation to the Lord), (14) to regard the Rasa dance of Sri Krishna as an amorous sport, (15) to discriminate (between touchables and untouchables, in festivities connected with the Lord, (16) to have no faith in God and the Shastras and to turn an unbeliever, (17) to practise Dharma with a doubting mind, (18) to be slothful in discharging one's religious duties, (19) to judge devotees by external things, (20) to comment on the merits and demerits of saints, (21) to have a high opinion about one's own self, (22) to revile a particular god or scripture, (23) to turn one's back on an image of God, (24) to approach an image of God with shoes on, (25) to wear a garland in the presence of an image of God, (26) to approach an image of God stick in hand, (27) to approach an image of God in a blue garment, (28) to approach an image of God without washing one's mouth and cleaning one's teeth, (29) to enter a temple of God without changing one's clothes after evacuating one's bowels or sexual intercourse, (30) to stretch one's arms or legs before an image of God, (31) to chew betel-leaves before an image of God, (32) to laugh loudly before an image of God, (33) to make undesirable gestures, (34) to hover about women, (35) to lose one's temper, (36) to salute anyone else in the presence of an image of God, (37) to visit a temple immediately after eating something which gives a foul odour, (38) to

take an intoxicating drug or liquor, (39) to insult or assault anyone, (40) to make gestures expressive of lust or anger, (41) to fail in one's duty to a stranger or a holy man, (42) to regard oneself as a devotee, a pious soul, a learned man or a virtuous man, (43) to associate with unbelievers, profligates, sanguinary persons, greedy men and liars, (44) to blame God in adversity, (45) to practise virtue with a sinful motive, (46) to regard oneself as pious even though oppressing any one even slightly, (47) to refuse to maintain one's wife, children, family, dependants, the needy, and holy men, (48) to offer something to God treating it as enjoyable by oneself, or to enjoy it without offering it to God beforehand, (49) to swear by the name of one's chosen deity, (50) to sell *Dharma* and the Name of God, (51) to expect anything from anyone else than one's chosen deity, (52) to violate the injunctions of the Shastras, (53) to behave as a knower of *Brahma*, even though lacking such knowledge, (54) to discriminate between Vaishnavas belonging to different sects, (55) to behave as a god, (56) to revile particular Avatars by discriminating between their respective Lilas, (57) to call anyone as God even in jest, (58) to believe God, even by mistake, to be dependant on anyone else, (59) to give the *prasada* or *charanamrita* of the Lord to any one through greed, (60) to insult a picture, image or name of God, (61) to oppress, intimidate or wrong anyone, (62) to renounce faith on losing in a controversy or on one's failure to establish a proposition, (63) to regard the birth and activities of the various Avatars as commonplace, and (64) to regard the pair forms of the Deity, such as Sri Radha and Sri Krishna, as distinct or separate.

Our Cattle-Wealth.

BY JAYADAYAL GOYANDKA.

All thoughtful people would probably shudder at the present miserable plight of India. The ancient culture of Bhāratavarṣa, its system of education, and its life full of strength, wisdom, and splendour is now a thing of the past. Where is the matchless grandeur of India, which furnished an object-lesson to thousands of men and women of all countries, and imitating which they elevated their lives? Today she is a subject nation, having lost her glory and power, knowledge and wisdom. What is the root cause of this decline? Many would present themselves to our view on sober consideration. Dwindling of the number of cattle appears to be one of the main causes of this downfall. The following is an attempt to shed some light on the question.

If we lend full thought to the question as to how abundant the cattle were in this country in days gone by, and an estimate of their number be made, the figure would appear fabulous to many. But the figures available are authentic and historical. A story appears in *Ayodhyā-Kāṇḍa* of the *Rāmāyaṇa* of Vālmīki that a Brahman, Trjātā by name, came to Bhagavān Śrī Rāmachandra and begged some wealth of him. The Lord asked him to throw a staff with his hand, and offered to give him as many cows as could be made to stand within the distance attainable by the staff. One can

easily infer from this how many cows the gifter possessed, who could part with thousands out of fun. The story of King Nṛga occurring in *Śrīmad Bhāgavata* is too well-known to bear repetition. He used to gift away thousands of cows every day. Only five thousand years ago, Nanda, Upananda and other cowherds possessed a lakh of cows each. This is also mentioned in the *Bhāgavata*. A study of the *Virāṭ-Parva* of the *Mahābhārata* will show that the king of Virāṭa possessed lakhs of cows. They were so numerous that in order to take possession of them by force the mighty forces of the Kauravas had to be split into two portions while invading the capital of Virāṭa.

Just as there was a large abundance of cows so other cattle, too, were found in large numbers during those days. Let us roughly calculate the number of elephants and horses. One complete unit of an army of *Akṣauhīṇī*, as it was called, consisted of 21,870 elephants, 65,610 horses of cavalry and 87,480 horses for chariots. Jarāsandha, the redoubtable ruler of Magadha, attacked Bhagavān Śrī Kṛṣṇa with a huge army consisting of twenty-three such units as many as seventeen times and each time they were all slain by the invincible Lord. In the *Udyoga-Parva* of the *Mahābhārata* it is narrated that eleven such units

were ranged on the side of the Kauravas and seven on that of the Pāṇḍavas in the historic battle-field of Kurukṣetra. Out of the entire army consisting of eighteen units only eleven souls survived and all the rest perished. In spite of such huge devastations crores of cattle still existed in our country. But it has to be observed with great mental agony that not even one-sixteenth of the number then existing are to be found now.

Cattle-wealth has been reckoned to be an important factor in the preservation and progress of a country, nation, religion or society. Possession of cattle-wealth has been looked upon as a matter for pride by all communities from the economic point of view. For the Vaiśyas in particular, preservation of cattle has not only its economic significance, but it has been ordained for them as an important part of their duty—*Dharma*. The *Manusmṛiti* says:—"The duty of the Vaiśyas is to rear cattle, to give alms, to perform sacrifices, to study the Vedas and other scriptures, and to earn their livelihood through trade, money-lending and agriculture."

It should be borne in mind that agriculturists of all classes and communities belong to the same category as the Vaiśyas. Therefore, protection of cattle becomes an integral part of their duty also; but there are very few Vaiśyas or agriculturists in India today who are keenly alive to this fact, which is of supreme importance to them both from the economic and the religious points of

view. The majority of Vaiśyas, as well as agriculturists, make their living through grain and other agricultural products produced with the help of the cattle; nay, their very body is nourished by grain grown with the toil of the cattle. But they care a jot to improve the condition of the poor dumb cattle, to devise means for multiplying and nourishing them.

Amelioration of the live-stock in general would be a far cry; even the least among them, the cow,—the importance of which even from the religious point of view has been stressed in the Śāstras and was practically demonstrated by Bhagavān Śrī Kṛṣṇa Himself by tending them in Vraja, nay, the rearing of which has been declared by Him to be the main item of *Dharma* for the Vaiśyas (*vide Gītā* XVIII. 44) and which satisfies gods, Ṛṣis, Pitṛs and men alike with its milk and butter,—is being neglected and treated with callous indifference today, which cannot but arouse a feeling of deep concern in the mind of all thoughtful men. Millions of cows are disappearing every year; nevertheless the Hindus are so indifferent in the matter of their protection as if they are quite ignorant of the fact. The horrible result of this is that it is becoming increasingly difficult for the general public to get milk, *ghee* and curd, etc., which have been recognized as essential for human life from the religious and the economic points of view. How the health of the younger generation of India is deteriorating

today owing to scarcity of milk and *ghee* can be realized even by those who do not care for *Dharma*. In this very country where only a few years back pure milk sold at one pice a seer and pure *ghee* at three or four annas a seer, pure milk is not available to the general public at all places even at two annas a seer and pure *ghee* at one rupee a seer. If our countrymen do not wake up in time and continue to remain unmindful of their bovine wealth and do not endeavour to arrest the increasing fall in the number of cows, the future may be still worse and no attempts will then be of any avail. Therefore all thoughtful men will be well-advised to wake up before it is too late. It has become particularly obligatory on every Hindu to give serious thought to this question and strain every nerve to protect and preserve this useful and sacred species. The following are the main reasons for the dwindling of the number of the cows:—

1. (a) The fear of *Dharma* and God is losing its hold on the minds of the people from day to day, so that a large majority of Hindus do not hesitate to sell such cows as do not give sufficient milk, or which do not give milk at all, to the butchers.

(b) Many hard-hearted cultivators turn out of their houses such cows as have ceased to give milk. These cows knock about from place to place, and eventually find their way to the cattle pound from where they pass into the hands of the butcher.

2. Millions of cows are butchered in the slaughter-houses every year for the sake of dry and fresh beef and skin.

3. Many greedy persons of a mean mentality purchase cows giving a large quantity of milk and thinking their calves to be useless sell them to butchers and milk the cows to the last drop by overpowering them through a device known as *Phunka*, the result being that the cows become useless very soon, and are eventually sold to the butchers.

4. Owing to the paucity of good bulls, the breed of cows is deteriorating, and therefore healthy calves are not produced. They are generally short-lived, weak and emaciated.

5. Landlords as well as their tenants, reclaim out of greed, year by year, the pasture left for the cows. Therefore thousands of cows die every year for want of fodder.

6. Hundreds of thousands of cows perish through floods, pestilence and famine, or are slaughtered every year for the sake of the meat-eating population.

For checking this rapid decline in the number of cows, the following methods may be employed with advantage:—

1. People of a religious bent of mind should try to arouse, through the press and the platform, religious feelings among the people, so that they may feel compassion for the cow, may refrain from selling cows to

butchers and may no longer treat cows giving no milk with indifference. tenants should be requested to leave pastures for cows in villages.

2. The Government may be moved to stop the slaughter of cows for the export of thousands of tons of beef to foreign countries every year.

3. The meat-eating population of the country should be mildly and lovingly persuaded to give up the practice, by showing that *ghec* and milk are more nutritious and conducive to health than beef, and that decline in the number of cows is sure to bring about the downfall of the country.

4. The Government may be moved to stop the corrupt practice of *Phunka* (which is also illegal) by agitating against it in all villages with great assiduity.

5. Well-to-do persons and managers of Goshālās (a place where uncared for cows are kept and taken care of) should maintain good bulls with a view to multiply cows of good breed; or the Government may be moved to do the same.

6. The Government, the wealthy classes, the landlords as well as the

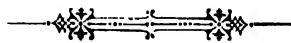
7. Wherever owing to floods, earthquake, or other natural calamities the cows may be found dying for want of fodder, it should be the duty of all to strain every nerve to procure fodder for them and thus try to save their lives by making sincere efforts in that direction through body, mind and resources.

8. Every tenant or householder should maintain at least one or two cows in his house according as his means permit.

9. Efforts may be made to get such a legislation enacted as may abolish cow-slaughter altogether.

Thoughtful persons should try their level best to protect the cow by taking recourse to the above-mentioned means. Arjuna voluntarily accepted exile for twelve years for protecting the cow. If it is not possible to do so in this age, one should at least try to do all that lies within his power to protect the cow.* †

(*Kalyan*)



* In Rajputana, as well as in the Hissar district of the Punjab, the cattle are passing through great distress owing to failure of the monsoon. Hundreds of thousands of cows are dying for want of fodder. Everyone should render unstinted help in the worthy cause of preserving their lives.

—Editor.

† Translated by Syt. Kanhaiyalal Misra, B. A., LL. B.

Meditations for the Month.

February 1, God is omnipotent.
Wednesday.

February 2, God is omniscient.
Thursday.

February 3, God is the Supreme Lord of all.
Friday.

February 4, God is compassionate beyond all limits.
Saturday.

February 5, God is the natural well-wisher of all.
Sunday.

February 6, God's will is supreme and unfailing.
Monday.

February 7, The Lord runs to meet him who takes even a single
Tuesday. stride towards Him.

February 8, The Lord always acts for our good.
Wednesday.

February 9, To devote oneself to God (Who is our greatest benefactor)
Thursday. is to attain the *summum bonum* of existence.

February 10, The Lord's grace can be directly perceived through His
Friday. adoration.

February 11, Even the greatest sins are instantaneously wiped out by
Saturday. the adoration of the Lord, through His Grace.

February 12, Adoration of the Lord is the sure way to mental peace
Sunday. and joy.

February 13, Adoration of the Lord makes one eligible for Divine Love.
Monday.

February 14, Divine Love is the highest achievement and endeavour for
Tuesday. man.

February 15, Devotion (in the true sense) is not possible without
Wednesday. implicit faith.

February 16, Faith is not possible without the company of holy men.
Thursday.

- February 17, Real devotion is possible only with faith and the company
Friday. of holy men (*Satsanga*).
- February 18, *Sat* (Real or True) is a name of God. Therefore *Satsanga*
Saturday. (or the contact of *Sat*) is there where the mystery, power,
 glory and divine actions of the Lord are talked about.
- February 19, A study of scriptures dealing with God is also part of
Sunday. *Satsanga*.
- February 20, Instructions and admonitions received in *Satsanga* should
Monday. be retained and assimilated.
- February 21, Instructions and admonitions received in *Satsanga* do not
Tuesday. stay, as the heart is coated with layer after layer of
 impurities.
- February 22, In order to wash out the impurities of the heart recourse
Wednesday. should be had to *Namajapa* (muttering of the Divine Name).
- February 23, The Name of the Lord wipes out the impurities of the
Thursday. heart even as fire consumes dried grass.
- February 24, *Namajapa* and *Satsanga* should be simultaneously resorted
Friday. to. *Namajapa* would wipe out the impurities of the heart
 while *Satsanga* would dispel all illusions and would develop
 faith in God.
- February 25, Faith shall develop piety.
Saturday.
- February 26, Faith and piety supplementing each other shall lead to
Sunday. *Bhajana* (adoration or worship) of a high order.
- February 27, *Bhajana* of a high order has the following traits—Sense of
Monday. respect and love for *Bhajana*, disinterestedness, observing
 secrecy about it, not to sell it for any price, and transformation
 of all actions into modes of adoration.
- February 28, Such *Bhajana* instantly leads to Divine Love. God and His
Tuesday. Love are identical.



A Peep Into the Illustration.

The Self-Forgetful Devotee.

Vidura's name has been made illustrious by Mahārṣi Vedavyāsa both in the *Mahābhārata* and the *Bhāgavata*. Though a courtier of the Kaurava King, Dhṛtarāṣṭra, Vidura always stood for righteousness and consistently opposed, throughout his career, the Kaurava policy of persecuting the Pāṇḍavas and depriving the latter of their legitimate rights. Vidura was a great devotee of Bhagavān Śrī Kṛṣṇa. The story of Śrī Kṛṣṇa's rejecting the lavish hospitality of the Kaurava King when He visited the latter on His final mission of peace before the Great War and going uninvited for food to Vidura's hut is one of the most popular stories of the *Mahābhārata*. It is said Vidura was then absent from home and Vidura's wife, who was also a great devotee, was engaged in taking bath. As soon as she heard the voice of Śrī Kṛṣṇa calling out for Vidura at the door of their poor cottage, she was so overwhelmed with joy that she forgot even to change her dress before opening the cottage door. Finding herself in that condition, Śrī Kṛṣṇa threw His yellow cloth on her and complaining that He felt very hungry asked her to give Him some food immediately. The good lady ran at once to her pantry and appeared with a bunch of bananas. In her haste to provide the divine visitor with something to appease His hunger, she removed the skin of the bananas, but so great was her rapture that she began to feed Śrī Kṛṣṇa with the skin instead of the bananas. The mistake was detected by Vidura when he appeared on the scene. Vidura, then began to feed Śrī Kṛṣṇa with bananas with much care and attention, but Śrī Kṛṣṇa said, "O Vidura, I know not why the bananas do not taste so sweet as did the skin of the bananas!"

"Healer of Humanity."

His flute kindled quick in me a flame,
His glances left me in loneliness;
Mine eyes are hungry for His face,
My soul is thirsty for the music of His Name.

He comes again ! He sings again !
My little songs to stars and streams in silence sink ;
His music puts to shame,
My loud laments and pain.

I build with mud or sand upon the river bank
His many beauteous forms,
But break them all as softly, softly comes his sound,
And I run swift to meet Him in the Gopis' rank.

I see Him stand and smile and sing,
In forest crowned with fragrant flowers ;
And milk-maids pure in love and reverence are
Around Him in a sacred ring.

It lifts me above earth's clamour and strife,
With eyes intoxicate I gaze on Him and gaze ;
He blesses me and softly sings,
"Worship Me with love within the veil of life."

—K. K. Narwani.



ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

MARCH, 1939

[No. 3

नमो नमो वाङ्मनसातिभूमये
नमो नमो वाङ्मनसैकभूमये ।
नमो नमोऽनन्तमहाविभूतये
नमो नमोऽनन्तदयैकसिन्धवे ॥

Salutations to Thee, who art beyond mind and speech, and yet who art the sole shelter of the mind and speech (of devotees). Salutations to Thee, who art the repository of Infinite Power and Glory, the singular ocean of Infinite Grace. Repeated salutations to Thee !

Centres of Hinduism—II.

(Continued from the previous number)

By K. S. RAMASWAMI SASTRI.

ŚANKARA AND MAṆḌANA MIŚRA

Then Śrī Śankarāchārya went alone to Maṇḍana Miśra's house. He enquired where his house was. He was told that he would easily find the house because there the parrots in their cages near the pial of the house would be saying in sweet tones "are the Vedas self-evident and self-proved or not", "is the universe transient or eternal", "do actions result in fruits or is there a God giving the just fruits of actions", thus repeating the learned discussions in the house. When Śrī Śankarāchārya reached the house he found that it had been closed and that Maṇḍana Miśra was performing a ceremony within. By his yogic power he went within. Then ensued a bitter conversation with him by Maṇḍana Miśra who disliked all Sannyāsis as persons who gave up *Karma* and thus flouted scripture. He was then advised to offer *Bhikṣā* (food) to Śrī Śankarāchārya and then send him. Śrī Śankarāchārya said: "I want *Vāda Bhikṣā* (the food of discussion)." Then began a memorable discussion on recondite matters of doctrines. Maṇḍana Miśra's wife Ubhaya Bhārati, who is said to have been an incarnation of Saraswatī, was appointed as the arbitress. The arrangement was that if Śrī Śankarāchārya was beaten he was to become a householder and

that if Maṇḍana Miśra was defeated he should become an ascetic. Ubhaya Bhārati placed a garland round the neck of each and said that he whose garland faded may learn that he had failed in the controversy. Whether this memorable discussion took place in reality or not, the portion of the *Śrī Śankaravijayam* describing it is one of the most inspiring and sublime pieces of literature. Maṇḍana Miśra brought all the resources of logic to prove the supremacy of *Karma* (religious rites). But Śrī Śankarāchārya answered all his positions and proved conclusively all his statements of doctrinal truth. He showed how the Supreme *Brahma* is above all names and forms and is pure *Sachchidānanda* (Existence, Consciousness and Bliss) and how It is the only Absolute Reality and he proved that liberation is only self-realization and cannot be a result of action which is really alien to the self-poised, all-cognizing, ever-blissful nature of the *Ātmā* (soul) which is really one and the same with *Brahma* (God). Maṇḍana Miśra's garland became faded. Ubhaya Bhārati thereupon invited both for *Bhikṣā* (which is the technical term for the meal given to an ascetic). It is said that Ubhaya Bhārati then wanted to go away to heaven and that Śrī Śankarāchārya requested her to remain on

earth and show grace to men. It is said that she agreed to do so and that she is worshipped even now at the Śārada temple at Sringeri. Maṇḍana Miśra, though he was vanquished in argument, told Śrī Śankarāchārya: "By your victory, the religion of works will cease to have vogue and value. It is the sage Jaimini who has promulgated the religion of works and written the Sūtras of Pūrva Mīmāṃsā. His words have now lost their value. I am grieved about this result." Śrī Śankarāchārya replied: "The Sage Jaimini is of the same opinion as myself. But for the purpose of showing the supreme value of the Vedas and turning the turbulent passions of men in the path of ethical activity, he exalted the greatness of *Karma*. He did so to purify the mind and fit it for receiving the light of the knowledge and realization of God. Pure actions will not only give us the joys of heaven but will eventually lead us to seek a spiritual teacher and attain love and knowledge and realization of God who is the One and Only Reality and who is *Śachchidānanda*. By pure *Karma* alone sins can be overthrown and desire can be curbed and annihilated. Unless sinfulness ceases and desire vanishes, the mind can never receive the light of Advaitic truth. Thus the *Karma-Kāṇḍa* of the Vedas leads to and finds its fulfilment in the *Jñāna Kāṇḍa*. The Sage Jaimini is the disciple of the Sage Vyāsa. His Sūtras in Pūrva (*Karma*) Mīmāṃsā can never go against the teaching of his master's Sūtras in his Master's

Uttara (*Brahma*) Mīmāṃsā." Maṇḍana Miśra then prayed to the Sage Jaimini to appear. The latter came and confirmed Śrī Śankarāchārya's exposition.

ŚRĪ ŚANKARA AND UBHAYA BHĀRATĪ

It is said that Śrī Śankarāchārya had to go through another controversy as well—a controversy of quite a different character from the controversy with Maṇḍana Miśra. Ubhaya Bhāratī told him: "Your victory will be incomplete unless you conquer me also." Śrī Śankarāchārya replied: "How can I enter into controversy with a lady?" She said: "Did not Yājñavalkya enter into a disputation with Gārgī?" Then Śrī Śankarāchārya successfully controverted with her on many subjects during seventeen days. Then she put him questions on the science of sex. As he became an ascetic in his boyhood he would not answer her queries. He got leave from her to return in a month and answer her questions. He and his disciples then took their departure. They found in a place that the body of a dead king named Amaruka was about to be burnt. Śrī Śankarāchārya told his disciples: "This king was learned in the art and science of love. I will leave my body and enter his body and rule his kingdom for a while and learn the secrets of the science of love. Till I come back and reincarnate my body, guard it well." He did so accordingly. The king woke up as if from sleep. His queens and ministers wondered at the seeming miracle and took him

back to the place. The land prospered exceedingly. The queens kept him entranced in their fond allurements and endearments. He composed a work called *Amaruśataka*. Whether it is Śrī Śankara's work or not, it is a marvellously beautiful work descriptive of all the emotions of love. Then his disciples went in search of him. Meantime the ministers found that the king was not the same old king but showed wonderful power. They guessed that some *Yogī* had entered the king's body. To prevent the *Yogī* leaving it, they ordered the cremation of all corpses. Their emissaries found the body of Śrī Śankara guarded by his disciples and applied fire to it. Meantime the disciples met him and sang in secret some verses which brought back the facts to his memory. They asked Śrī Śankara: "How can you delight in this sexual life?" Śrī Śankara replied: "By my power I can prevent sexual self-surrender and can preserve my purity just as Śrī Kṛṣṇa did when he was with the Gopīs." Śrī Śankarāchārya at once left the body of the king and entered his own body which was about to be cremated. He prayed to God Narasiṃha to save him. His verses in praise of God are full of pathos and beauty and have the refrain "*Lakṣmī Nṛsiṃha Mām Dchi karāvalambam !*" "O God Lakṣmī Narasiṃha ! Give me Thy helping hand !" He then went to Ubhaya Bhāratī and vanquished her in the controversy about the art of love also.

MAṆDANA MIŚRA'S SANNYĀSA

After such a complete victory over both husband and wife, Maṇḍana Miśra entered holy orders and became the disciple of Śrī Śankarāchārya under the name of Sureśwarāchārya. He became the greatest of Śrī Śankara's disciples and has left works of the highest value on the Advaita philosophy.

LATER EVENTS

Śrī Śankarāchārya then went with his disciples to Śrī Śailam. Some time later during his tour a Bhairava tried to kill him by a trick. He told him: "I did penance to get the grace of God Bhairava. He demanded the head of a king or of a saint as a human sacrifice. Death is nothing to you who know that there is only one soul in the universe. Please let me have your head to offer it as a sacrifice." Śrī Śankarāchārya told him: "Take my head when I am in *yoga* and when my disciples are absent." When he was in *yoga* and his disciples were absent, the evil-minded Bhairava began to attempt to cut off his head. Śrī Śankara's disciple Padmapāda saw this and uttered a loud cry. God Narasiṃha suddenly manifested Himself in him and tore the sinful Bhairava to pieces. Śrī Śankara came out of his yogic trance and pacified the anger of Padmapāda. Śrī Śankara then went to Gokarṇam and Mukāmbikā. There he raised from the dead a deceased young Brahman boy. Then a Brahman named Prabhākara Bhaṭṭa brought his dumb boy to him. Śrī Śankarāchārya asked the boy, "Who are you?"

The boy replied in twelve verses which contain in simple and beautiful language the essence of the Advaita doctrine. Śrī Śankara blessed him and gave him the name of Hastāmalaka. Then he went to Sringeri and built a temple there to Śārada and established a Mutt there and appointed Sureśwara as its head. One day one of his disciples named Ānandagiri was absent. Śrī Śankarāchārya stopped the lessons till his return. Then the disciple Padmapāda asked him: "He is merely serving you. He is not a learned man. Why should our lessons stop for his account?" Ānandagiri then returned. By his master's blessings he composed on the spot a poem in the *Toṭaka* metre giving the quintessence of the Advaita philosophy. The other disciples wondered at this event. He was thenceforth known also as *Toṭakāchārya*. Sureśwara, Padmapāda, Hastāmalaka and *Toṭaka* are the greatest of the disciples of Śrī Śankarāchārya. Sureśwara was asked by Śrī Śankara to compose a *Vārtika* (gloss) on the latter's *Sūtra-Bhāṣya*. But Padmapāda and other disciples objected saying that as he had belonged to the opposite school of thought before his conversion, he might unconsciously show his leanings towards his earlier faith. Thereupon Śrī Śankarāchārya asked him to compose other works and he wrote glosses on the Upaniṣad Bhāṣyas and composed also *Naiṣkarmya-Siddhi* and *Samkṣepa Śārīraka*. Śrī Śankara told him that he would be born as Vāchaspati and write a gloss on the *Sūtra-Bhāṣya*. Padmapāda wrote his

gloss on the first five pādas of the *Sūtra-Bhāṣya*. It is known as *Pañchāpādikā*. He then went on a pilgrimage to Rameswaram. On the way he left his work in his maternal uncle's house at Chidambaram, and went to Rameswaram. His uncle who was a follower of the *Karma-Mārga* burnt the manuscripts. He told Padmapāda on his return that the work was accidentally lost by fire. Padmapāda returned to Śrī Śankarāchārya in utter grief. Śrī Śankarāchārya told him: "You read out the work to me once. I remember it fully, I shall repeat it. Please write it down." Padmapāda did accordingly. In this manner the famous *Pañchāpādikā* was again given to the world.

ŚRĪ ŚANKARĀCHĀRYA'S MOTHER'S DEATH

By this time the great Āchārya's mother was in her last moments. Śrī Śankara went at once to her and comforted her. She asked him to perform her funeral rites. He taught to her the means of realization of the *Nirguṇa Brahma* (The Blissful Absolute). She said: "I am not able to realize it. My mind loves to dwell on the Personal God and His attributes and seeks His Grace." He then praised God Śiva in eight verses known as *Śiva-Bhujanga*. Thereupon God Śiva's divine attendants appeared. But Śrī Śankara's mother did not like their appearance which evoked awe rather than love. Then he praised God Viṣṇu. When God Viṣṇu's attendants came, the mother of Śrī Śankara was comforted and found utter peace. Śrī Śankara praised God

Viṣṇu in a poem named *Viṣṇu-Bhujanga*. Her soul then left her body and reached God Viṣṇu's paradise. Śrī Śankara then went to his kin and asked their help in cremating his mother. They said that such an act on his part was against the Sacred Law and that they would not render any assistance to him. He told them that when he became an ascetic he promised to perform the funeral rites of his mother and that it was his duty to perform her obsequies. But they did not agree with him. He then cursed them and said: "You will never have the fitness to offer food to an ascetic. You will have no fitness for Vedic rites. As I have to cremate my mother's body in our own housesite, may you also have your cremations in your own housesites!" He then performed her obsequies and left on his further tour.

ŚRĪ ŚANKARA'S VICTORIOUS GOSPEL

He then went to the East Coast. He went to Tiruvadamaruthur. He purified the existing faiths of Saivism, Vaishnavism, Saktism, the worship of the Sun, the worship of Gaṇapati and the worship of Kapālī and established them on a higher basis and in a proper relation to the Advaita faith. He went to Chidambaram and thence to Conjeevaram. At Conjeevaram he established the Kāmakoṭi Yantra and compelled the Goddess Kāmākṣī to show her benign and gracious aspect to the world. He then went to Tirupati. He then went to Trichinopoly and various other important places on the East Coast

and finally reached Canara. There the Kāpālīka faith was flourishing. Its votaries were given to cruel sacrifices including human sacrifices. It is said that they attacked Śrī Śankara and that his angry exclamation resulted in their being destroyed by fire and that when the leader came to kill Śrī Śankara God Bhairava Himself killed the leader of the evil faith. Śrī Śankara then went to Gokarṇam and other places. He established the supremacy of his faith over the rival faiths of Saivism, Vaishnavism, etc. He went to Guzerat and other places in North India and spread his faith there also. At Kamrup in Assam, he vanquished the Śakta teacher Abhinava Gupta. The latter caused by his black magic a deadly disease to attack Śrī Śankarāchārya. But Padmapāda's incantation turned the evil back on Abhinava Gupta and caused the latter to die. Śrī Śankara's Guru's Guru Gauḍapāda came to see him and blessed and praised him and his work and even wrote a *Kārikā* (exposition) of Śrī Śankara's *Bhāṣya* on *Māṇḍūkya Upaniṣad*. Śrī Śankara then went to Kashmir and ascended the *Sarvajñapiṭha* (the seat of universal knowledge) in the Śārādā temple there, after answering all questions in all matters of knowledge.

THE ESTABLISHMENT OF THE MUTTS

He had already established the Sringeri Mutt and left it in charge of Sureśwara. He founded the Jyotir Mutt (called popularly Joshi Mutt) at Badari and left it in charge of

Totakāchārya (Ānandagiri). He founded the Govardhana Mutt at Puri (Jagannath) and left it in charge of Hastāmālaka. He founded the Śārādā Mutt at Dwaraka in Guzerat and left it in charge of Padmapāda. He founded also the Kāmakoṭi Pīṭha at Conjeevaram and presided over it. It is this Mutt that is now at Kumbakonam. It is said that the Pīṭhas at Conjeevaram, Sringeri, Badari, Dwaraka and Puri are the Kāmakoṭi Pīṭha, the Śārādā Pīṭha, the Pūrṇagiri Pīṭha, the Kālikā Pīṭha and the Vimalā Pīṭha, and that the respective Mahāvākyas (the mystic scriptural utterances) are *Om Tat Sat*, *Aham Brahmāsmi*, *Ayamātmā Brahma*, *Tat tvamasi* and *Prajñānam Brahma*. The heads of these Mutts have got as titles Saraswatī, Bhārati, Giri, Āśrama and Āraṇya. It is stated also that he brought five Lingas from Kailāsa and established the Bhoga Linga at Sringeri, the Mokṣa Linga at Chidambaram, the Mukti Linga at Kedar, the Vara Linga at Nepal, and the Yoga Linga at Conjeevaram. In his thirty-second year he left the world and ascended to paradise.

ŚRĪ ŚANKARA'S PERSONALITY

The personality of Śrī Śankarāchārya seems to have been of a unique character. His purity and spirituality and renunciation were amazing and wonderful. The penetrative power of his intellect was unmatched. Before his clear gaze the manifold and shifting and prismatic fictions of life rolled away and the white light of Truth stood revealed in reintegrated glory. Though he was a giant in intellect, he had

a tender heart. He loved his mother with a deep and abiding affection; and his affection for his disciples is one of the lovable traits in his character. His love of God was as remarkable as his realization of the One Truth in life. His encyclopaedic mind was master of all branches of knowledge; and his passion for the spiritual uplift of all was as noteworthy as his limitless learning. He was not only a religious thinker but a great religious leader and organizer as well. By his Mutts established at all the cardinal points of our sacred land, he knit up into a strong unity our religion whose weak point is its diffuseness and its looseness of central organization.

HIS WORKS

Besides his great Bhāṣyas on the Ten Upaniṣads and *Gītā* and the *Vedānta-Sūtras*, he wrote *Viveka-chūḍāmaṇi*, *Sarva Vedānta Siddhānta Sāra Saṅgraha*, *Upadeśa Sāhasrī*, *Dakṣiṇāmūrti Stotram*, *Pañchikaraṇa*, *Maṇiśā-Pañchakam*, *Bhaja Govindam* (known also as *Mohamudgara*) and *Viṣṇu-Sahasranāma-Bhāṣya*, *Śivātma-Nirūpaṇa*, *Āandalaharī*, *Saundarya-laharī*, *Śivānandalaharī*, *Nṛsiṃha Tāpanīya Upaniṣad Bhāṣya*, *Trīṭi-Bhāṣya*, and many other works also are attributed to him.

HIS PURIFICATION OF HINDU RELIGION

To him fell the great task of pulling Hinduism out of the mire. Social chaos and spiritual nihilism had overwhelmed the land. All sorts of religious degradation had crept

into the most ancient church in the world. He was a great social and religious reformer. He stood out boldly for the purity and supremacy of the Vedic faith. He came not to destroy but to fulfil. In Vaishnavism, Saivism, Saktism, and other cults he uprooted and threw away all unvedic excrescences and superstitions and tenderly conserved the purer elements of those cults. He taught and created a new passion for Dharmic social life. He emphasized the need for an absolutely pure and ethical life. He sternly forbade all indecencies and excesses which had been indulged in under the cloak of religion. He purged devotion of mere riotousness and license of emotion and restored it to its legitimate place in a life divine. He found a place and a proper and perfect place for *Yoga* as a means of spiritual knowledge. His philosophy was so tolerant and all-embracing that he found a place in it for all the divine Hindu cults after he purified them.

OTHER ASPECTS OF HIS GREATNESS

His dialectic is the greatest of all human instruments of truth. It was in sooth a *novum organum*. The method of *Pūrvapakṣa* and *Siddhānta* is a means of clarification of discussion and of enlivening of controversy. It puts a new soul into disputation and prevents it from degenerating into acrimonious verbiage. His prose style is one of the marvels of the world. It has been well called by Vāchaspati as *Prasannagambhīra* (clear and profound). His poetry has wonderful

imaginative power and stately music of verse. Another great trait is the way in which he carried forward the pure form of Vedic tradition (*Sampradāya*) and brought all the innumerable cults of India into conformity with it. The process of dilution of the Vedas began again later on but he never wavered in his felt and proclaimed allegiance to the Vedic authority.

HIS INFLUENCE

No thinker of any age or time has shown in the same remarkable measure the two great qualities of Śrī Śankara's power, *i. e.*, the power of uplift and the power of stimulation of thought. The perception of unity is one that comes slowly but its grip is unshakable once it arrives. Every argument, every tenet, every tense utterance, of Śrī Śankarāchārya is a seed-bed of ideas and has borne ample fruit in later minds. Even today in Wordsworth and Shelley, in Carlyle and Emerson, in Hegel and Schopenhauer, in Bradley and Bosanquet, the pervasive influence of Śankara's sublime thought is clearly and unmistakably felt. He has cast his spell divine over the universe of minds for all time and is and will ever be a magnet drawing the souls of men to the lotus feet of God.

ŚRĪ ŚANKARĀCHĀRYA'S TEACHINGS

He takes us step by step towards the rarefied altitudes of his highest thought. He taught that there is one and only one Reality—*i. e.* the *Nirguṇa Brahma* (the Blissful

Absolute). The appearance of the world is due to *Adhyāsa*, i. e., the superimposition of names and forms (*Nāma-Rūpa*) on Reality as a result of *Māyā* or *Avidyā* (Nescience). This doctrine of *Māyā* has always been the glory and the crux and the stumbling block of his philosophy. Because of it later teachers attacked him as a hidden Buddhist (*Prachchhanna Buddha*). He urges that there are three grades of existence, i. e., *Prātibhāsika* (apparent or illusory), *Vyāvahārika* (phenomenal or pragmatic) and *Pāramārthika* (Absolute or Noumenal). He never says that the world is an illusion. He never says that nescience is a non-existent thing. He is not a mere idealist denying the objectivity of matter. He says that the world is a relative reality. He says that *Avidyā* is an existent thing (*Bhāvarūpa*) and not a non-existent thing (*Abhāvarūpa*). He says that *Jñāna*, i. e., perception is *Vastutantra*, i. e., dependent on the outside object and not a mere projection of an inner idea. According to him matter is a relative and phenomenal reality which is thwarted only in relation to the rare soul who realizes *Brahma* but continues for all others.

This leads us to his *Vivartavāda*. According to him *Brahma* is both the *Upādāna Kāraṇa* (the material cause) and the *Nimitta Kāraṇa* (the efficient and operative cause) of the universe. The substance of *Brahma* continues changeless while relative changes go on in the shape of evolution of names and forms in relation to our unillumined mind which is under the sway of *Avidyā*. The same idea is

expressed in Shelley's famous poem *Adonais* thus:

"The one remains, the many change
and pass;

Heaven's light for ever shines;
earth's shadows fly.

Life like a dome of many-coloured
glass

Stains the white radiance of
Eternity."

The weak point in this sublime concatenation of doctrine lies in the question how could such *Māyā* get into the undifferentiated *Brahma*. The answer is given that there is no such *Māyā* in fact and that it is only in relation to the non-perceiving soul the play of *Avidyā* exists till *Vidyā* (knowledge) makes him realize the Infinite Eternal Blissful Absolute. The vanishing of all variety in the unity of deep sleep is the analogue of Brahmic realization as pointed out by expounders of the Advaita. But it may be asked how we are entitled to stultify the waking state by equating it to the state of deep sleep and why we should not with equal justification stultify the state of deep sleep by equating it to the waking state. The real proof is in the realization of *Brahma-Sākṣātkāra* (self identity with *Brahma*). Śrī Vidyāranya says well: *Ityadi tarkajālāni swanubhūti-rasatyaṇau* (all these crowds of arguments are swallowed by our self-realization).

Descending from these rarefied heights, we see that Śrī Śankara insisted on *Niṣkāma Karma* and *Bhakti* and *Yoga* as the sole means which would lead life to the sovereign

realization of *Brahma*. Professor Deussen has well said that "the Adwaita is the strongest support of pure morality." The exaltation of *Jñāna* by Adwaita is undoubted, because *Avidyā* can be negated only by *Vidyā*. But the highest *Vidyā* can be born only in the pure and unagitated mind which can be brought into existence only as a result of action and devotion and meditation. Śrī Śankara's devotional poems are among the most rapturous in the world. According to him all the divine forms are *Saguṇa Brahma* full of benignant grāce and can give us—nay, only the Personal God—can give us the supreme realization of the Blissful Absolute. The highest worship of the Personal God will lead us to *Krama Mukti* (liberation by going after death to Paradise and there attaining adwaitic realization along with God *Brahmā*) whereas the supreme *Vidyā* or *Jñāna* can give us immediate liberation. As I have observed elsewhere: "He has lifted

Karma and *Bhakti* into the high position of being the Saraswati and the Yamuna flowing into the Gangā of *Jñāna* which bears our souls to the eternal nectar-ocean of God-realization (*Sākṣātkāra*)." .

I cannot conclude this sketch better than by quoting the following appreciation of Śrī Śankarāchārya by Mr. Charles Johnston: "What shall we say, then, of Master Śankara? Is he not the guardian of the sacred waters, who, by his commentaries, has hemmed about, against all impurities or Time's jealousy, first the mountain Tarus of the Upaniṣads, then the serene forest lake of the *Bhagavadgītā*, and last the deep reservoir of the Sutras, adding from the generous riches of his wisdom lovely fountains and lakelets of his own, the Crest Jewel, the Awakening, and Discernment."

(To be continued)

What lamp can we light in order to see our Self? He who supplies light to the Sun and the Moon cannot Himself be seen by any light other than His own. There is neither east nor west in Him, neither north nor south. As an ocean may submerge the world, even so God fills the universe for him who sees Him.

—*Namadeva*.

As a bird may go to roam in the sky and still think of its young one; as a mother may be engaged in household duties and yet think of her child; as a she-monkey may leap from tree to tree and yet clasp its young one to her bosom; even so we should constantly think of Viṭṭhal, the Lord of the three worlds, the husband of Rukmiṇī.

—*Janābāi*.



Bolshevism and Hindu Religion.

BY BASANTA KUMAR CHATTERJEE, M. A.

The Bolsheviks have declared a crusade against all the religions of the world. • They say that religion was invented by cunning people to deceive fools; religion induces the poor to remain satisfied with their lot instead of rebelling against the rich; religion is thus very useful to the rich as it allows them to enjoy their possessions without disturbance; and for this reason the rich make gifts to religious institutions.

That this charge of the Bolsheviks against religion is false will be clear from the lives of the religious teachers of the world. It can never be conceived that men like Śankara, Rāmānuja, Chaitanya, Buddha and Jesus Christ would help in deceiving people. Many religious preachers welcomed poverty, persecution and even death for the sake of religion and truth. The religious preachers of the world have been tested on many occasions and it has been seen that they cannot be deceivers and liars. It is true that some deceitful persons have assumed the garb of religion. But all good things have bad imitations which do not prove that the good things do not exist.

It can thus be easily proved that the charge of Bolsheviks that religion is based on deceit is false. But there is another argument used by them which is difficult to answer. They say that the time spent for the cons-

truction of churches and temples and in prayers to God can be better utilized in removing the miseries of the poor. In other words, instead of building any churches and temples more schools and dispensaries should be established. If this argument were true, then religion would disappear from the face of the earth because it would not only be considered improper to construct temples but also to pray to God. The time spent in prayer can be better utilized in serving the sick or poor. This argument of the Bolsheviks cannot be replied by saying that if facilities are given to people to worship God it would improve their mind much more than by the establishment of schools or hospitals. For they would say why should God be more pleased if people pray to Him and praise Him than if people utilize the time in removing the miseries of the poor. But an effective answer to this argument of the Bolsheviks can be given from the point of view of Hinduism.

Suffering is the result of vice and happiness is the result of virtue. Other religions have partially accepted this truth. Thus the Christians and the Mahomedans say that if a man commits sin he will suffer either in this world or in the next, but it has not been stated in those religions that all the sufferings of men are the result of vices either in this life or in previous lives. Unless the exis-

tence of soul before birth is accepted it cannot be explained why at the time of birth people are born in different circumstances, some happy, some unhappy. According to Hinduism the circumstances in which a man is born are determined by his actions in previous birth.

Because man suffers for his own vice it does not follow that one should not attempt to remove the misery of others. We should, of course, try to remove the miseries of others but the aim underlying such endeavours should be self-purification. For removing the hankering for pleasure in our mind sympathy for the poor and efforts to relieve their sufferings are very efficacious. But even when we are engaged in such endeavours, we should not forget that God ordains suffering on account of our past action. If He wishes He can remove the miseries of all.

The father chastises the disobedient son in order to correct him. If any person shows sympathy for the son, the father is not displeased. In the same way if God chastises man for his sins, God is not displeased with one who tries to alleviate the sufferings of the poor. We should help the poor in the belief that we are carrying out the command of God. We should not feel a sense of pride that we have been able to remove the sufferings of any persons. We should try to feel that we are mere instruments in the hands of God who wishes that we should try to relieve the poor. The *Gītā* lays down the following maxims

to be observed at the time of performing every act:—

- (1) One should not feel attachment for the work;
- (2) One should not have a desire for the fruit of the act;
- (3) One should try to avoid the feeling of egoism that I am doing the act;
- (4) The organs of senses should be kept under complete control;
- (5) The aim of our action should be to please God.

These maxims should also be kept in mind when giving help to the poor. Unless they are observed, there is possibility of harm coming out of our attempt to help the poor. This is what has happened in Bolshevik Russia, where philanthropy has led to atheism. The aim of life cannot be to help the poor. The aim must be the attainment of God. Service of the poor will be helpful in realizing this aim, only if the service is rendered in the proper spirit. If it is not rendered in the proper spirit, it might be an obstacle. There is indeed much misery in this world (due no doubt to the fact that there is much sin among men). One can remove very little of this misery by one's efforts. If one has attachment for the fruit of the action, viz., the removal of the misery, one may feel pessimistic and even may become an atheist. On the other hand, one should not desist from active service

because one can remove but a small fraction of human misery. The aim of service should be self-purification.

It is not that by removing a man's misery we can always do him good. Misery sometimes acts as a kind friend. The impurities of our mind are burnt by our sufferings. Otherwise sufferings would not have been created by God who is all merciful. Great men have often experienced great hardships in their early life. We cannot be sure that by relieving the distress of a person we can do him real good. Still we should try to do it in order to purify our mind.

As stated before, service of the poor properly looked at is a means of attaining God, but it is not the only means nor even the best means. The best means is devotion to God, worship of God. Temples and churches afford facilities for worshipping God. Hence temples and churches

cannot be discarded in favour of service to the poor. Ramakrishna Paramahansa used to say "It is a sin to think that I can remove the misery of others. We should pray to God that He may reveal Himself to us, and not that there should be more schools and dispensaries."

Bolshevism has attacked religion in the garb of philanthropy. Hence it is that in Russia although churches are destroyed, theatres, bioscopes and other means of enjoyment have not been prohibited. If it were true that Russia has accepted philanthropy as the only aim of life, it would have prevented the large expenditure of money on these means of enjoyment. As a matter of fact, Bolshevism has taken enjoyment of the senses as the aim of life and, because religion is an obstacle to enjoyment, it has declared a crusade against religion. It is following the path of pleasure without religion and is wading through immorality and licentiousness.

The only people who can bring peace to the world are those who have already found God's Peace themselves.

Whosoever calleth on the Name of the Lord shall be saved.

—*Science of Thought Review.*

Prayer should never be an attempt to run away from our trouble, but should be an approach to the Lord in order that the trying situation may be divinely healed.

There is much that man will learn only through suffering.

—*Science of Thought Review.*

Home—Its Moral and National Importance.

BY M. S. SRINIVASA SARMA, M. A.

The advance of science, the growth of machinery and the rise of cities have revolutionized the old ways of life, and initiated the movements for birth-control, divorces, Hotel life, companionate marriages, equal opportunities for both sexes to earn a livelihood, and therefore the economic independence of women. These alarming tendencies are in the nature of disruptive forces undermining the stability of the HOME today. In the larger interests of the national welfare and more particularly for the sake of human happiness, it is indispensable that the home should be kept intact and strengthened by all possible means. The home-making and the home-seeking instinct is such an imperious and irrepressible tendency in human beings that any attempt to tamper with it is foredoomed to failure. But on that account it cannot be allowed to work in its own way. The undoubted power and potency of this instinct should be properly educated and harnessed to social and spiritual values. It is for this purpose that the state and other institutions exist.

The home is the origin and the beginning of every form of social organization, and is the ultimate end and aim of all culture and civilization. It is the mighty social agency for the breeding and training of the human race, and is the one place where individuals are treated affec-

tionately as ends-in-themselves, and on terms of perfect equality; and it is only in the atmosphere of the home that opportunities are offered for the highest forms of love and friendship. It is a great socializing agency, and is based on the principle that "each should give according to his power, and receive according to his needs"—a principle that guarantees the development of the noblest qualities and the most loyal services.

HOME—A CO-OPERATIVE ORGANIZATION

The home is a co-operative organization, and flourishes on the principle of division of labour. Therefore the importing of 'questions of inferiority and superiority into the corporate life of the home is irrelevant and mischievous. The home functions not for economic profit but for mutual help, reciprocal affection and personal relationship. Therefore if the man earns and the woman stays at home, it does not mean that the woman is a parasite and a slave. The absurdity of this notion will become obvious if we remember that the moral aim of the home is the common good of *all* the members, and that the continued stay and the personal influence of the women at home is indispensable to unify and integrate the many-sided interests of the family. The extraordinary mental vigour, the incessant and insistently intellectual work and the exceptionally

devoted and energetic personality of the modern women are a standing monument of their undoubted equality with men. But they have a definite field for the exercise of their rights and specific obligations to fulfil. Let us hear what that great thinker Mrs. Helen Bosanquet says in her work "The Family": "There is one fundamental division of labour between men and women. The lines which it follows are drawn *not* so much by the women's inability to work for her family in the outside world—she constantly does so when the death or illness of her husband throws the double burden upon her, *but* from the obvious fact that the man is incapable of the more domestic duties incident upon the rearing of the children."

HOME—THE NURSERY OF THE NATION

Again, the home is the nursery of the Nation. The child is a candidate for personality and character. Not simply the creation of life, but the more important function of the formation of character constitute the main business of the home. If the stream of life is to remain pure, virile, strong, and unvitiated, it should be taken care of, and properly nurtured at the source. It is idle and futile to leave this matter entirely to the school. Of course, education can work wonders; but to expect the schools to accomplish the all-important task of building up of the character and strength of the pupils in the space of a few hours in the day spent there, is to hope for the

impossible. Early training and impressions are lasting. The children absorb ideas by suggestion and imitation; and good habits, correct tastes and right conduct are engendered in them spontaneously in a well-regulated home. The prolonged infancy and the utter helplessness of children necessitate the continued existence of the home, where the loving kindness and the cultured guidance of the parents, and especially of the mother, are the most powerful influences in the orderly unfolding of the native talents of the children. In the free and pervading affection of the home which supplies the very life of the child, it is simple and easy for it to realize the first lesson in citizenship that no man lives for himself.

If from ancient times the sexual relationship has been subjected to untold taboos, social control and legislative restrictions, it is because home was recognized to be the nurse of all virtues and the basic foundation of national strength and prosperity. The well-being of the nation consists essentially in its man-power and the vitality, intelligence and character of the individuals; and every mother should feel that she is rendering an abiding service to the nation and the national culture in bringing up the children on healthy and sound lines. The nursing and rearing of children is a very heavy burden which the parents have to bear. Women thus have infinite opportunities to form and sustain the national health and prosperity, and to exercise to the fullest extent their

unique and superior abilities in making the home the cradle of culture, character and personality.

HOME—THE RE-CREATION CENTRE

It is, therefore, wrong to say that the woman's life is cramped, and that no scope is given for her initiative, freedom, and the creative urge. Without her unique personality soft touches, tender affection and the angelic presence that enlivens and ennoble the home, it degenerates into a matter of "a house that is but walls and a bed". This proves that the woman's life is as noble and as serious if not more, as that of the man. The aim of the home is not simply the *creation* but also the *re-creation* of the human life. The call of the home is the invitation to ineffable joy, unalloyed happiness, and ever-refreshing sweetness of personal contact with children and the life-partner—the like of which, or a substitute for which, could be found nowhere under the sun. People may glibly talk of profession, club, travel,

and hobby as affording an outlet for the inner craving for fullness and completeness; but the utter emptiness and the colossal waste and weariness of these accessories are painfully felt by all those placed in the unenviable position of *not* having a home of their own.

It is, therefore, most imperative that all the formative forces of religion, ethics and government should make the home proof against any destructive influence of the undesirable factors that may be insidiously at work. The home conducted on right lines is never a vale of tears, but is really a valley of soul-making. Kant, the great German philosopher, eloquently speaks of the ideal of morality as the establishment of the "Kingdom of Ends", in which each person treats the other as an "end", and never as a "means", in which the common good enhances the personality of each, and gives it a higher moral dignity and worth. Is there a fitter, nobler, and more sublime embodiment of the Kantian conception of the Kingdom of Ends than the HOME?

What is at the root of disbelief? Hatred, jealousy and the spirit of slandering others. When a person constantly thinks of his petty self, he becomes a prey to this deplorable condition. That is why it is the primary mark of a spiritual soul that he never backbites another and treats self-praise as injurious as poison. He can never entertain any hatred in his heart. He lives a contented life showing compassion to all, and placing his trust only in God. When trust in God is lost, it gives rise to discontent and soreness of heart.

—Acharya Śrī Vijayakrishna Goswami.



In the Courtyard of Daśaratha.

The Philosophy of Love—XII.

[*A running Commentary on the Bhakti-Sūtras (Aphorisms on Bhakti)*
of Devarṣi Nārada, the greatest apostle of Bhakti]

(Continued from the previous number)

BY HANUMANPRASAD PODDAR.

Argumentation: A Great Hindrance in the Path of God-love.

वादो नावलम्ब्यः ॥७४॥

74. The devotee should never enter into argumentation.

For the practisant in the path of devotion, the above aphorism is supremely valuable. There is absolutely no need for the devotee to enter into argumentation and controversy. He should know that every moment of his life stands dedicated to the remembrance of his beloved Lord, so that he has no right to devote it to any other work. Moreover, what should he argue or reason about? When was the world created, how it was created, why it was created, and what is the root principle underlying the creation—all these things he need not know. Knowing and believing God as the be-all and end-all of life, he has made Him his exclusive goal. God will Himself reveal His truth to him whenever He wills. When will God reveal His truth to him, and whether at all He will reveal it to him—these thoughts too should not agitate the mind of the devotee. There should be no room in his mind for entertaining any thought other than the thought of His beloved Lord. And it is as certain as anything that

Truth can never be realized through logical argument. That is why the Brahma-Sūtras lay down that 'logical reasoning has no foundation or stability, तर्काप्रतिष्ठानाद् (II. ii.) The *Kāṭhōpaniṣad* says: 'नैया तर्केण मतिरापनेया' I. ii. 9 (that Truth cannot be realized through intellectual reasoning). Truth or Reality is automatically revealed to a pure-hearted individual having the *Sattva* element predominating in him. The maxim 'वादे वादे जायते तत्त्वबोधः' (Truth is known through argument and reasoning) is also partially true; but here the word *Vāda* (reasoning) has a different connotation. A devout disciple places his arguments before the preceptor actuated by a spirit of enquiry, and the preceptor on his part advances counter-arguments in order to dispel the disciple's doubts and bring home the real truth to him. This kind of reasoning is not harmful. But the reasoning which starts with certain pre-conceptions is invariably attended with harmful results. And controversy invariably tends to make one partial to his own views. The goal of arriving at Truth is eventually lost sight of and one gradually develops the tendency of catching at the weak points of his adversary and indulging in personal

recrimination culminating in mutual vilification and use of abusive language with reference to each other. The sense of discrimination is lost, the spirit of anger prevails, speech gets out of control and deep-seated bitterness ensues between the two parties. Therefore, it is said: 'वादे वादे बद्धं वैरहः'— (The fire of animosity blazes up through controversial reasoning). The wayfarer on the path of Devotion should find no time to enter into a controversy. As far as possible he should keep aloof from places where such disputations are generally held. If ever through a decree of Providence he should fall in with controversialists of this type, he should assume an attitude of humility towards them and give a patient hearing to them and should never prolong the discussion by attempting a reply. 'अवृणे पतितो बहिः स्वयमेवोपशम्यति' goes the Sanskrit proverb. 'When no fuel is added to the fire it will automatically go out.' The disputant will be automatically silenced if we refuse to give answer to him. Therefore, the best course for the devotee is to keep mum. He should constantly remember the saying 'मौनं सर्वार्थसाधनम्' (all objects are achieved through observance of silence). Let him not hear any word which may create doubt in his mind in regard to his faith, the object of his worship, the path he has chalked out for himself, the course of discipline he is following; neither should he himself utter a word which may wound another's feeling. When unavoidable, let him only hear what others have to say, but let him not in any case enter into argument for the sake of

argument, or for vanquishing others, or for establishing his point over the point of another. This does not mean that he should refuse to speak even to an earnest seeker after truth or to tender advice to friends when called for. The intention of the aphorism is that he should never enter into argument. Let him not speak where it is not necessary for him to speak; and when it becomes unavoidable, let him speak only to the extent it is absolutely necessary. Let there be no exaggeration in his speech, no spirit of wrangling or opposition to another; let him not cut jokes with another, let him not expose the faults of another; let him not hurt the feelings of another; let him not indulge in self-praise or extol his own views; let him not say unpleasant things to or speak ill of another; let him not speak with the motive of some gain; let him not mislead another through his words, nor create in the mind of another doubt about his (latter's) faith. Let him speak only such words as are true, sweet, palatable and salutary and cause no annoyance to another; the rest of his time he should devote exclusively to the remembrance of the Divine Name. Let him regard the utterance of a single superfluous word as great loss, inasmuch as the time spent over it is wasted. The practice of *Nāma-japa* is disturbed during that interval, apart from the harmful influence exerted on the atmosphere by useless words. Let him know it for certain that Divine Love, Divine Knowledge or God-Realization can never be attained through argumentation, or

controversial reasoning. These latter, on the contrary, gather together evils like egoism, hatred, anger, malice and violence. Therefore, the practicant should always keep himself aloof from controversial discussion. Goswami Tulasidas says:—

“So thinking, the wise and the dispassionate betake themselves to Śrī Rāma, renouncing all speculative reasoning.”

“O thou of steadfast intellect, knowing this, give up all sophistical reasoning and doubt; betake thyself to Śrī Rāma, the valiant hero, the repository of compassion, the embodiment of Beauty and the bestower of Bliss.*

• बाह्यवकाशानियतत्वाच्च ॥७५॥

75. Because (in argumentation) there is room for excess, and because it cannot determine anything.

Giving reasons for the above precept the author says that in a

controversy a statement is followed by a counter-statement, and the process goes on *ad infinitum*. In order to maintain their respective positions volleys of arguments are discharged from each side. The truth which can be realized only through Divine Grace, can never be realized through argumentative reasoning. Therefore such reasoning leads to no good. In course of a discussion one party may feel exhausted through continued speaking or may fail to hit upon a cogent argument at the spur of the moment, thus enabling the other party to score a victory over him; but such a victory does not necessarily lead to Truth; for a conclusion arrived at through this process is never the Truth. Therefore, instead of wasting his time over discussions, a devotee should surrender himself completely to God, and practise constant remembrance of Him in a sincere and disinterested spirit. Divine Love is attained, not through argument, but through the practice of Devotion.



* अस विचारि जे तव्य बिरागी । रामहिं भजहिं तरक सब त्यागी ॥

अस विचारि मति धीर, तजि कुतर्क संसय सकल । भजिअ राम रनधीर, कश्नाकर सुंदर सुखद

UNTO BLISS

SIVA

Speak as little as possible, speak only where it is unavoidable to speak; never hasten to offer unsolicited advice to anyone; when two persons are conversing, do not try to overhear or interrupt them. Do not be prodigal in speech. Always speak truthful, straight, wholesome and sweet words. Never attempt through your speech to deceive or put anyone on the wrong scent, to harm anyone or hurt anyone's feelings. Do not revile or backbite another. Devote all the time that is left to you after such frugal use of speech in muttering the Divine Name, in singing the glory of God.

Try your level best to keep the mind engaged in the remembrance of God. The Lord exhorts us to fix our mind on Him, assuring us that all the obstacles in our way will then automatically disappear through His grace. Never wish harm to or hate another nor allow pride, sorrow or depression to enter your mind. Do not allow the mind to feel attracted towards a thing possessed by another. Cultivate the feeling of dispassion. Always remember God, depending on

His grace; wish well to all; develop the sentiments of compassion, love and sympathy. Do not try to detect the shortcomings of another; attempt to see God everywhere.

Through the body, render service unto all as is their due; do not kill or injure any creature; steal not other's property; as far as possible avoid sexual intercourse. Abstain in any case from intercourse with any woman other than your wedded wife. Practise restraint of the senses, and try through your body to minister to the happiness of all, knowing God to be present in all.

Do not consider yourself to be conversant with everything; do not give any opinion on a subject of which you have no knowledge. If it is necessary for you to know a thing, shake off all reserve and pride and learn it from one who has knowledge of the subject. Intimate knowledge of any subject whatsoever cannot be acquired without undergoing necessary training, to say nothing of spiritual knowledge. Therefore, do not make the mistake of regarding yourself to

be an enlightened soul or a devotee merely after turning a few pages of the scriptures. For developing spiritual knowledge and devotion take up a course of discipline with faith and reverence.

* * *

As far as possible be abstemious in sense-enjoyment; cultivate the spirit of contentment, make your life simple and pure; learn to keep the mind tranquil and cool. Regulate both your diet and pastime.

* * *

Hatred, jealousy, enmity, hypocrisy, censoriousness and malice—these are great enemies in the domain of spiritual culture; always try to keep yourself free from these evils. Never

aspire to be a preacher, lecturer, reformer, preceptor or leader. Try to imbue your life with truth, love, compassion, knowledge and devotion and continue to develop the spirit of self-denial and dispassion. The more you develop these sentiments, the more will the qualities of truth, love, etc., manifest themselves in your life.

* * *

Luxury, vice, lethargy, carelessness, doubt, bigotry, wrangling, sophistry, pride of knowledge, loquacity, excessive social contacts, desire for honour and applause—these are great hindrances in the path of spiritual discipline. The practicant should always scrupulously guard himself against these evils.

The Alvar Saints: Their Life and Teachings—V.

(Continued from the previous number)

BY SATYĀRKA.

MADHURAKAVI ALVAR

It is not an easy thing to surrender one's egoism and that to a *Guru*. By sincere love and service of the *Guru* one attains the bliss of divinity.

Madhurakavi (believed to be the Vainateyāṁśa) was a Sāmavedī born in Tirukkolūr. He was a thorough Vedic scholar. But he thought that scholarship was worth nothing without love, devotion and realization. So he renounced everything and wandered as a pilgrim north and south, east and west. He sought after the Divine Light. He visited Ayodhyā, Muttā, Kāśī, etc. While he was wandering on the banks of the Ganges, he saw a splendid light in the southern direction. He saw it three days con-

secutively. He was attracted by it. He travelled and travelled in its wake till at last he came to Kurukur where the light suddenly disappeared. On enquiry, he came to know of a great Yogi there. He saw the Yogi absorbed in *samādhi*, within the hole of a tamarind tree near the temple wall. Madhurakavi waited and waited but the Yogi sat silent, self-absorbed. "O Yogi Maharaj !" No response ! He clapped his hands ! No sign of movement. At last he produced a loud sound by striking a stone against the temple wall. No effect ! The Yogi sat as he was ! He ventured near the hole and spoke out : "Sire, If the subtle One (*Sat*) is incarnate in the dead matter (*Asat*) what will it eat and where will it rest ?" Now the Yogi opened his lips and replied:

"*That it will eat, and There it will rest !*" The fifteenth chapter of the *Gītā* (see stanzas, 7, 8, 9, 10, 13, 14, 15) explains this pithy axiom. What does the embodied *Ātmā* eat, how does it live and in which place ? The subtle *Ātmā* lives within the core of the heart as the witnessing enjoyer of the actions of *Prakṛti* ! It is there as the Knower of the Field, as the unattached enjoyer of the play of Nature. Madhurakavi at once knew His Master and the *Yogī* found out the disciple, for whom he had been waiting so long. He was all *Sat* in the *Asat* (body).

"I know no other God" sings Madhurakavi extolling his Master, "I shall sing his glory; I am his devotee; I laid my trust upon things of earth before ! Ah vanity ! Reality is here ! I have found it today. I shall devote my entire life to hail his glory in all the eight directions of the world ! He has revealed to me the truth of the Vedas. To love his holy feet is my *sādhana* ! To serve Satakopa is my joy !"

XV. NAMMALVAR

That *Yogī* was indeed Satakopa, popularly known as Nammalvar (Our Alvar). Who is He ? There was in Sri Nagari (Tirukkurukūr), a pious prince called Kārimāraṇ. His queen was a chaste devotee known as Udayanangai (she who has the divine grace). They did hard penance for a child. Their prayer was granted. A divine child was born to them. The child was *Senāmāa*. The parents were extremely joyful. With brimming love and swelling delight, the mother embraced the child and gave her breast. But wonder, the child would not drink the mother's milk. What more ? It did not take anything ? It sits if seated, stands if put on the legs, lies down quietly if laid down. "Ah, my fondling, I thought of having the joy of suckling you, listening to your

broken words ! O unfortunate, I have a dumb, deaf, mummy for a child !" repented the mother. The child kept silent like a self-absorbed *Yogī*. At last the parents decided to leave the child at the feet of Viṣṇu in the local temple. Lo, what does the child do ? It walks now ! Where ? Straight to a tamarind tree. There is a big hole in its trunk. The child enters the hole, sits in lotus posture (*Padmāsana*), closes its eyes, plunges into the Self ! What more ? Nothing but silence, silence ! The child completely forgot its physical consciousness (the *jāda chetanā*) and hence he was called Satakopa !

This is the outer life of our saint. His hymns are a true record of his inner life which is the real life. That inner life of spiritual experience was revealed to Madhurakavi.

What is the secret of the glory of a saint who sits like that, doing nothing ? In these days of headlong activism and self-advertisement, calm, peace and humility will be looked upon with contempt. People strut before the public blowing their own party trumpets ! Who can know the bliss that a *Yogī* like Nammalvar enjoys sitting immersed in Self for years together. When a vessel of muddy water is left quiet at night, in the morning we get clear water above and the mud settles down at the bottom. Calm light burns bright. It is upon the fixed axis that the wheel moves. When the mind goes out through the senses, it perverts man's vital energy. When the mind is gathered in, and the *chitta-vrittis* are controlled, a new current of energy is born in man. The more he reaches his Self or the centre, the more he becomes strong, happy, calm and luminous. When he finds out the Self, the That in him, he gets all powers ; his being is divinised. This peace causes the *Kundalini* to rise, which forces its way up to the *Sahasrāra* opening on the way all the *chakras* by which man gets wonderful

powers and blissful experiences. When the *Kundalini* unites with the Jiva or Śiva in the *Sahasrāra*, the human being becomes divine. This is the secret of sainthood. When the *Viśuddha* and the *Ajñā* chakras open thus, man blossoms into a spontaneous and omniscient poet. His word is Veda. The Alvars were such supreme poets. The hymns of Nammalvar are incomparable, untranslatable! They are the blossoms of cosmic vision and realization of Viṣṇu in the Self and in the world: They are all Sāmaveda put in the form of beautiful poetic images. When it was read before the Tamil Sangam, all scholars were enraptured. Kamban, the greatest Tamil poet, was going to expound his wonderful *Ramayana* in the Śrī Ranganam temple. He first placed the holy work at the feet of Ranganātha and bowed when a voice was heard, "Have you sung my Satakopa?" "Pardon me, Lord, I shall sing anon!" said Kamban and began his *Ramayana* with a prayer to Nammalvar. Speaking about the hymns of Nammalvar before the pandits of the Tamil Sangam, Kamban said: "Can a world of poems equal one word of the thousand hymns sung by Vagulabaran (Nammalvar)? Is a fly to vaunt itself before a golden eagle? Is a firefly to twinkle its light before the sunlight? Is a dog to roar at a tiger? Is a fox to strut before a lion? Is a devil to dance as a rival to Urvashi? Is an ordinary poet to challenge comparison with Nammalvar?" When Satakopa sang his hymns before Ranganātha a voice was born, "He is our Alvar (Nam-alvar)." We have seen how Tirumangai Alvar and the Bhaktas were enraptured by the hymns of Nammalvar.

Nammalvar lived 35 years, always in Rādhā-consciousness, panting for the union of the Lord. He saw Him and Him alone everywhere, in all events, in everything:

"O how the All-Beautiful charmed his soul and rendered her mad! She (soul) would caress the earth and exclaim 'O this is Vāmana's earth! She would point to the sky and ejaculate, 'Lo, there is His Vaikuṇṭha!' 'O Sea-hued Beloved!' she would cry with eyes brimful of tears! She would raise her jewelled hands to the ocean and cry 'Behold the sea where my Supreme Lord reposes! 'This is His form!' she would declare, pointing to the crimson sun! 'O Nārāyaṇa!' she would often mutter shedding tears! She consciously embraces the flames and cries, 'O Deathless Achyuta!' She would caress the cool breeze and say, 'This is my Govind!' 'Behold my gem-hued Kṛṣṇa!' she says pointing to the full moon! 'Come Majestic Viṣṇu!' she calls pointing to the hill standing there! 'Behold my Nārāyaṇa has come!' She would cry and rejoice when it rains heavily! She embraces the tender calf and says: 'Behold the calf that Govinda tended!' 'Behold His bed!' she would ejaculate, running behind the gliding snake! She would faint saying 'O my Kṛṣṇa, Kṛṣṇa' when she hears the sweet flute! 'Behold the butter He ate!' she will say when milk-maids bring butter! 'All worlds are Krishna's creation!' she raves growing more and more mad of Him! She runs after those that wear the caste mark (kāmam) crying, 'Behold the devotees of the supreme Viṣṇu!' 'Behold the garland worn by Nārāyaṇa!' she would say, seeing the fragrant Tulasi. 'It is the Lord of Lakṣmi that I see there!' she would exclaim when she sees a rich and prosperous monarch! Seeing things of beautiful colour she would dance saying 'Behold the world-scanning Vāmana!' 'All the beautiful shrines are temples of Kṛṣṇa', she would maintain. In love and fear she would unceasingly adore Kṛṣṇa's feet! She would regard with love great saints and say: 'Behold the Omnipresent One that has devoured all space!' She

would flutter to reach the black mass of rain-clouds saying 'That is Kṛṣṇa !' 'There is my Lord Gopāla !' she would say running after the cow grazing on the meadows."

"Rare is that Mahātmā that beholds Vāsudeva everywhere" says the *Gītā*. Such a Mahātmā was Nammalvar. He would rave, cry, sing, dance, faint, sweat, weep, shed tears thinking of the Divine ! O had we one thousandth of that divine fervour ! Blessed are they that are thus mad after Nārāyaṇa and see Him alone in all, for they are men of Reality ! "Worship the Lord of Lakṣmī, O my heart" says this Yogī of cosmic vision "even in sleep !" Think of Him, hail His name ! He is the Father and the Mother of all creatures ! This man, that man, the man at the back, these things, those things, things yonder, are forms in which resides Kṛṣṇa ! That which is and that which is not is his form (His *chidrupa*). Seek him, O seekers ! Off with the little I and mine ! Root out egoism completely and make a wholesale surrender ! Control thought, word and deed and take a deep plunge into the Divine consciousness ! The embodied life flashes off like a lightning. The Divine alone is the Eternal One ! Hands off all attachments ! Hold firmly His feet ! O seekers, take refuge in Nārāyaṇa ! That which stands, walks, runs, flows, lies down is all He ! He is the indweller ! Hail His glory ! Repeat His name ! Evils shall fly away ! *Kali* shall shudder and fall ! The golden age (*Satyayuga*) shall be born ! Kṛṣṇa shall play here with His mates ! This is the message of the Mahātmā to humanity. The ignorant man thinks, "This is mine ; I am all !" The sage realizes, "It is all Nārāyaṇa ; I am nothing but His temple. He is the real I in me, I live not when I forget Him !" Saints live only when they live in Him. Their words are sparks of ecstasy ! They open their mouth only to hail the Divine and sing His glory !

It is He that sees through their eyes His own forms standing and moving in the objective world. It is He that hears through their ears. It is He that tastes through their tongue. It is He that knows Himself through their intuition. It is He that breathes in them as the life. It is He that throbs in their heart ! They eat, drink, sit, walk, sleep, see, smell, taste, speak, sing, dance in His consciousness ! Ah ! this is knowledge ; this is reality, this alone is happiness. Blessed are the lamps of such knowledge ; they are masters of the mind and the senses. They are conscious of the Divine just as ordinary men are conscious of the physical world. They are not affected by the passing pleasures and pains of this mundane life. They are like the deep ocean that rests, ever vast and calm, undisturbed by the surface waves ; they contain within unknown treasures. They give the world a few gems now and then. Such gems are the hymns of Nammalvar and other saints. Those who adorn their hearts with these priceless gems shall live the life of heaven though upon earth. They shall be the breathing and moving temples of Nārāyaṇa ! They purify themselves as well as the soil they tread. They are the lamps of humanity ! They are the sons of *Satyayuga* ! They can see the vision of the golden age and sing with Nammalvar.

"Prosperity, prosperity, felicity to all ! The cruel curse upon human existence is gone ! Destroyed is the hell of misery ! Death (*Mṛtyu*) has naught to do here ! Behold ye, *Kali* (the iron age) shall be no more ! We have seen the devotees of the sea-hued Kṛṣṇa enter the world in rich abundance, sing His glory, dance in ecstasy and prosper !"

Those who have eyes can see the hands of Kṛṣṇa carving even now the destiny of humanity and preparing

the world for the splendid *Satyayuga*. Nammalvar has been the ancient and the most optimistic messenger of *Satyayuga* ! His prophecy and his realizations are being gradually fulfilled in the life of humanity. Salutations to Nammalvar !

SRI RĀMĀNUJA

This divine message of the *Divya Prabandham* was propagated far and wide by the great Vaiṣṇavāchārya Śrī Rāmānuja ! O what an inspiring personality he was ! How learned, how pure, patient, simple, devoted, large-minded and saintly he was ! He drew his descent from the great Āchārya Ālavandār. He was the son of Keśava Bhaṭṭa of Sri Perumpudur. He lost his father early in life. He learnt the Vedas under the tutelage of Yādavaprakāśa in Kanchipuram. He was such a rare prodigy and such was his keen intellect that he would find flaws even in the explanations of the great pandit Yādavaprakāśa. The teacher grew jealous of the disciple and even plotted against his life. He conspired with Govinda Bhaṭṭa, a fellow-student and cousin of Rāmānuja. Under the pretext of taking him to a pilgrimage to Benares, Govinda Bhaṭṭa, instigated by the pandit, took Rāmānuja to a thick forest and tried to end his life. How cruel ! Fortunately for humanity, Rāmānuja escaped through the help of a hunter and his wife ! A relative attempts to kill; a strange hunter saves him ! How strange is human nature ! In learning, character, devotion, there was no equal to Rāmānuja. He had also developed certain psychic powers through which he was able to drive out the devil that had caught the princess of Kanchi.

Saint Ālavandār, seeing his last moments appear, sent a disciple to call Rāmānuja by his side so that he could leave to the latter the fulfilment of his mission. Before, however, Rāmānuja

reached Sri Rangam, Ālavandār reached the feet of Nārāyaṇa. Rāmānuja came and saw three fingers of Ālavandār folded. None could know why. Rāmānuja knew that it indicated a message to him. To write new commentaries to the *Brahmasūtra*, the *Sahasranāma* and the *Divya Prabandham* of the Alvars was the aspiration of the saint Ālavandār. Rāmānuja humbly bowed before the body of Ālavandār and said, "I shall take up thy command, Master, and have the commentaries written !" At once the fingers straightened. He took initiation from Perianambi, the foremost disciple of Ālavandār, and turned entirely to the *Bhaktimārga*. He was called to the path even like Guru Nānak, Jesus, Buddha and Chaitanya.

Rāmānuja was a family man. But it happens very often that great souls have scarcely amicable companions in life. Rāmānuja's case was similar to that.

He could not waste his life in pursuit of worldly thoughts while he was conscious of his divine mission. So he renounced home and all earthly ties. He went to Sri Rangam, and took *sannyāsa* under the name of Yatiraj. He was indeed the king of saints. His teacher Yādavaprakāśa, too, bit by repentance, renounced the world and took orders under the name Govindayogi and came to Sri Rangam to serve Rāmānuja.

Rāmānuja had the compassion of Buddha, the love and patience of Jesus, the rapturous devotion of Nāmadeva, the sincere surrender of the Alvars and the apostolic zeal of St. John. He was initiated in the *Aṣṭākṣara mantra* (Om Namo Nārāyaṇāya) by saint Nambi of Tirukottiyur.

Sri Nambi had advised him to keep the *mantra* a secret. But Rāmānuja collected a large multitude of men of all castes and preached

the blessed *mantra* to them from the top of a tower. "Hell shall be the reward of your impudence!" cried Nambi. "I shall gladly go to hell, my Master, if the multitude can escape hell by pronouncing the *mantra* of mantras!" said Rāmānuja meekly. The master, convinced of his large-mindedness, hugged him to his bosom and blessed him. He called the Mantra-Darśana of the Vedānta as Rāmānuja-Darśana. Thus Rāmānuja was equal-visioned. He learnt and re-learned and got by heart the *Divya Prabandham* of the Alvars. He expounded wonderfully the subtle meaning contained in that Tamil Veda. Many disciples gathered around his radiance. He was installed on the holy seat of Ālavandār. But he had to meet terrible enemies who attempted his life time out of number. One day poisoned food was served in his begging bowl. A woman hinted him about it and Rāmānuja threw it away and lived long. He weighed in equal balance praise and blame, applause and calumny and was a monument of peace and calmness beyond the waves of dualities. He travelled throughout India holding boldly in his hands the standard of the *Bhaktimārga* preached by the Alvars. He wrote commentaries on the *Gītā* and the *Brahmasūtra*. His commentary is known as *Śrī Bhāṣya*. It was first expounded before an audience of great pandits in Kashmir. His most fervent disciple was Kurattalvar. He is the Saint John of Rāmānuja. He had two sons Parāśara and Pillan. Through Parāśara Rāmānuja brought out a fine commentary on the *Sahasranāma*, and through Pillan he had an excellent commentary written on *Divya Prabandham* of the Alvars. Thus he fulfilled the mission of Ālavandār.

The Saivite king of Choladesa under whose sway was Sri Rangam, raised the flag of Saivism on which was written, "There is no God higher than Śiva (*Śivāt param nāsti*). He desired to compell all to accept it, especially Rāmānuja. Anyone that ventured to challenge the statement was at the risk of his life. Rāmānuja knew the king's intention. He had to do a good deal of service to re-establish *Vīṣṭā-dwaita* firmly. His most faithful disciple Kurattalvar read the thought

of the Master and offered himself to go and challenge the king at any cost. He went in the garb of the Master along with Perianambi of whom we have already spoken. "*Śivāt param nāsti*," said the king. "*Dronam asti tatparam*" retorted Kurattalvar curtly! (*Śivam* is the name of a measure. *Dronam* is a measure immensely larger). Kurattalvar maintained the superiority of Vaishnavism and what was the result? Poor man, his eyes were branded! He bore the torture in the name of his Master. He suffered dire poverty with the patience of a Yogi doing hard penance. Yet he would never pray to the Divine for any earthly boons. "Give me more and more of Thy Devotion and make my life a greater and greater surrender unto Thy feet," was his prayer. Having thus persecuted Kurattalvar and Perianambi, the king searched for Rāmānuja.

But where is Rāmānuja? We see him now in Sālagrāma as the *Guru* of king Bhittideva. Rāmānuja exorcised the evil spirit that had possessed the king's daughter. This king was a pillar of strength to Vaishnavism in Mysore. The standard of victory was first raised in the kingdom of Bhittideva where Rāmānuja stayed for twelve years and did wonderful service! In the year 1099 he discovered a temple at Namamalai. It was grandly rebuilt by the king. It is the famous temple of Tirunarayanapuram that flourishes even today. The image of Rāma in its sanctum was in the possession of the Badshah of Delhi. The Badshah's daughter was greatly fond of it. Rāmānuja through a miracle won the heart of the Badshah and brought the beautiful image and established it in the temple of Tirunarayanapuram. On his way he was attacked by some robbers but was protected by a set of Harijan devotees. For this help, the large-minded Rāmānuja allowed the Harijans to enter the temple and worship God. It was he that named the depressed classes as Tirukkulattar (Harijan).

The Chola king who persecuted the Vaishnavites died of abscess. And Rāmānuja after fulfilling his mission in Mysore came to Sri Rangam. It

was he who raised a temple in Sri Rangan for Nammalvar and the other Alvar saints and instituted festivals in their name. It was he who reinstalled Govindarajapperumal in the temple of Tirupati and rebuilt it gorgeously. He toured throughout the land converting thousands of people to *Bhaktimārga*. Jesus had twelve disciples. Rāmānuja had 74 saintly disciples. He lived healthy and strong devotedly following the path marked out by the Alvars for 120 long years. He appointed as his successor the saintly Pillalokachariar, who was the son of Kurattalvar, and reached the feet of Nārāyaṇa whom he had served all his life with love, purity and surrender.

In the temple of Varadarāja of Kanchi, Rāmānuja early in life, awaited the oracle of God: A voice was born in him which said:

"Viṣṇu, the Lord of Lakṣmī, is the supreme truth; *Jīva* is different from the *Paramātmā*. Surrender is the way to salvation. This is my faith." This is the essence of Vaishnavism.

य एषोऽन्तरादित्ये हिरण्मयः पुरुषः

(*Chhandogya*)

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्ताद्

(*Purusha Suktā*)

This is the conception of God in Vaishnavism. Vaishnavism has many universal elements in it. There is the God, the *Puruṣottama*. He is the *Puruṣa* who remains a witnessing enjoyer in everybody. God is *Niyantā*, *Śeṣi*, Master, Lord, Omnipotent, Omniscient. The *Jīva* is *Śeṣa*, *niyāmya*, servitor of the Supreme. Egoism must be rooted out and the being entirely surrendered to the

Supreme. Through conscious Love one must forget oneself in the Divine. Nārāyaṇa is *Sat* (Truth). His manifesting Force, Mahālakṣmī, is *Chit* (Consciousness). The world is the expansion of their *Ānanda*. The world is not a snake in the rope. It is the physical reality of Nārāyaṇa, for everything is He. Just as the ethereal electricity manifests itself in a dynamo, Nārāyaṇa manifests Himself through His conscious force to save the world. Rāma, Kṛṣṇa, Narasimha, etc., were such *Avatāras*. He can be worshipped in his incarnate forms too (*Archārūpa*). Nārāyaṇa is the Father, Mahālakṣmī is the Mother, and the world of beings their child! Come, children of immortality, let us offer our entire love to our Father-Mother, and attain their love and grace! Think, O humanity! Think what is the real truth, the real joy, the real knowledge. Think of the passing time and how it devours all that man raises upon the endless space. Think how the warp and woof of time and space become threadbare! Take your refuge in the only Permanent Truth—that is God. Live one life; but make every breath a flower offering to Nārāyaṇa. Surrender your personal, self-sufficient egoism to Him. His will shall lead you! He shall remove your evils and defects. Trust Him sincerely, boldly, confidently. The twelve Alvars and Śrī Rāmānuja stand before us and a host of other Bhaktas and Jñānis as witnesses of the Divine Reality, as evidences of His unlimited grace and vast love! There is but one solace for humanity, one refuge, one source of peace and bliss—Nārāyaṇa! Reader, let the *mantra* surge from your heart of love and sing through your thought, word and deed with all the fervour of your aspiration—OM NAMO NĀRĀYAṆĀYA!

(*Concluded*)



Acts of Life in the Light of Divine Principles.

By H. P. SANYAL, M. A., B. L.

I.

I am a lawyer by profession. But, after putting in about seven years' ardent work I had to suspend my practice in 1931, *inter alia*, for attending to other and more important duties. These duties have ceased now; and I am free now to resume my practice. While I was turning over in my mind this question of going back to the bar, a friend drew my attention to *Kalyana-Kalpataru* Vol. V (November, 1938), pp. 807-8. In my deliberations incidentally I had to meet the points raised in that article. Otherwise my case is a quite independent one.

II.

Why should I work at all? Can I not just sit down and do nothing else? The answer is quite clear. I cannot live without working. I must breathe; I must change my posture; I must answer the calls of nature; I must eat; I must drink; otherwise I die.—Who dies? I don't die!! It is this body that perishes. Let it perish. I am afraid.....I can't let the body go.

Very well. Why should I work more than the barest minimum essential for keeping this body alive? I want physical comfort and enjoyment, *i.e.*, a higher standard of living. Therefore I have to work harder.

So, the desire to live in this body, the desire to keep this body in comfort, the desire to enjoy the good things of the world: these desires drive me to work. I have fallen in love with this body; I am attracted to this body; therefore I have to work.

But, unreserved surrender to this body-enjoyment would lead to the destruction of this body. By wanting to live in this manner I have really wanted to die!

III.

This body-ward attraction, this hunger for body-enjoyment is *Kāma*. *Kāma* is rooted in delusion or *Moha*. But, there is Divine Will at the root of *Kāma* and *Moha*; and Śrī Bhīṣma adores them, although he has throughout led a strictly and truthfully celibate life. See *Mahābhārata Śānti Parva*, Chapter 47, verses 51 and 76. Therefore, if I can surrender myself unreservedly, full-heartedly to *Kāma*, instantaneously I become free from *Kāma*. For I surrender to *Kāma* not out of the body-ward attraction, but in fulfilment of Divine Will. *Kāma* thus works its own death and vanishes like a serpent swallowing up its own body from the tail end. But, my brittle body is bound to be shattered and blown away by the tremendous explosion caused by the process. So Śrī Śukadeva warns the unwary:—

नैतस्समाचरेज्जातु मनसापि धनीश्वरः ।
विनश्यत्याचरन्मौढ्याथवा रुद्रोऽभिर्जं विषम् ॥

(Bhagavata, X. 39. 31.)

"One should not even *think* of doing so. It would be the height of folly like a non-Rudra trying to quaff away an oceanful of poison."

So, beware of self-deception !

If this room suddenly caught fire, could I stay on unperturbed ? I did not set fire to it. I find myself here by force of circumstances. There is Divine Will at the root of all this. Is not fire one of the phases of the Lord Himself ? To embrace fire would be to embrace the Divinity Itself.—A Jaḍa Bharata can do that. I cannot. For my body perishes in the process; I can't bear that.

Unflinching and full-hearted surrender to *Kāma* led Śrī Bilvamangala on to selfless Divine Love. Could I scramble over a wet and slippery wall by means of a rope ladder improvised out of a living cobra, for enjoying the embraces of a prostitute ? I shiver at the prospect. But, I adore the blessed pair, the prostitute and the paramour; and I humbly crave their blessing. Mother ! I am a weakling. Give me your blessing.

IV.

It comes to this then : I cannot surrender to *Kāma* for its own sake; I cannot surrender to *Kāma* out of respect for Divine Will. Yet, I am ridden over by a body-sense. But why do I not get rid of this body ? I have put this question to myself a hundred times. And once at least I tried to get rid of this body. But I

failed. That was in July, 1922. I was then a post-graduate student of Economics. I thought I was being unjustly treated by my elder brother. He also happens to be my Āchārya, having given me the *Gāyatrī Mantra* which is the heart of the Vedas. He was very affectionate, and was bearing the expenses of my university education. I rebelled against him and fled from the EAST to the WEST: from Calcutta to Bombay. In Bombay I was residing at Parel. One dark evening the urge for suicide grew so strong within me that I went all the way from Parel to Apollo Bunder under cover of darkness and was on the point of throwing this body into the sea. At the last second, doubts arose within my mind: Would death cure all my troubles ? "Perchance to dream !" —I took time to think over the point.

In August, 1932, while I was at Benares, Guruji appeared before me and gave me a few hints.

In October, 1933, I was at Puri. While bathing in the sea at Puri on a glittering, dazzling October midday I was carried away by the waves and nearly drowned. I remembered at the time to have read in the books that death in these circumstances in the sea at Puri led to *Nirvāṇa-Mukti*. But the prospect of *Nirvāṇa-Mukti* did not appear to be inviting enough then; and quite inexplicably I prayed to Guruji for a continuance of my stay in this much detested body !

These events now look like stage-managed wizardry. None the less they are as true as I live.

Bombay is a buzzing, westernized, economically resplendent city on the West coast of India. A student of Economics wanted to commit suicide there. Puri is a point opposite Bombay on the EAST coast of India. Puri is economically decadent, but spiritually great. The same student of Economics sobered by the spiritual atmosphere of Benares, instinctively refused the offer of *Nirvāṇa Mukti* at Puri. It is well that he did so !

Why do I want to die ? Why do I want to live ? I want to die as I want to avoid suffering; I want to live as I want to enjoy pleasure. I am juxtaposed between pleasure and pain. I am torn between the Divinity and the World. In the language of the Śāstras this is तदस्य भाव or the state of standing blind-folded and deluded marking time on the beach, afraid of moving either way.

So long as this state of juxtaposition lasts, I remain utterly incapable of surrendering myself either to my will or to Divine Will. I am like a Yudhiṣṭhira trying to reconcile irreconcilable things on the eve of the assassination of Droṇa on the battle-field of Kurukṣetra. He could not surrender to Divine Will, nor could he follow his own convictions; he fell a victim to the irrational greed for a kingdom. Yudhiṣṭhira failed miserably from the spiritual point of view. He is a stalwart; I am a mere pigmy by his side. I cannot stick to anything except painfully making shift to maintain my juxtaposition. I hover between

my wife and my client; I hover between social calumny and praise; I hover between starvation and opulence; I hover between *my* will and Divine Will. I am true to neither of the kindred points of heaven and home. What a mere girl could do I cannot do. I cannot say: "Herein I perceive a divided duty" and truthfully embrace the Moor. A Desdemona can do that. But, my poor self ! Where am I ?

I stand exposed. I am a hypocrite: a half-hearted hypocrite. But, Hypocrisy is God Himself. The Gopīs—the unsophisticated fair damsels of Sri Brindavana—entered into the very heart of Śrī Kṛṣṇa and found it to be Hypocrisy Itself. 'कृष्णस्तु भगवान् स्वयम्'. Did the Gopīs retrace their steps ? No. They decorated the Arch-hypocrite with loving epithets: "Cheat ! Humbug !" and lost themselves, body and soul, in His Embrace. There is no relationship of husband and wife; but,—

"Echoes roll from Soul to Soul !"
It is altogether a different plane; not this material plane. To be able to lose one's soul in Hypocrisy one must be utterly straightforward like the Gopīs. The extremes meet here. It is for this reason that Sri Rupa Goswami burst into that soul-stirring song:—

विभुरपि कलयन् सदा मिष्टिं
गुरुरपि गौरवचर्यया विहीनः ।
मुदुरूपचितक्रियाविशुद्धो
अयति मुरदिषि राषिकानुरागः ।

(Śrī Dāna-Keli-Kaumudī.)

It is not the profession that matters. It is the heart which makes

the difference. I have a divided heart. I keep dancing in anguish between the two halves of the heart but I am afraid of throwing them together. *Kāma* divides my heart. *Kāma* is the heart-disease of the monadic soul.

V.

I am in a baffling predicament. This body! I want to be identified with it, I can't. I want to get out of it, I can't. What am I to do with it?

There is at least one case on record of a monadic soul endued with the power to live in its material body eternally, or to quit it at will. It is the case of Śrī Bhuṣuṇḍi. He is in the body of a crow, a pariah among the birds. Śrī Bhuṣuṇḍi is not in the least eager to get out of that impure body. On the contrary he is in love with it. Why? His body has become an instrument of service to the Lord. Herein lies the secret. Śrī Bhuṣuṇḍi says that without *Bhajana* or service sufferings don't cease; and without a body *Bhajana* is not possible. Since his body has become an instrument of service, regardless of social position or status, he considers his body to be the best, the purest one can ever aspire to. He does not care a fig for *Nirvāṇa Mukti*; it is lying at his feet, but he does not even care to have a look at it. His mind, his whole being, is intoxicated with the spirit of *Bhajana*.

From my own experience I can understand now that Śrī Bhuṣuṇḍi is quite right in his disregard of *Mukti*. Since October, 1933, five years have

elapsed and Guruji has given light within me. I find today that the desire for *Nirvāṇa Mukti* is an undiluted desire for spiritual suicide. Whereas I am conscious of the sufferings of this material body only, the practisant for *Nirvāṇa Mukti* has a wider consciousness and is alive to the sufferings of the subtle and the causal bodies as well. And he wants to put an end to all body-existences. It is a negation of the spirit of service. Therefore Bhaktas avoid it at all costs.

My sufferings are due to the absence of *Bhajana*. It is only remotely by an intellectual process that I can appreciate this fact. It seems so unreal. Everything in the world seems to be ranged against it. I feel thwarted at every step. Why is it so? It is due to the impurity of the mind. The mind is like a mirror. Its surface has become covered with the films of *Kāma*, or worldly desires. For this reason it cannot now reflect a true picture of either myself or of the universe. It mistakes facts for fancies and fancies for facts. In the language of the Vedānta my mind is afflicted with *Asambhāvanā* and *Viparīta Bhāvanā*. The problem, therefore, is now practically reduced to one of rubbing up the mind-mirror or *cheto-darpaṇa-mārjana* as Śrī Chaitanya puts it. The Truth is all-pervading. The Truth is self-evident. The Truth is Bliss. The Truth only *is*. Suffering is a myth. For the Vedas say that this creation emerged from *Ānanda*; this creation is abiding in *Ānanda*, this creation fades away into *Ānanda*.

I suffer only because my organ of *Ānanda* realization has gone out of order.

Therefore, the primary consideration in the choice of a profession should be the consideration of the purification of mind, which process is known as *Sādhana-Bhakti* or acts of subsidiary or instrumental worship. The *Bhakti Śāstras* have closely examined the question and found out acts or avocations that lead to mind-purification. But on this list the profession of law, with a good many other professions, is not to be found.

What shall I do?

I have pondered over this question for the last seven years and the conclusion has dawned upon me that the only benefit that I can derive from pursuits other than those of mind-purification, is disillusionment. Since I cannot distinguish truth from untruth, right from wrong, reality from unreality, I shall have to suffer like Duryodhana who was bewildered, distracted, mortified and laughed at in the castle of the Pāṇḍavas. He mistook water for land and nearly drowned himself. On rescue he stood corrected and wiser only to lift up his loincloth and expose his nether parts on dry land. He saw a door where there was none and knocked his head against stone walls. He mistook an opening for a stone wall and fell down headlong. But, Duryodhana did not wake up to the reality. His delusion deepened and culminated in the catastrophe of Kurukṣetra in which a whole nation

perished. Duryodhana is a much more powerful personality than myself.

What shall I do? What *can* I do?

VI.

But, who am I? What am I?

My body began as a puny child. It is grown up now. It will be decaying in course of time. Which of these phases am I? I cannot evacuate *my* bowels at will. I cannot at will resist the growth of *my* finger nails. I do not even know how *my* hairs grow. If this body be mine, why can I not command it back to childhood? Why can I not see through *my* own skin? Whence came my father? Whence came my mother? Did I make the sun and the earth? Did I make the air without which I cannot live? I cannot even control the forces working in and upon my limbs, how can I control the forces of the universe? Verily, I cannot be the master of my own *Karma*.

But who am I? I don't know *my* body. Where is my soul? Strange. Isn't it? I turn to the Vedas. They say "You are He, O Svetaketu." "It is *Brahma* all over." There is no you or I. There is only "He". It is "He" am; or "I" is. "My" is gone. Bereft of me, *my* grammar is gone. Old Bhuṣuṇḍi says: "It is He acting on the stage." Everything vanishes into One thing. There is a vast ocean of Energy heaving and rolling and booming in its immensity. "We" has become the waves, the poses of that sea. Where is the profession of Law? Where is *Kāma*? They have turned into the Energy of Divine

Love. *Kāma* is the Energy, the motive power of that heaving Ocean of Bliss. It is One Thing. It is ETERNAL LĪLĀ.

VII.

"I" feels giddy, stunned, evaporating. "I" wants to return to solid earth. There is no earth. It is either *Puruṣa* or *Prakṛti*: "He" and "His" attitude; inseparable items. "I" is gone. "I" is an attitude merely: it is a posture of the Infinity. "I" has

become annihilated. Where is *my* profession of Law? "I" neither attaches. "I" neither detaches. It is the Arch-Wizard posing, balancing, exercising and feeling His own Self. *There is nothing except "He"*. It is a very difficult situation for "He." So "He" keeps posing eternally to feel that He is living. "I" is a hoax. It is a HOAX of the Wizard. "I" can have no profession. "I" bows unto the Arch-Wizard.

I wish to become an L. L. B.

By R. SITARAMA AIYAR.

I wish to become an L. L. B., not a Bachelor of Laws of the Bombay University but a spiritual L. L. B. The first L represents Love; Love that knows no bounds, no distinction, no superiority, no inferiority; Love that abounds in real and genuine affection towards all fellow-beings; Love which results in service to humanity at large. This service—if one wants to reap the full fruits thereof—must be based upon self-surrender, or an effacement of the self.

The second L represents Light. Love enables one to get Light or the divine Grace, the Light that *opens* his eyes and makes him see that the whole universe with all its animate beings and inanimate objects is real and is really *Brahma*. He does not feel that

he is apart from the Universe but that he is a part and parcel thereof. When he gets to this position he realizes that his thoughts, words and deeds are all dedications unto *Brahma*.

The third B represents Bliss. With divine light and guidance, he gets Bliss; Bliss that liberates the soul from *saṃsāra* or bondage of births and deaths. The soul gets ever-lasting Bliss by commingling with *Brahma* beyond all identification.

In this sense I wish everyone should become an L. L. B. If that is not possible he should at least try to become one. By successive, honest, and strenuous efforts, one can surely with God's Grace become an L. L. B.



Thoughts for Daily Meditation.

March 1, Through God's grace all my desires stand fulfilled; I have
Wednesday. no desire left for anything. The only object of my desire is God, who is eternally present with me. It is He who resides within me as the Self. The Self is identical with God. I am no other than the Self. Then, what should I crave for? I am pure, I am awakend, I am stainless, I am immutable, I am unattached, I am desireless; all my desires stand fulfilled.

March 2, All the women of the world are manifestations of the
Thursday. Universal Mother; all of them are worthy of my adoration. Even my own wife is not an object of enjoyment to me. When I go to my wife, I do so only with the object of preserving *Dharma* through the continuation of the line. I do not look upon my wife as an object of enjoyment. God is the centre of my love, so that sex-love can never approach me. I can never yield to the sexual impulse. My senses are under the control of my mind, the mind is under the control of the intellect, the intellect is under the control of the *Ātmā*, and the *Ātmā* is my very self. I command all these not to yield to the sexual impulse. Now, sex-love can have no sway over me.

March 3, The object of anger is always someone else than one's own
Friday. self; and no one in this world is other than myself, all are my own being. The tongue as well as the teeth are located in the cavity of the mouth; both are parts of my self. If ever through inadvertence the tongue comes in between the upper and the lower rows of teeth and gets cut thereby, do I seek to pull out the teeth? When the tongue is hurt, the pain is felt by me; similarly, when the teeth will be hurt, the pain will be felt by me. How, then, and with whom shall I be angry? Besides, I am forgiveness personified; an illimitable store of Peace is locked within me. Anger can never enter the portals of my mind.

March 4, God is the only object worth coveting. Excepting God,
Saturday. everything in the world is perishable, ephemeral. What, then, shall I covet? Besides, covetousness or greed makes its appearance only where there is no satiation. I am eternally satiated, there is no trace of dissatisfaction in me, I have no hankering or need for anything; how, then, can greed enter my mind?

- March 5, For whom shall I conceive attachment, who is there in this
Sunday. world whom I can call my own? Even this body, which I
fondly claim as an inalienable possession, I shall eventually
have to take leave of. Had it been mine, would it not accompany
me? When the body itself is not mine, how can things related
to the body be mine? Considering the fact from the point of
• view of the self, I find myself extended everywhere. how, then,
shall I conceive attachment for a few particular individuals to
the exclusion of the rest? I am the only thing which I can
call mine, and I am the self! When there is none else than
the self, how, and for whom, shall I develop any attachment?
- March 6, Egoism or pride is rooted in ignorance. Ignorance cannot
Monday. even touch my fringe. I am nothing, the self—God—is every-
thing. When I have no separate entity, who am I to say or
think that such and such a thing has been done by me, I
shall do this, or I shall not do this?
- March 7, I am ever gentle. Cruelty or heartlessness can never enter
Tuesday. my being. To whom shall I be cruel? When all are but
manifestations of my Divine Lord, and no one is alien to me,
whom shall I attempt to hurt by my cruel treatment? The
• pain which is felt by another is felt by me; how, then, can I
derive happiness through the idea of inflicting pain on
another?
- March 8, Whatever there is in my possession belongs to God. I did
Wednesday. not bring these things with me when I came to this world, nor
shall I take them with me when I depart; why, then, should I
not employ them in the service of God? Whenever there are
poor, helpless, miserable and friendless creatures, I should know
that God Himself in their person seeks relief from us through
His own things. It is my good fortune that my services are
requisitioned in this behalf by the Lord. Why, then, should I
hesitate to render service unto Him through His own things?
Why should I not feel gratified by offering His own things
to Him?
- March 9, I am eternally blissful. In Bliss was I born, in Bliss do I
Thursday. live; and in Bliss I shall continue to live. Bliss can never be
dissociated from me. Sorrow, grief and depression can never
approach me. They can never find any lodgment within my
heart.
- March 10, If anyone abuses me, or insults me, I do not really lose
Friday. anything thereby. Nor do I gain anything when I am praised

or honoured. Why, then, should I feel miserable or happy over these things?

March 11, No disease can ail me; no death can kill me; no insult can
Saturday. slight me; no censure can bring reproach on me. All these modifications take place in the name and form only. I am the immutable self, the witness of these modifications. Why should I be affected by these changes and feel happy or miserable over them? Why should I allow my blissful nature to be disturbed by these?

March 12, The pleasurable or painful experiences I go through in life
Sunday. are the results of my own past *Karma*. A person who appears to contribute to either acts only as an instrument. If, therefore, anyone acts as an instrument in bringing suffering to me, why should I bear ill-will towards him? Why should I look upon him as my enemy? Poor soul, he is but an instrument!

March 13, Life is action. Life has been vouchsafed to us for action.
Monday. Sloth or negligence in the performance of duty is death. Activity is not the nature of the self, but if the path of duty is followed on the right lines, the veil of ignorance which covers the self is quickly torn asunder. Activity in itself is not harmful; attachment to action and to the fruit thereof is harmful.

March 14, An unconquered mind is our true enemy. It is this enemy
Tuesday. who should be conquered.

March 15, No one is detestable in this world. If there is anything
Wednesday. worth despising, it is our own evil thoughts and evil actions. They should certainly be despised. Evil thoughts are the root of all sins. One is not worth despising even if there are sinful propensities in him; for so long as there are sinful propensities in ourselves, we have no right to despise another on that score. And the moment we become sinless, the very propensity for hatred will be eradicated as a necessary consequence. For bearing hatred towards another is itself a sin. Of course, there is no objection to our hating sins, whether our own or those of others, with a view to guarding ourselves against the same. 'Hate the sin, but not the sinner.'

March 16, Lack of spirit of sacrifice is the cause of all failures. Where
Thursday. there is true self-denial, there is success. Delay in the attainment of success is no failure. Failing to tread the path of success is failure. Practise self-denial—you are sure to attain success.

- March 17, Friday. Faith, resolution and control of the senses—these three constitute the key to success. Where none of these three is present, failure is the only result. Of these three, again, faith is the primary factor.
- March 18, Saturday. To be jealous of another's growth is to advance along the path of destruction.
- March 19, Sunday. To rejoice at the sight of another's suffering is to advance along the path of ruin.
- March 20, Monday. To encourage one, who is proceeding along the path of sin, is to advance along the path of destruction.
- March 21, Tuesday. To discourage one, who is proceeding along the path of *Dharma*, is to advance along the path of destruction.
- March 22, Wednesday. God will forgive your greatest blunders if you sincerely repent for them and forbear from repeating them.
- March 23, Thursday. God is always with you. All that happens within or without you happens before His very eyes. You cannot do anything without his knowledge. Therefore, do that alone which may be conducive to His pleasure.
- March 24, Friday. The Divine Grace extends equally on all creatures. You are one of those creatures—therefore, you are fully eligible for the same. Make the best use of this privilege and turn it to good account.
- March 25, Saturday. The Divine Grace produces its effect on him who recognizes it. If you believe in it—recognize it—you begin directly to perceive it.
- March 26, Sunday. To entertain pride on any account is exceedingly harmful. God is the humbler of pride. Without fail, He humbles all pride.
- March 27, Monday. Modesty and humility are very much liked by God.
- March 28, Tuesday. Simplicity and compassion attract God.
- March 29, Wednesday. Love attracts Him without fail.
- March 30, Thursday. Prayer is a great force. Even the impossible is made possible through prayer.
- March 31, Friday. There is no evil greater than dwelling on the objects of the senses, and there is no blessing greater than meditation on God.
-

The Secret of Karmayoga.

BY JAYADAYAL GOYANDKA.

The secret of *Karmayoga* is very deep and profound. The real truth about this *Yoga* is known either to God Himself or to the great souls who have realized God through the practice of *Karmayoga*. For a man like me it is extremely difficult to reveal this secret, for the secret of *Karmayoga* is not fully known to me. Moreover, what little I know of it I cannot express through words, and whatever I say I cannot reduce to practice. All the same, an attempt is being made to bring out, according to my own poor lights, a few facets of the truth about *Karmayoga* in the form of a dialogue. The Lord says:—

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

(II. 40)

"In this path of disinterested action, a beginning made is not lost (the seed is not destroyed) and there is no fear of contrary results (due to omissions). Therefore, even an ounce of practice of this (*Yoga* of disinterested action) rids the practicant of great fear (viz., that of birth and death)."

Question—What is meant by the statement that a beginning made in *Karmayoga* is not lost? Does it mean that the ball set rolling once does not come to a standstill, or does it imply that whatever advance is made in the path does not go in vain?

Answer—Latencies of past sins, evils like egoism, attachment, sense

of possession, etc., and contact with objects of the senses as well as with erring souls and people devoted to sense-enjoyments arrest our progress no doubt, but whatever advance is made on the path of disinterested action is not lost. For, there is no reason why an action performed without reference to its fruit and without attachment and with a balanced mind, according to the behests of God, should be lost. Only an action done with a particular object in view comes to an end after it has yielded the desired result.

Question—What is meant by the statement that the practicant does not incur a sin whereby he may have to meet with contrary results.

Answer—A person failing to do some service in return to a benefactor is held guilty of an omission. Similarly, one who is guilty of a lapse in his service to a deity, a departed ancestor, a living monarch, or even an ordinary human being, may suffer as a result of the latter's displeasure. But a lapse in the practice of *Karmayoga*, or disinterested action, does not bring any contrary result or harm to the doer; nor is he held guilty of an omission if he is unable to proceed further and abandons the practice after a certain stage.

Question—There are some commentators who interpret the word 'प्रत्यवाय' occurring in the above verse as impediment (विघ्न). Does the word admit of this interpretation?

Answer—The interpretation of the word as 'impediment' is not warranted by reason. In the practice of disinterested action impediments are likely to appear, but they do not ultimately prove harmful, nay, they are ultimately conducive to good results (*Vide Gītā* VI.40-42).

Question—What is the force of the word 'अपि' in the above text ?

Answer—It means, when even an ounce of practice of this removes the greatest of fears, there can be little doubt that its thorough and consummate practice will remove the worst of fears.

Question—How does even an ounce of practice of *Karmayoga* remove the greatest of fears ?

Answer—The ounce of practice of *Karmayoga* gradually develops through habit and eventually succeeds in liberating the practicant.

Question—If the ounce of practice of *Karmayoga* removes the greatest of fears only when it develops, what is the point in extolling this ounce of practice ?

Answer—The efficacy of the spirit of disinterestedness lies in liberating the practicant from worldly bondage. Therefore, this spirit is not lost until it has borne its fruit, nor can it yield any other fruit. It is bound finally to make the practicant perfectly disinterested and thus bring about his liberation; herein lies its greatness, or special utility.

Question—The services of those who work in a religious institution

in a selfless and devoted manner, either without any remuneration, or on a scanty pay, should certainly be regarded as disinterested inasmuch as they have no selfish end to serve through such services. But they do not appear to derive the amount of spiritual gain that is said to accrue from the practice of *Karmayoga* or disinterested action ?

Answer—Yes, friends who are actually engaged in such service also say that they do not appear to derive from their services the amount of benefit that should result from the practice of disinterested action; therefore it is possible that due to their ignorance of the secret of such action, the spirit of true renunciation may be lacking in them. That is why they fail to derive the utmost benefit. Had it not been the case, they would certainly have derived the amount of benefit promised in the *Gītā* and other scriptures from the practice of *Karmayoga*, or disinterested action. One cannot be said to have renounced everything by merely renouncing gold and woman externally. In fact, such external renunciation is not so essential in *Karmayoga*: it is the spirit that counts here. Therefore, it is very essential for the practicant following this path to renounce the desire for honour, fame, the feelings of prestige, attraction and repulsion, egoism and attachment, etc., together with all sense-enjoyments derived through wife, children, wealth, and the like. Till he has renounced all these, the practicant cannot derive full benefit.

Question—Does it imply that the selfless services of these workers do not satisfy the test of *Karmayoga* even partially?

Answer—One's services do satisfy the test of *Karmayoga* to the extent he practises self-denial, and to that extent he is bound to be benefited by the practice.

Question—When it is stated that even an ounce of practice of *Karmayoga* removes the greatest of fears, what is the harm if we do not practise more of it? For in any case, the practicant is bound to be liberated.

Answer—Yes, he will be liberated no doubt, but there is no time-limit for the same. He may be liberated in this very birth, or in some other birth? For the ounce of practice he has to his credit will bring about liberation only when it has developed in due course. Therefore, those who are anxious to attain liberation soon should diligently strive to remove the shortcomings in their practice till the last breath.

Question—What is meant by the expression 'an ounce of practice' of *Karmayoga* in the text?

Answer—First of all let us try to understand what *Karmayoga* exactly means. Any good action enjoined by the scriptures goes by the name of *Karma*, and the spirit of equanimity in regard to the same accompanied by complete renunciation of attachment and selfish interest, or in other words the spirit of disinterestedness, is what they call *Yoga*. This spirit of disinterestedness is the keynote, secret or soul of

Karmayoga. Therefore, whatever action is accompanied by this feeling of disinterestedness is designated as *Karmayoga*. Good actions which are prescribed in the scriptures, but are not accompanied by the spirit of disinterestedness, are designated as *Karma*, but not as *Karmayoga*. Therefore, even the noblest of actions, such as the performance of sacrifices, charity, austerities, etc., done for a whole life-time with a selfish motive, are not of much value inasmuch as they yield only transitory results; whereas even ordinary pursuits sanctioned by the scriptures, such as agriculture, trade, service or manual work carried on in a small measure but in a disinterested spirit, are of the highest value inasmuch as they are conducive to supreme good. Therefore, even an ounce of practice of what is called *Karmayoga*, or disinterested action, gradually developing, ultimately rids the practicant of the greatest of fears; whereas a number of practices sanctioned by the scriptures, but carried on with an interested motive, cannot remove the terrible fear of births and deaths.

Question—Kindly explain at some length what is meant by *Karmayoga*, or disinterested action.

Answer—*Karmayoga*, or disinterested action, consists in performing duties enjoined by the scriptures for the sake of God, or as an offering to God, renouncing their fruit and attachment, and in the spirit of carrying out the behests of God and with a balanced mind. The other terms applied to this *Yoga* are *Samatvayoga* (the

Yoga of equanimity), *Buddhiyoga* (the *Yoga* of Discrimination), *Tadārtha Karma* (action for God's sake), etc.

Question—What is exactly meant by renunciation of the fruit of action ?

Answer—It means complete renunciation of the desire for all objects of worldly enjoyment such as wife, children, wealth, power, honour, fame, prestige, and heavenly bliss, etc.

Question—What is meant by renunciation of attachment ?

Answer—It means complete renunciation of the feeling of attraction towards things or actions which afford worldly enjoyment and are agreeable to the senses and the mind, which is variously termed as *Rāga* (partiality), *Rasa* (zest, or flavour), *Saṅga* (attachment), etc.

Question—What should be understood by the term 'behests of God' ?

Answer—'Behests of God' here means the injunctions of the Śruti (Vedās), the Smṛtis, and holy books such as the *Gītā*, and the teachings of God-realized men.

Question—What is meant by *Samatva Buddhi* (the spirit of equanimity) ?

Answer—*Samatva Buddhi* means maintaining a balance of mind under all circumstances; for instance, in pleasure and pain, gain and loss, success and failure, fame and ill-repute, life and death, and so on.

Question—What is the distinction between 'action for the sake of God (भगवदर्थं कर्म)' and 'action as an offering to God (भगवदर्पणं कर्म)' ?

Answer—From the point of view of the result, there is no distinction. The result of both these types of actions is supreme good, that is, God-Realization. In the practice of the two, however, there is some difference.

(A) ACTION FOR THE SAKE OF GOD

To practise worship or service of God through some representation, or to perform actions enjoined in the scriptures according to the commands of God, and as a matter of duty, for the attainment of Divine Love, or for the pleasure or realization of God, simply for the sake of obeying the commands of God, is action for the sake of God. In other words, to perform one's legitimate duties placing all these objects, or any one of these objects in view is action for the sake of God (Vide *Gītā*, Chap. XII. verse 10).

(B) ACTION AS AN OFFERING TO GOD

It means regarding all legitimate duties enjoined in the scriptures as well as one's very Self, including the mind, speech and body, as possessions of God, and offering the same to Him in that spirit. In other words, it means regarding oneself as wholly dependent on God in the matter of performance of all actions and offering one's whole being to Him in the same way as a puppet places itself completely at the disposal of the showman. The puppet, being a lifeless object, does not voluntarily submit to the control of the showman; it is the showman himself who keeps it under his control. The devotee, however,

voluntarily chooses to remain under the control of his Divine Lord and is thus even superior to the puppet in the matter of surrender. Besides this, to feel enraptured at every moment by visualizing His form and mercy at every step and to perform all actions according to the behests of his Lord and as His instrument, regarding everything as belonging to Him and thus to be freed from all pride and egoism, is the best form of action as an offering to God (Vide *Gītā* Chap. IX. 27, 28).

Question—Is the practice of *Karmayoga*, or disinterested action, very difficult to perform ?

Answer—Truly speaking, it is not very difficult. Of course, it is difficult for him who recognizes it to be difficult, and easy for him who recognizes it to be easy.

Question—If such be the case, the practicant should certainly recognize it to be easy. But why does it appear so difficult even to those who pursue it turning their back on gold, woman, kinsmen and even bodily comfort ?

Answer—Through fickleness of mind, the desire for honour, fame, prestige and so on, weaknesses like partiality and prejudice, egoism, attachment and ignorance, lack of faith and love, and want of knowledge of its secret and glory, the practice of *Karmayoga* may appear difficult to them.

Question—What are the special weaknesses which act as hindrances to the practice ?

Answer—Lack of faith and love, the desire for honour and fame, fickleness of

mind, carelessness, lethargy, ignorance, attachment and egoism—these are the special weaknesses which act as hindrances to the practice of *Karmayoga*.

Question—What should the practicant do in order to overcome these weaknesses ?

Answer—Withdrawing the mind from all worldly enjoyments through dispassion and discrimination, and surrendering himself to God, he should put forth the best of efforts for the practice of *Karmayoga* with reverence and love till the last breath. Through such efforts it may be possible to get rid of all sufferings and weaknesses and attain supreme Bliss and supreme Peace at no distant date.

Question—What is meant by 'putting forth the best of efforts, even to the last moment ?'

Answer—To regard even honour, fame, and prestige, nay, life itself to say nothing of wealth, woman, physical enjoyment and comforts as of no value as compared even to an ounce of practice of *Karmayoga*, and to remain constantly and diligently striving for the same—this is what is meant by 'putting forth the best of effort even to the last moment.'

Question—What are the reasons for our failure to put forth such diligent effort ?

Answer—Lack of true knowledge about the glory and secret of *Karmayoga* is the main reason for this failure.

Question—What should be done to gain this true knowledge about its glory and secret ?

Answer—The glory and secret of *Karmayoga* can be truly known through a study of scriptures like the *Gītā* which deal with them, or through the contact of exalted souls who have knowledge of them, and by scrupulously and earnestly following their instructions. He who comes to have a true knowledge of the glory and secret of *Karmayoga* or disinterested action, can never give it up. Through continued practice of *Yoga*, he gradually overcomes weaknesses like egoism, sense of possession and attachment for worldly

things, etc., and attains in course of time a permanent attitude of equanimity towards the whole world. He who is thus unshakably established in equality is established in God, inasmuch as God Himself is equal or impartial to all. In this way he is rid of all sins, trials and tribulations and attains supreme Bliss and supreme Peace. He who attains this state even at the last moment of his life overcomes the terrible fear of births and deaths and realizes God, the embodiment of Consciousness and Bliss (Vide *Gītā*, Chap. II. 72).

Mahayajnas, or Great Sacrifices.

BY LAURIE PRATT.

The nature of the fivefold *Mahājajña*, great or universal sacrifice, is explained in Bharadvāja's *Karma-Mīmāṃsā* (Inquiry into Right Action). Daily observance of these sacrificial ceremonies is compulsory on and observed by all orthodox Hindus to-day as in the ages past. A beautiful ideal and deep knowledge underlie the scriptural injunction for the daily performance of the *Mahājajñas*. By these rites, the devotee acknowledges his debt to the various forms of the universal life which support him, and offers his sacrifices in return.

Nryajña is the first of the *Mahājajñas*. Its practical observance means the hospitality offered to a guest. The philosophy behind such hospitality is that the guest is the representative of the whole human race. Each person born into this world is under obligation to his parents, relatives, friends, teachers, townsmen, countrymen and also to the whole human race scattered over the globe.

For instance, everyone in the world who uses electric light is under

an obligation to the American inventor, Edison. Even to see a pleasing picture of a person in a foreign land puts one under obligation to that person, since one has derived pleasure from knowing that the person exists. To read a book published in a foreign country is to put oneself under obligation to all those foreign workers who made the book possible, as well as to those who brought the book over land or sea to one's own town. No one can live who is not under innumerable obligations to the whole human race for all sorts of knowledge, comforts, services and entertainment.

THE GUEST IS GOD

How can one repay this obligation? The Hindu *Ṛsis* claimed that the best practical solution of this problem is the practice of hospitality. The guest (*atithi*) may be an outcaste, a man of different race, religion, caste or manners, but he must be treated with the greatest honour and generosity within one's power. "The guest is God" according to the Hindu conception, and by considering the needs of the guest or by charitable actions

to others if one has no guest, *Nryajña* or the daily sacrifice for the good of the whole human race is considered to have been duly observed.

Bhūtayajña is the second *Mahāyajña*. *Bhūta* means the four elements, air, fire, water and earth. The sacrificial ceremony connected with *Bhūtayajña* is intended to discharge man's obligation to all elemental life which contributes to human needs or enjoyment. In breathing, cooking, bathing, eating, in countless other ways, man lives at the expense of elemental life. The *Bhūtayajña* rites are dedicated to the Devatās, or higher beings, who are in direct charge of the group-souls of the Bhūtas, or elemental life.

RACIAL PERPETUATION

Pitryajña is the third ceremonial. The Pitṛs are higher beings appointed by the Creator to exercise direct supervision over the human race and to watch over the agencies concerned in the propagation of the human species. The ancient Ṛṣis claimed that so long as Hindus observe this daily sacrifice of *Pitryajña*, the Pitṛs will maintain and preserve the Hindu race, now the most ancient on the face of the earth.

The *Devayajña* is the fourth great sacrifice. The Devas or gods are chosen by divine will at the beginning of a new creation to be the direct regulators of evolution and reincarnation of the jīvas or individual souls. A special fire ceremony is daily dedicated to the Devas by the Hindus, since fire, being the greatest physico-spiritual medium and the least contaminable of the elements, is especially pleasing to the Devas in their *Daivaloka*, or divine world. A sacred offering of fire, accompanied by the proper procedure or rituals as explained in the *Karma Kāṇḍa* of the *Vedas* and

in the *Tantra* texts, and used in conjunction with the prescribed mantras or invocations which establish an open connection with the *Daivaloka* or divine sphere, thus constitutes the *Devayajña*.

The fifth and greatest of the five *Mahāyajñas* is the *Brahmayajña*. This daily sacrifice consists of the acquisition of spiritual knowledge, meditation on the sacred texts of the *Vedas*. This sacrifice is dedicated to the Mahārṣis, or immortal beings, whose food is said to be knowledge. Observance of the *Brahmayajña* is offering sacrificial food to *Brahma* and the Mahārṣis who rule the sphere of all knowledge. Whoever acquires right knowledge with the selfless view of helping humanity is performing the rite of *Brahmayajña*. Knowledge supports the universe and the *Brahmayajña* sacrifice is intended to show the devotee's willingness to assume his share in the work of universal evolution. The acquisition and use of spiritual knowledge is the only way man can truly serve his fellow men and also rightly worship his Creator.

PATAÑJALI ON KNOWLEDGE

Patañjali, the great ancient sage and authority on *Yoga*, has written the following words on *Brahmayajña*:

"*Niṣkāma*, or desireless performance of sacred action, is the holiest and the worthiest. The householder's performance of *Brahmayajña* in a desireless spirit is the first and highest duty enjoined on him. The *Brahmayajña* is the acquisition of all sorts of knowledge of Brahman, of the *Vedas* and *Śāstras*—holy knowledge which is the source of all power, all bliss, all safety and immortality."

The *Bhagavadgītā* tells us that sacrifice (*Yajña*) was created as early

as the human race and that the gods must be worshipped by sacrifice.

One explanation for the necessity for the daily performance of the Mahāyajñas is that they are the atonement for the five destructive processes of human life which is

supported only at the cost of other forms of life. But the deeper purpose of these sacrifices is to bring the realization of the oneness of all life, the universal connections, responsibilities, obligations and worth of a human life.

QUESTIONS and ANSWERS

Question—Why is it that even seekers after truth are often victims of depression caused by the victory of Might over Right seen all over the world, and their faith is disturbed?

How is it that past histories show manifestation of God, or indirect assistance from God, to His devotees, while no such instances are noticed nowadays. The only consolation is that everyone has to pay for his *Karma* and every nation for collective Karmas. But several people call this re-incarnation theory an invention of the capitalist to keep the working class suppressed. There are no direct proofs?

Besides, if we believe in the re-incarnation theory, how is it actually practicable? A man gives up his body, and the soul is immersed in the universal soul, or the *Paramātmā*. How, again, does this drop from the Ocean separate from the Ocean and take a new body with accumulated past *Samskāras*?

Answer—Seekers after truth may be divided into two classes—those who are *Sakāma*, that is, who seek truth with some motive or interest, and those who are *Niṣkāma*, that is, who seek truth without any motive or interest whatsoever. The *Sakāma* seeker cannot but be a victim of depression or dejection from time to time, when he finds his *Kāmanā*, or desire, thwarted by adverse circumstances. The *Niṣkāma* seeker will not be a victim of depression, but will remain equal under all circumstances.

There are two points of view from which the world may be looked at: (1) By connecting it with God; and (2) as apart from God. According to the first view, the world will appear to every observer as nothing but the manifestation of *Ānanda* (Bliss). According to the second view, it will appear as *Duḥkhālayam* (abode of sorrows) and *Aśāśvatam* (impermanent, transient) and will cause the observer depression through every bitter experience of life. To

the observer who takes the first view no cause of depression will ever arise, because he sees God, and nothing but God, through every manifestation of Life. All Life will appear to him as one, and the struggles in the gross physical plane as nothing but the Divine Will taking a particular turn, and moving as it listeth. Might and Right will be perceived by him as representing no two separate entities. If God elects to persecute and tyrannize over His own self in another form, what can the poor devotee do but to look at the phenomenon with wondering eyes? There will be no lack of sympathy in his heart for the manifestation of the Divine in the form of the oppressed and the persecuted, he will, in fact, do all in his power to remove the suffering of the persecuted, but without entertaining any hatred for, or resentment against, God playing the opposite role of the persecutor. As he will lack both resentment and hatred, his balance of mind will never be upset. He will never fall a victim to depression and allow his mind to be covered by a feeling which is an expression only of the *Tāmasa* aspect of *Prakṛti*.

In this state of realization, the theory of *Karma* has no place and every phenomenon, good, bad or indifferent, is perceived as the manifestation of the Divine Will. The theory of *Karma* has its application when the *Jīva* (individual soul) is observed as apart from God. Here the case of every *Jīva* individually, or of a number of *Jīvas* collectively, is taken up for independent examination

and scrutiny. It is, therefore, quite correct from the Hindu scriptural point of view to say that "everyone has to pay for his *Karma*, and every nation for collective *Karmas*". The theories of *Karma* and re-incarnation constitute two of the basic or fundamental truths specially brought out and emphasized by the Hindu scriptures, and there can be no getting out of them in spite of all that may be said to the contrary by the philosophy of Materialism, unless man succeeds in transcending them by merging his being wholly in God. The correspondent complains of there being no direct proofs to establish these theories. But he cannot expect to have a spiritual truth to be established by gross, material proof. The greatest proof of re-incarnation lies in the very fact of man's existence. According to the teachings of both science and philosophy, something cannot come out of nothing. The *Gītā* says:

नासन्नो विद्यते भावो नाभावो विद्यते सतः ।

"That which is *Asat* (unreal or non-existent) can have no existence; and that which is *Sat* (real or existent) cannot cease to be."

Thus the very existence of man in the present proves his existence in the past and its continuity in future. Moreover, it is only the physical elements of man that are dissolved through death, and there is no proof that his *Antahkaraṇa*, or seat of Thought and Feeling, also ceases to be when he shuffles off the body. We have proof that the

Antahkaraṇa remains active (as during a dream) even when the body ceases to function as during sleep. On the same analogy the *Antahkaraṇa* may be understood to continue to exist after death. The theory of re-incarnation is based on the conception of the continuity of the *Antahkaraṇa* after death. As a person going to sleep awakes, even so a person whose physical body has been dissolved through death reappears owing to the continuity of his *Antahkaraṇa*. There is, however, no re-incarnation or rebirth when the *Antahkaraṇa* ceases to be. In that state the soul gets merged in the Universal Soul, the drop from the ocean goes back to the ocean. The seed of *Karma* is Thought, or the functioning of the *Antahkaraṇa*. If this thought is wholly merged in God, there is no *Karma* and no re-incarnation. But so long as our thoughts continue to pursue independent careers of their own without any reference to God, we are bound to be caught in the web of *Karma* and its effect re-incarnation. That is why the Lord repeatedly exhorted us in the *Gītā*—"Fix thy mind on Me," "Merge thy mind in Me," "At all times think upon Me," "If thou setteth thy mind and reason on Me, thou shalt without doubt come to Me," "He who constantly thinketh upon Me, O Pārtha, by him I am easily reached," etc.

He who fails to do this, the law for him has been laid down in the *Gītā* as follows:—

यं यं वापि सरम्भायं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावमावितः ॥

"Whatever thought a person holds at the time of death, that he attains; that thought he must have cultivated throughout his life, because whatever thought is strongly cultivated throughout life that generally comes uppermost at the time of death."

In support of the theories of *Karma* and re-incarnation there are various texts in the Upaniṣads, the Yoga Sūtras and the *Gītā*. It is not necessary to refer to them here. These texts are valuable only to those who believe in the authority of these books of scripture to lay down the final truth about spiritual matters.

Question—How would you advise a seeker after truth to maintain his balance of mind when in dire need of money or in bodily sufferings? The idea that he is apart from the body can hardly be helpful to overcome the worry or pain caused.

Answer—A man in distress, if he is really a seeker after truth, should first of all realize the truth of all truths that God is the repository of all power. He can class himself either as an *Ārta* (one in distress) or an *Arthārthi* (seeker of wealth), devotee of the Lord. If he can devote all his thoughts entirely to the Lord, there is a promise in the *Gītā* that the Lord will personally look after his maintenance, nay, will Himself carry to the devotee all that the latter may require for his maintenance. But such complete surrender of all thoughts to God is most difficult for a mere tyro in spiritual culture to practice. Hence he should be advised to make an effort to earn his living

by some honourable occupation, leaving the result of his effort to God. If he fails in that and has necessarily to suffer, let him suffer in the spirit of doing penance for God-realization. Such transformation of his thought will give him mental peace and make him eligible to enjoy the result of his suffering as the fruit of penance for God-realization.

The scriptures teach that balance of mind can never be attained through dependence on external circumstances. A man in distress thinks that he will acquire this balance through acquisition of wealth, but on amassing wealth he will find that there has been no diminution in his mental worries, rather they have increased owing to his anxiety to keep his wealth intact. Similarly, men in health are not always found to be balanced in mind. That is why the scriptures always emphasize that man should never allow external circumstances to disturb his mental equilibrium. A man who stands in dire need of money or is passing through great physical suffering should be always advised to attempt to remove them, but without any attachment to the result of his efforts.

Question—"Death is better than ignominy", says Lord Kṛṣṇa in the *Gītā*. Again, saints say one should not be afraid of public opinion or insults. How would you reconcile these two contradictory statements?

Answer—When Śrī Kṛṣṇa pointed out to Arjuna that "Death is better than

ignominy", He laid down this proposition not as an eternal spiritual verity, but as the answer to Arjuna's problem from the worldly point of view. Arjuna's despondency on the eve of the great battle was described by the Lord as an ignoble, infamous sentiment, unworthy of being practised by an Ārya, and He exhorted Arjuna not to yield to impotence. In order to rouse Arjuna from this despondency, the Lord discussed the problem from the points of view of *Jñāna*, *Karmayoga* as well as worldly wisdom. On the completion of arguments from the point of view of *Jñāna*, the Lord said: 'स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि'—'Even if you look at the problem from the point of view of your duty as a Kṣatriya, you should not tremble.' The application of the word 'अपि' here is significant. In order to show that Arjuna's attitude was wrong even from the point of view of worldly wisdom, the Lord completed this argument with the exhortation that for a Kṣatriya of his position death in battle was better than ignominy.

There is thus no contradiction between the teachings of saints and those of the *Gītā*. The advice of saints that one should not be afraid of insults or public opprobrium is given with a view to lead practicants towards *Mokṣa*, which is possible of attainment only when the Ego has been effaced. The *Gītā* also lays emphasis on effacement of the Ego through complete surrender to God as the *sine qua non* to *Mokṣa*, or liberation.



The Kalyana-Kalpataru. ❀



The Universal Mother.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाव पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

APRIL, 1939

[No. 4

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥
नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्रुर्म ऋतवः समुद्राः ।
अनादिमच्चं विश्रुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥

Thou art woman, Thou art man; Thou art the boy,
Thou art the maid. Thou, as old man totterest on Thy staff.
Thou art born with a face everywhere. The blue bird art
Thou, Thou the green cuckoo. Thou art the thunder-cloud,
the seasons, and the seas. Thou art without beginning; Thou
pervadest all things, Thou from whom all the world have
been born.

(Śvetāśvatara up. IV. 3-4)

The Conception of Siva—I.

BY AKSHAYA KUMAR BANERJEE, M. A.

I.

To the great Śaiva sect of India Śiva is the name denoting the One Infinite, Eternal, Absolute Spirit, the ultimate Ground of the Universe and the End of human life, just as the names of Kālī, Kṛṣṇa, Rāma, God, Allāh indicate the same Supreme Reality to the Śāktas, the Vaisṇavas, the Rāmāyats, the Christians, the Mussalmans respectively. For various reasons the different religious sects not only refer to the Supreme Reality by different names, but their conceptions about the same Reality also vary. Though there is no real difference in the essential character of the Ultimate Object of their worship and the Ultimate Ideal they seek to realize, the differences in names and conceptions exercise a great influence upon their outlook and conduct and become sources of a great deal of misunderstanding and hostility among them. These differences, however, are inevitable on account of the relativity of human thought and language, and no name and no conception can be expected to be universally acceptable as perfectly signifying the character of the Absolute. The human soul has to rise above the domain of names and conceptions in order to be in direct touch with the nameless and formless Absolute. All names and conceptions are within the phenomenal universe, while the Absolute is behind and beyond this universe and is the

noumenal Ground and Substance of it. Even the greatest saints who through spiritual self-discipline can in the highest stage of trance transcend the domain of relativity and be in direct communion with the Absolute, cannot possibly give proper expression to their deepest spiritual experience in terms of the categories of the finite understanding.

A sincere truth-seeker, who is eager to cherish an impartial appreciative attitude towards all religious systems, has to study each system with sympathy and reverence from the standpoint of its most advanced followers and exponents, has to understand each Divine Name or Form in the light of the ideas which the enlightened Sādhakas adopting it for their spiritual self-discipline associate with it and has to reflect upon each conception about Divinity in accordance with the method adopted by its pious advocates. It is only by such means that we can join heart to heart with the Sādhakas of all the religious sects of the world, can truly appreciate the spiritual significance of all the Divine Names and Forms which are adored as divine by different classes of devotees. Unless there is a true living sympathy for the religious systems and an earnest search for the truths embodied in them, the intellect is sure to move round the external appearances and miss the essential character of the truths. What is

ordinarily glorified as critical study of the systems is not unoften mere blind groping and stumbling along the outskirts of spiritual truths which reveal themselves to the sincere devotees in and through them.

Śiva-tattwa, which forms the subject matter of this short paper, has to be inquired into and reflected upon with the mind and heart of a Śaiva devotee. How is Śiva conceived by those earnest aspirants for liberation from ignorance and bondage, who accept Him as the highest object of worship? It has to be carefully noticed how Śiva reveals Himself to them in the different planes of their thought and experience, how in the different planes of the spiritual outlook there is variation in their conception of this Supreme Deity. It ought to be the aim of a philosophical inquirer to search for the psychological and rational basis for each of the ideas associated with the conception of this Object of their worship.

II.

In the *Śiva-Gītā* Śiva is represented as revealing His own true character to the devotee and as instructing the process of attaining direct spiritual experience of this character. He says that He is the *Brahma* whom the Vedas have described as the sole ultimate cause of the universe. In His essential character He is the one self-existent, changeless and attributeless blissful consciousness, above time and space, without beginning or middle or end, without birth or death or modification, without name and form and action, beyond imagination

and comprehension by the finite mind, beyond comparison with any glorified object of the universe, beyond the possibility of being an object of thought.

He then comes down to the plane of human thought and says that He is the all-pervading spiritual Personality immanent in the world, that He has embodied Himself in this eternally changing limitless world-organism, that the Sun and the Moon and the Fire are His three eyes, that He is the sole-Creator, Ruler, Destroyer of all the phenomena of the universe, and that though manifesting Himself in the forms of the living and non-living beings of the beginningless and endless universe, He always transcends them and shines in His own transcendent glory.

He then comes down further to the plane of sensuous experience of the devotee and gives a sensuous representation of His essentially supersensuous nature. He describes Himself as a self-conscious and self-determining embodied Person, with a perfectly white complexion, with three sleepless eyes and a bright smiling face, with His throat turned blue with the poison of the struggle between the forces of good and evil and His forehead shining with the soothing rays of an infant moon, with the hides of ferocious animals as His clothings and the poisonous serpents as His ornaments, with His entire body besmeared with the ashes of the dead and with matted hair flowing over it, with destructive weapons as well as musical instruments in His hands. Umā or Kālī or the Cosmic Energy, the Mother of the

Universe, is described as His eternally wedded consort, occupying half of His body and sometimes dancing on His infinite breast, performing Her creative and destructive activities in His presence, while He Himself remains indifferent to all these activities.

III.

Similar description of the transcendental and phenomenal nature of Śiva is found in the *Kaivalya Upaniṣad*, almost in the same language. Here it is also pointed out that He is the Self of all selves, that it is He who is born through His own unique and inscrutable Māyā (His eternal consort, the Cosmic Power) as the multiplicity of finite selves (Jīvas) and passes through various kinds of phenomenal experiences in the mundane states and that He regains His own essential blissful character through the spiritual experience of His own true transcendent Self. It is further proclaimed that it is He who is from various points of view conceived as Brahmā (the Creator), Viṣṇu (the Preserver), Rudra (the Destroyer), Prāṇa (the Life-Power), Kāla (the Principle of change), Agni (the Principle of Heat), Chandramā (the Principle of Delight), and so on. It is moreover revealed to the truth-seeker that when all differentiated existences disappear, Śiva alone shines in Himself as unmanifested undifferentiated Blissful consciousness. All the Śaiva scriptures echo and re-echo this thought about Śiva.

The *Śvetāśvatara Upaniṣad* also reveals that when the human consciousness rises to a plane of experience,

in which there is the perfect negation of all differentiated existence, in which there is no difference between light and darkness, no distinction between being and non-being, Śiva alone is experienced as existing in and by Himself (यदातमस्तत्र दिवा न रात्रिर्न सन्न चासन् शिव एव केवलः). The consciousness then becomes identical with or rather realizes its identity with Śiva, and there is no subject-object relation in that experience. The world of diversities as well as the phenomenal consciousness for which this world exists is His diversified self-manifestation. All these diversities of subjects and objects originate from Him, exist by His existence, are illumined by His self-luminosity, are regulated and harmonized by His immanent presence, and are in the end dissolved into His undifferentiated nature; but they produce no change or modification or duality in His character and He always shines in His supratemporal transcendent glory.

IV.

For the most sublime and beautiful description of this metaphysical conception of Śiva we may go back to the *Nāṣadiya Sūkta* of the *R̥g Veda*. Here we find that in the state of *Mahāpralaya*, when there is neither being nor non-being, neither the earth nor the heavens nor any region between or above or below them, when there is neither life nor death, neither day nor night, neither any manifestation nor any veil, neither any subject to experience nor any object to be experienced, that One alone exists unmoved with His unique Power (or Cosmic Energy) non-differentiated from

Him (आनीदवातं स्वयया तदेकम्), and nothing other than Himself exists either within or outside Himself. In that state of absolute non-manifestation the Desire for creation or self-multiplication (कामः) arises in the supramental consciousness of the One, and this Desire evolves the innumerable finite spirits (Jīvas) and diverse orders of phenomenal realities constituting the world.

This is the inexplicable differentiation of His Power from Himself, of His Active Energy from His changeless consciousness, of the dynamic aspect of His spiritual nature from the static aspect, of the Principle of multiplication from the Principle of unity with which it is eternally united. The One is eternally and essentially characterized by a static and a dynamic aspect, a changeless and changing aspect, a transcendent and a phenomenal aspect, a self-luminous and a self-diversifying aspect. These two aspects are absolutely non-differentiated in the state of *Tamas* or *Mahāpralaya*, and this perfect identity of the two aspects is experienced by the truth-seer at the state of the deepest meditation (निर्विकल्प समाधि), when the consciousness becomes perfectly pure, tranquil and undivided and attains a subject-objectless spiritual experience of the Reality.

From the superempirical or absolutist point of view this differenceless, attributeless, changeless impersonal self-luminous nature of the One as experienced in the highest spiritual plane of consciousness, represents the true eternal character of the Ultimate Reality. From the empirical or phenomenal standpoint, however,

the two aspects are eternally differentiated, though never separated, from each other, and the one must therefore be regarded as a perfectly self-conscious and self-determining Personal Being, eternally possessed of infinite Power and Wisdom and eternally creating, sustaining, regulating and destroying the countless phenomenal diversities without any effort on His part and without any disturbance to His calm, self-enjoying, transcendent, blissful consciousness. Thus when His Power or dynamic aspect is conceived as non-different from Him, He is Impersonal *Brahma*, and when the Power is conceived as differentiated from and related to Him and He is conceived as possessing the Power, He is Personal *Brahma*.

V.

This One of the *R̥g Veda* is the Śiva of the *Śvetāśvatara* and the *Kaivalya Upaniṣads*, of the *Śiva-Gītā* and the *Śaiva Vedānta* and of all the scriptures of the Śiva-worshippers. From time immemorial the Hindu mind has been specially trained to bring down the highest spiritual truths to the plane of common understanding and practical life and thereby to mould the thoughts and behaviours of all grades of the society even with regard to the most ordinary requirements of actual physical existence in accordance with the spiritual conception of life and the world. The aim of Hindu *Sādhanā* in every department of life is to spiritualize human nature and thereby to experience and enjoy the manifestation of the Supreme Spirit in all the phenomena of the

universe. However, here we are specially interested in having a glimpse of some of the forms which the great philosophical and spiritual concept of Śiva has assumed in the temples of the practical religion of the Śaiva worshippers and in the different planes of their religious consciousness.

VI.

Lord Śiva has obtained a special distinction as the God of Destruction or Dissolution or *Tamas* (as described in the *Nāsadiya Sūkta* of the *R̥g Veda*). He is adored as one of the Divine Trinity, or the three aspects of the Divine, the other two being named Brahmā and Viṣṇu. Brahmā is thought of as representing the creative Aspect and Viṣṇu the Sustaining and Harmonizing Aspect of the Sole Spiritual Ground of the Universe. Śiva, the Supreme Destroyer, is found to be the dearest and most attractive Deity and the highest object of worship to a large section of Yogīs and Jñānīs, who are eager to seek liberation from all worldly bondage and limitation. Śiva is pictured in visual imagination as an all-white Deity, dwelling in *Śmaśāna*, the resting ground of those who depart from the world. He has in His hand a blazing *trīśūla* (trident), with which he destroys and burns the three puras (worlds) in which the Asura, called Tripurāsura, hides himself from His view. His destructive work goes on in tune with the music of His *ḍamarū*, which He holds in another hand. Kāmadeva (Cupid, or the God of Desire) though born of Him is burnt to ashes by the fire of His

look, when he tries to exert any influence upon His consciousness. His body is besmeared with the ashes of Kāma and the worlds He destroys. He is also represented as addicted to *Siddhi* and as forgetful of all about Him.

Now, a little thoughtful reflection upon all these representations reveals how magnificently they bring to the forefront of popular consciousness the transcendental aspect of the Absolute Spirit, Śiva. Of the Divine Trinity, Brahmā represents His creative or self-multiplying character,—the worldward tendency of the Divine Power; Viṣṇu represents the all-pervading immanent character of the spirit in relation to the apparently pluralistic universe,—the Divine Power as regulating and harmonizing the changing diversities; while Śiva represents the transcendental and supra-mundane character of the Spirit,—the Divinity as existing before creation and after destruction of the Plurality,—the Spirit as He is in and by Himself, above, behind, before and after the world process,—the unrelated, unconditioned, inactive, self-luminous Absolute.

VII.

Śiva is conceived as dwelling in *Śmaśāna*, which is nothing other than the *Tamas* of the *Nāsadiya Sūkta* and the *Śvetāśvatara Upaniṣad*, in which all distinctions and diversities are absent, in which being and non-being are identified, in which time is merged in Eternity, individuality is merged in universality, finitude merged in Infinity. *Kāma* or Desire, which

is the phenomenal source of all differentiated existences and of all apparent bondage and sorrow to the Spirit, is burnt by the self-knowledge which is inherent in His nature and can in no way touch Him and modify His transcendent character. With *Dharma* (purity), *Vairāgya* (desirelessness) and *Jñāna* (self-realization), which are the three sharp points of His *triśūla*, He destroys the physical, the mental and the causal (*avidyā*) bodies, which sustain the finite egohood of the spirit, tie it to the wheels of the worlds and obstruct its consciousness of unity and identity with Śiva. He is the beginning and the end of this phenomenal universe. All beings acquire differentiated existences from Him through the operation of His inexplicable creative power, personified as *Brahmā* and characterized by *Kāma*, and passing through various kinds of experiences in the world system of Viṣṇu they all move towards Him for being again merged in His undifferentiated nature. This music of creation, preservation

and destruction is going on eternally in the outwardly manifested nature of Śiva.

It is no wonder that the earnest seekers after perfect liberation from this world-process should regard the destructive or transcendental character of Śiva as the most sublime, the most beautiful, the most merciful and the most loving aspect of the Divine nature. Those who are attached to the transitory objects of the phenomenal world may be frightened by the appearance of the God of Destruction. But to men of deeper spiritual insight His is the most charming picture. He is there to destroy our egohood and to give us Śivahood, to destroy the finite transitory sorrowful world we live in and to make us the inhabitants of the infinite, eternal, spiritual region of Bliss. His destructive operation really means that He, as the Supreme Ideal of life and consciousness, is attracting all living conscious beings towards His transcendent nature.

(*To be continued*)

Your hands and feet must work for the sake of God. You have speech to utter His praise, and ears to hear His greatness. You have eyes to see His Form. Let all the senses quarrel with one another for the enjoyment of God, let all the emotions be centred on God. Give no shelter to shame. Bring her to the temple, we shall make her ashamed. Weep, weep for the Lord. Tears indeed are an index of love towards God.

—*Tukaram.*

One does not require to inhale smoke, or to sit in the midst of five fires. One has merely to pacify his mind and sing the praises of the Lord with concentrated attention. There is no other way except this. God will surely come, and relieve the distress of His devotee. He makes no consideration of caste or quality. He runs at once to succour those who love Him and depend on Him.

—*Sena.*

The Doctrine of Karma.

By Y. JAGANNATHAM, B. A.

I told you already that the Lord created the universe through its accredited Creator, Brahmā, and you know that Brahmā is the first *Jīva* in whom appeared mundane egoism, which makes him feel his existence as separate and independent of the Lord. He now holds his office in one of the worlds, the highest, of course, of his creation, prizing and gloating over, his exalted and all-important position as Creator of a *Brahmāṇḍa*.

But the love of the Lord for His child does not allow him to drift away with such egoistic and self-presumptuous feeling, and the Lord is now immanent in Brahmā to guide him aright in case he cared to refer to him the difficulties of his position. Just for the same reason, he became the inner guiding Oversoul also of other *Jīvas* who are likewise emanations from Him as spiritual particles of His effulgence and who have entered the mundane worlds with even more egoism and keener desire for enjoyment.

The microcosmic *Jīva* that enters this world-sphere gathers unto himself a veritable universe itself in a miniature form in the shape of five *māyāvic* sheaths which cater to his earthly pleasures and keep him busy with his mundane speculations. And

these correspond with the fourteen worlds of *Brahmāṇḍa*.

The outermost, which is the gross body, corresponds to the seven-to-fourteen worlds of the Macrocosm, *Brahmāṇḍa*. The one next to it and coursing in its countless nerves is the *Prāṇic* or life-energy sheath and this corresponds to the sixth world. The third one inside of it is the sheath of the lower mind, which controls and directs the activities of life and body, and this corresponds to the fifth world. The second sheath is that of the higher mind, which enables one to transcend the narrowing influence brought on divine knowledge by mind, life and body and to have a complete grasp of His Knowledge. This corresponds to the fourth world of the macrocosm. The first sheath is called blissful, as, in this state, the mind dissolves and forms the first covering, as it were, to the indwelling Lord of Love Himself, who is *Sachchidānanda Tattwa*, and so is full of His love. This corresponds to the first three worlds of the macrocosm.

The bliss enjoyed during deep sleep is that of the Love-Mind, the 'I'. God Himself, and its expression at the waking moment is made by the mind which enjoyed Him in its dissolved state during sleep and which remembered

its blissful experience, only at that moment as it was just beginning to condense for grosser experiences in the waking stage. This dissolved mind is called ignorance, which is *Prakṛti*, the primal matter. It is why that although mind daily goes to the Love-God during sleep and enjoys His presence, it never knows Him, just as a man daily walking over a region with a mine of diamonds just beneath it, never knows the precious mine. Love-God plays an eternal hide-and-seek with us covering Himself with the sapphire cloth of ignorance during slumbering state and the amber cloth of mind during the waking state. The removal of this covering, the "lid", will bring us face to face with Him; but it is only He that should remove it by first digging out our flickering rays of divine knowledge which got helplessly stuck up in matter, and by marshalling them to create a full blaze for brightening His own face of peerless beauty for presentment. This service He will certainly do to His devotee, who pines for the sight of His face and who surrenders himself to His will.

Now coming to the Man, the microcosm, *Aṇḍāṇḍa*, you must remember that his universe also is liable to dissolution. There is daily dissolution when he goes to sleep, when he detaches himself from everything including his own body, retaining, of course, their impressions in him, and engages himself in self-enjoyment, though he is oblivious of it under the spell of ignorance. The other

dissolution is that of the nature of what they call death, when, the life-sheath separates itself from the gross body and pulls up the indwelling *Jīva* with his other sheaths and brings him in its ascending course to the crevice in the head, *Brahma-Randhra*, through which he is said to have entered this body for the first time. But he first entered as a Brahman, and now he is changed and wants his egress through it as a washerman! This opening is too small for him and his huge load of desires and impressions on his back; but since there is no parting with the load, he must retract, and find for him and his load, another bigger outlet, however stinking and unpure it may be. You know that although a washerman comes into the house by the main entrance, he will always be shown a back door when he takes with him a load of contaminated clothes. Quite so is the case with this load indweller, and through some opening, he emerges out of the body and enters either the abode of *Yama* or Ancestors, according as he is a sinner or a pious man, and after tasting the experience of those worlds in *Bhūvarloka*, gets into the Moon-World of the next higher *Loka*, there to enjoy the fruit of his past deeds. He may get a passage into the heaven-world also, if during his life time, his divine knowledge got the uppermost of his desires; but he must vacate that also sooner or later.

When his fruit is consumed, even though it be that of the celestial sphere, the Moon-World is passed

The "death"
of *Jīva*.

The "birth"
of *Jīva*.

and left, and the watery world or the region of clouds is his next stopping place. From there, he will descend to the earth mixing himself with a raindrop, which may perchance fall on an edible plant or herb, and if that is eaten by a male, he will be in his blood for sometime, and may thereafter pass into the loathsome womb of a female at the time of copulation, where he will get a gross body in place of the one which he lost erstwhile. Thus a new birth comes and his load of desires and impressions is once more unloosened for the enjoyment of its contents, and when a departure is apprehended, the load is once more ready on his back and his back door also is ready for him.

Thus we see that both birth and death are through most detestable passages, and this is one reason why wise men cry them down. Birth is the result of the past impressions and desires working on the mind to seek for a body to serve as a playground for them, and death is the simple throwing off of it, but with desires and impressions intact, enriched possibly with some fresh additions. Birth and death form a cycle, and who knows when that started? Even when Brahmā, the Creator, came into existence, the impressions of a past world are already there for him. Brahmā whips himself into activity, vivifies those impressions and materializes them, and this activity of Brahmā is called *Karma*, which is, as the Lord puts it, "The outpouring that gives rise to the birth of beings" or, "That which impels Being into Becoming."

As such, *Karma* permeates the whole creation from Brahmā downwards and governs every living being.

The triple-natured Karma

Even Brahmā is bound by it as he had to project creation out of world-impressions, which are traces of *Karma*, that preceded him, and so *Karma* is said to have no beginning, as its beginning is unknown and unknowable.

Man who is a bundle of past desires and impressions, begins to enjoy just an infinitesimal portion of them and gathers fresh experiences in the course of that enjoyment, even from his birth, or even as a child in the womb; for, do we not hear of certain blessed souls being imparted divine knowledge while still in the womb? Out of these experiences or actions of his present life, some will go to the old stock or general store and some will serve as seeds for future births. If his experiences of one birth are highly agreeable, and if he experiences an unbroken series of worldly comforts, men will say that his fortune, *Adṛṣṭa*, is good. His experiences are, as it were, the crop harvested from the field of life wherein the seeds of past-birth impressions were sown, and when the crop is plenty and healthy, they say that the seeds sown are good. And as the seeds are not seen when the crop came into being, it means, that which is not seen, viz., *Adṛṣṭa*, is good. So, every birth is shaped from the experiences of the previous births and provides seeds for the future birth or births.

That inexhaustible *Karma* which was gathered during the countless

past births of a being is called *Sañchita*, accumulated. That portion which was selected from out of it for immediate enjoyment is called *Prārabdha* or current *Karma*, and that which is now produced for enjoyment in the future births is *Āgāmī*, or coming *Karma*. When *Prārabdha* is experienced, endeavours are made for *Āgāmī Karma* while the vast heap of *Sañchita Karma* is still behind him. So, birth and death, is an endless affair for a man, and he, feeling helpless, cries in dismay, "I am lost for ever."

But that is not the case. *Karma* is binding only when it is done for one's own advantage; but it never binds if done in a sacrificing spirit, without attachment for its fruit, consecrating it for the Lord's service, and by way of His worship. The Lord says that, "He whose *Karma* beginnings have no trace of desire or selfishness in them, is one whose *Karma* is burnt up by the fire of divine knowledge, and who is therefore a sage." If therefore, one performs *Karma* in any of the ways stated *supra*, its Karmic or binding nature is destroyed, and such actions, be they of a whole lifetime, can bear no fruit, and thus the *Āgāmī Karma* of a man is set at naught. *Sañchita Karma* can be nullified only by the continuous remembrance of the Lord, who is Love and who is above *Karma*, and by the continuous repetition of the Name of that Great Lord who preaches to see "inaction in action".

But there is no way to destroy *Prārabdha Karma*; it must be exhausted only by enjoyment. There is no

escaping from joys and sorrows involved in its experience. A bitter experience may cause extreme misery just as a surgical operation may cause excruciating pain to the patient. But when the patient is placed under chloroform, he does not feel pain although it is there. Similarly, if a man places himself under the chloroform of complete self-surrender to Divine Grace, the painful experiences of the eventuating *Karma* are not felt, and the man feels happy even under the most trying circumstances. In this way, the triple-natured *Karma* is either eschewed or transcended, and the man gets above the Karmic worlds and above ignorance, and on leaving his body, he is at the lotus-feet of the Love-God.

I have hitherto sufficiently explained ignorance or nescience; but a few illustrations of its relentless working will not be out of place. It was born when the Lord willed it, and the wonder of it is, its influence was described to have been exercised even on His subjective Portions and Majestic Forms of His Divine Love, who have descended along with Him to enhance the deliciousness of His *Līlā* by way of serving Him when He chose to descend to the mundane region for the sake of protecting religion and His devotees.

Śrī Rukmiṇī, the wedded consort and the Embodiment of Supreme Majesty of the Lord, was in imminent danger of falling into the clutches of that erratic Prince of Darkness, Śiśupala though by intense

Karma, the eschewable.

Nescience and Karma.

Karma, the uneschewable.

concentration and through the medium of Divine knowledge, symbolized by the Brahman, She was eventually rescued by the Lord Himself. Her son Pradyumna, the Lord's *Aṁśa* or subjective portion symbolizing Divine Love, was actually carried away by Sambara, the Embodiment of Deluding Energy, even from the lying-in chamber; but being nurtured and tutored by Māyavatī, symbolic of the spiritual and Divine Power of the Lord, he could himself vanquish the demon and return to his father, the Lord. But his son, Aniruddha, Part's Part of the God-head, the Senior and, in a sense, the sleeping partner of the Jīva-concern, to wit, the Twin-Birds of the *Upaniṣad*, who was similarly carried away by the adroit streak of Dawn into the realm of Darkness was not able to fight his way out, and the Lord Himself had to go to his succour.

So it is no wonder if the whole creation from Brahman downwards is under the merciless sway of ignorance. As such, it is at the mercy of the Lord and He, in His infinite Love for His children, is ever ready to rescue anyone from its iron grip provided He is thought of and His Grace invoked. Nescience and *Karma* are co-existent. They started together though no one knows their starting-point. Though *Karma* appears to be inextricably mixed up with nescience or ignorance, the latter is easily separated if *Karma* is done as the Lord Himself did it.

The Lord is always at work for the support and well-being of the

created worlds. He Himself declared that "These worlds will perish if I am not at work" but "My actions will not affect Me, nor do I even desire their fruit; and he who thus knows Me is not bound by his actions." Since there is "no escaping from *Karma*, action, "as everyone is impelled to perform action, helpless, by the very quality of Nature," it *must* be performed; but the action of the Lord must be placed as our ideal.

You must remember that the Lord is supporting, working in this selfless and sacrificing spirit, not one *Brahmāṇḍa* of ours, but countless other *Brahmāṇḍas* of His own creation; the knowledge of which is not only beyond our reach, but that of even Brahman, Hari and Hara, whose blissful ignorance of their existence was once clearly betrayed in their helplessness to answer the queries relating to the *Brahmāṇḍa* of their rulership, or governance, put by the attendant damsel of Lord Kṛṣṇa, sent to receive them at the portals of His mansion in *Goloka*, whither they had gone to have a *darśana* of the Great Lord. When the polite damsel asked them to say, for her Master's information, which *Brahmāṇḍa* of the Lord's creation they belong to or are rulers of, all of them were perplexed and Brahman was dumb-founded. It is only Hari, who is not adulterated with mundane qualities in spite of His appearance and interest in this sphere of matter, that attempted a hazy description thereof, and the damsel returned to her Master smiling at their pitiable ignorance.

So, let *Karma* not dishearten us Lord's method of action, when we for its binding nature. If we want shall be actionless although moving to rise above it, we must learn the in action.



Centres of Hinduism—III.

(Continued from the previous number)

BY K. S. RAMASWAMI SASTRI.

ŚRĪ RĀMĀNUJĀCHĀRYA

Many centuries after Śrī Śankara there was given to India and through India to the world another great spiritual teacher who was destined to "bind the whole round earth everyway by gold chains about the feet of God." There is a story in the *Bhāgavata Māhātmya* to the effect that *Bhakti* was born in South India (Drāviḍa). She became old in course of time and went with her two sons *Jñāna* and *Vairāgya* (wisdom and renunciation) to the Jamuna. As soon as she reached Brindabana she became young and slim and fair, while her two sons continued to be as old and decrepit and senile as they were before and lay on the ground more dead than alive. The Sage Nārada came there and asked her: "Who are you and why do you grieve over these senile men?" She said: "I am *Bhakti* by name, and these are my sons *Jñāna* and *Vairāgya*. I was born in the Drāviḍa country and I grew to maidenhood in the Karnataka. In Maharashtra and Guzerat I became old and my sons became senile as well. After reaching this blessed spot of Brindabana I became young and slim and fair but my sons continue

old and feeble yet. I am weak with their weakness and I am grieved by their grief." Śrī Nārada told her: "O fair one! Why do you grieve without cause? Remember with fondness and yearning the lotus feet of Śrī Kṛṣṇa. Your sorrow will then disappear. You are dear to Śrī Kṛṣṇa. At your call He will come. He has given you *Mukti* (liberation) as thy bond-slave. He gave you also these *Jñāna* and *Vairāgya*. In this Kali Yuga *Mukti* went back to paradise as she was oppressed by unfaith. But she comes to the earth at thy bidding even now. I shall find out some means to restore youth to your sons. This Kali age is the best in some respects. In it men can attain God by devotion alone. I shall find a seat for you in every house and a throne for you in every heart. I am not a servant of Hari if I do not spread the joy of devotion all over the earth. In this Kali age those souls who possess thy grace, even if sinful in other respects, will attain Śrī Kṛṣṇa's paradise. God cannot be attained by penance or scriptural study or by wisdom or by works but by devotion alone. The Gopīs have proved this for all time." Hearing these ringing words of

praise, *Bhakti* became even younger and fairer and more attractive. She told Nārada: "I am fortunate and blessed in having thy steadfast love and approval. I shall never leave the earth. I shall dwell in the hearts of men. Wake up these sons of mine." Then he chafed their chill hands and breathed holy words in their ears. He chanted the Vedas and the *Vedānta* and the *Gītā* in their ears. But there was no effect whatever. Their eyes had lost their light; their body had no energy; they were grey and lump and nerveless; they looked like dried and sapless fuel; and they were about to go into a long and joyless sleep. Then Nārada heard a heavenly voice declare: "Desist from this fruitless task. Great Ones will tell you the only effective way." He then went from one holy place to another to know the effective means from great men. But none could teach him the way. They said: "If the Vedas and the *Vedānta* and the *Gītā* did no good, then there is no way at all." Then he performed severe and supreme penance. Then the eternal and youthful sons of God—Sanaka, Sanandana, Sanatkumāra and Sanatsujāta appeared before him. He asked them: "What is the means of revivifying *Bhakti*, *Jñāna* and *Vairāgya*?" Then they said: "You are a servant of the Lord and you will establish love of God in the hearts of men. There are many ways to the heavenly life. But the way which will surely and easily lead to the blessed Paradise of God is secret. It is revealed in the *Bhāgavata*. Utter it in their ears and they will become young and fair

and full of a new life." He asked them: "I have uttered the Vedas and the *Vedānta* and the *Gītā* in their ears without effect. How can *Bhāgavata* help?" They replied: "The essence of all the scriptures exists in a sweet and quintessential form in it. It is sweet throughout and in every part. It alone will feed *Bhakti* and *Jñāna* and *Vairāgya* with a new sweetness and a new life." They told him to try this sweet and supreme medicine of the soul. Nārada then had the *Bhāgavata* recited from start to finish. At once *Bhakti* jumped up in joy and came there with her two sons who shone with recovered youth and beauty and radiance, uttering the names of the Lord in rapturous tones. She asked Sanatkumāra: "By you I have been given the glorious gift of youth again. My sons also have become young. Where shall I stay?" He replied: "You can make men like unto God. You are of the essence of love. You are the medicine of the soul. Live in the minds of godly men for ever." Thenceforth she lived in the world of men; and God unwilling to be away from her left his Paradise for ever and has lived in the world of men and has become tied to man by the soft and silken bond of love.

THE PLACE OF ŚRĪ RĀMĀNUJĀ- CHĀRYA IN THE EVOLUTION OF THE CULT OF *BHAKTI*

Śrī Rāmānujāchārya's real greatness lies in the new and dynamic energy which he put into the cult of love. After all the supremest self-realization of the human soul is

in that high empyrean where knowledge in its self-incandescence shines as love and where love in its palpitating serenity becomes knowledge. There was a danger of religion becoming a little too intellectual, a little too full of the spirit of analysis even if such analysis was self-analysis. The greatness of the *Gītā* consists in its synthesis of action and love and knowledge, each fulfilment being transformed into a higher fulfilment without the spiritual energy being lost to the slightest extent. Śrī Rāmānuja's peculiar greatness lies in the emphasis which he laid on the culture of the heart in the ways of blessedness and devotion.

HIS PREDECESSORS

The twelve Alvars formed the immediate inspiration of Śrī Rāmānuja-chārya though the cult of devotion is as old as the Vedas and especially the Upaniṣads in India and received a great impetus from the *Gītā* and its supremest vital impulse from the *Bhāgavata*. The tradition of the Alvars was carried forward by the six Āchāryas of whom the most important are Nāthamuni and Ālavandār alias Yāmuna-chārya. Śrī Rāmānuja was the great-grandson of Ālavandār through one of his grand-daughters.

BIRTH AND EARLY LIFE OF ŚRĪ RĀMĀNUJA

He was the son of Kesava Somayaji of Sriperumbudur. He was born in 1017 A. D. and was named Lakṣmaṇa. He and his mother's sister's son Garuḍa Bhaṭṭa studied Advaita Vedānta under Yādavaprakāśa.

On one occasion when he was at his lessons Ālavandār saw him and was struck with his extraordinary intelligence but left without meeting him. The teacher and the pupil soon began to realize that their minds went diverse ways. One day Yādavaprakāśa explained the Upaniṣadic passage describing God as “कन्यासम् पुण्डरीकम् एवम् अक्षिणि” and said that it meant a being whose eyes were like the posteriors of a monkey. At once Śrī Rāmānuja's eyes were blinded by scalding tears. He flatly and openly denied the correctness of the meaning and said that the words meant “a being whose eyes are like the lotus made to blossom by the sun”. He once exorcised an evil spirit which possessed the local king's daughter, while Yādavaprakāśa was unable to do so. Yādavaprakāśa arranged a pilgrimage to Benares and took Rāmānuja and Garuḍa and others with him. He arranged to have Rāmānuja assassinated on the way as by this time he had begun to hate him. Garuḍa warned Rāmānuja in time when they were going through a forest in the Vindhya mountains. Rāmānuja escaped during the night and lost his way and is said to have been miraculously and suddenly taken to Conjeevaram towards dawn by an old hunter and his wife who were really God Nārāyaṇa and Goddess Mahālakṣmī and who disappeared from view after saving him. Later on he devoted himself to the service of God Devarāja at Conjeevaram. Meanwhile Ālavandār was very old and ill and he sent Mahāpūrṇa alias Perianambi to fetch Śrī Rāmānuja to systematize and establish the *Vīṣṇūdvaita* cult. When

Śrī Rāmānuja was at his morning service in the temple, Mahāpūrṇa came there and sang the wonderfully moving and lovely verses of Ālavandār's *Stotraratna*. Śrī Rāmānuja was profoundly moved by the verses. He agreed to go with Mahāpūrṇa to meet Ālavandār. By the time they went Ālavandār had died. Śrī Rāmānuja saw that the three fingers of the right hand of the corpse remained closed. He asked why this was so. He was told that Ālavandār expressed three wishes and had closed his fingers in the act of counting them. The three wishes were that a *Bhāṣya* should be composed on the *Vedānta-Sūtras* of Vyāsa, that the name of Parāśara should be perpetuated, and that the name of Nammalvar also should be perpetuated. Śrī Rāmānuja promised to fulfil the wishes. It is said that thereupon the fingers opened and straightened out of their own accord.

ŚRĪ RĀMĀNUJA'S RETURN TO CONJEEVARAM

Afterwards Śrī Rāmānujāchārya returned to Conjeevaram. He was awaiting God's command as to how to carry out the mission entrusted to him. Kanchipurna alias Tirukachinambi, who was a non-brahmin disciple of Śrī Yāmunāchārya, was a great devotee of God Varadarāja. It is said that he was in daily converse with God. He communicated to Śrī Rāmānuja God's command in the following verse:

श्रीमान् परं तत्त्वं अहं, मतं मे मेदः, प्रपत्तिः निरपाय-
हेतुः, नावश्यकी च स्मृतिः, अन्तकाले मोक्षः, महापूर्ण इह
आश्चर्यः ।

(I along with Śrī Devī am the Supreme Being. My conviction is *Bheda* (Pluralism). Devoted self-surrender is the sure and blessed means of salvation. Conscious volitional remembrance of God is not indispensable. Liberation will come only at death. Mahāpūrṇa alias Perianambi is the greatest teacher of this age.)

On hearing the divine command, Śrī Rāmānuja started for Srirangam. On his way he halted at Madhurantakam to worship God Rāma in the temple on the bank of the famous lake there. Perianambi was coming to Conjeevaram to meet Śrī Rāmānuja as asked by his master Ālavandār's disciples. At Madhurantakam Perianambi initiated him in the doctrines of Vaiṣṇavism in the presence of God Rāma in the temple. Then both went to Conjeevaram and lived there.

ŚRĪ RĀMĀNUJA'S RENUNCIATION

But there happened soon a predestined event which was to change the course of Śrī Rāmānujāchārya's life and precipitate events and hasten the advent of Śrī Rāmānujāchārya's spiritual leadership. His wife was of a strictly and aggressively orthodox temperament. One day she washed the seat whereon Tirukachinambi had sat in the house. Śrī Rāmānujāchārya admonished her but forgave her action. One day when he was in the temple a poor man asked him for food. He sent him to his house but his wife would not give any food. He excused her a second time. On a third occasion he had invited Tirukachinambi for meals. Tirukachi-

nambi came during Śrī Rāmānujāchārya's absence and took his meals and went away, leaving word for Śrī Rāmānujāchārya that he had to go soon on some business. When Śrī Rāmānuja went home he found that his wife washed the place where Tirukachinambi ate and bathed to get rid of the impurity caused by feeding a Non-Brahman. He was incensed at her conduct. It is said also that on one occasion Rāmānuja's wife and Perianambi's wife went to the same well to fetch water and that some water from the latter's vessel fell into the former's vessel and that the former spoke out her mind freely about the two families. Perianambi thereupon returned with his wife to Srirangam to avoid causing any unpleasantness to Śrī Rāmānujāchārya. Śrī Rāmānuja grew furious with his wife and took advantage of an invitation from his father-in-law to send his wife to the latter's house and took *Sannyāsa* in the presence of the God in the Conjeevaram shrine. His cousin Garuḍa Bhaṭṭa who was till then a staunch Śaivite and his teacher Yādavaprakāśa became his disciples. The former took the name of Embar. The latter took the name of Garuḍa Yati and wrote a famous work called *Yati Dharma Samuchchaya* which is a manual of the duties of ascetics. A Brahmin named Kuresa and Śrī Rāmānuja's sister's son Daśarathī also became Śrī Rāmānuja's devoted followers.

ŚRĪ RĀMĀNUJA'S RETURN TO SRIRANGAM

Ālavandār's disciples now sent His son Tiruvarangaperumal Arayor

to bring Śrī Rāmānuja to occupy the seat of their teacher in succession to him. Śrī Rāmānuja complied with their wishes. He went many times to Goshtipurna alias Tirukottiyurnambi for initiation in the *Mahāmantra* (the *Aṣṭākṣara Mantra*). On the last occasion Tirukottiyurnambi taught the Holy *Mantra* to him after swearing him to secrecy. Rāmānuja rejoiced at his learning such a holy *Mantra* which has such wonderful power to save the souls of men. He asked Tirukottiyurnambi: "What is the penalty for transgressing the injunction about keeping secret this holy *Mantra*?" Tirukottiyurnambi replied: "Eternal Hell." At once Śrī Rāmānuja ascended the temple tower and announced the blessed *Mantra* to the crowd below. When Tirukottiyurnambi asked him why he did so he replied: "I shall gladly go to hell. Let the *Mantra* save all these souls." Nambi then wondered at his love for all and said: "You are a man with a noble heart. You will be saved from the sin of disobeying the teacher's command. The philosophy of devotion will henceforth go by your name as *Rāmānuja-Darśana*."

Śrī Rāmānujāchārya then studied *Tiruvaimozhi* (the sacred utterances of the Alvars in Tamil) under Tiruvarangaperumal Arayar and then under Tirumalaiandan. He converted a famous Advaiti scholar, Yajñamūrti by name. The latter became an ascetic under the name of Devarāja Muni. Śrī Rāmānuja went to Tirupati and learnt the truths of the *Rāmāyaṇa* from his maternal uncle Śrī Śaila Pūrṇa.

ŚRĪ RĀMĀNUJA'S FULFILMENT OF HIS FIRST PROMISE

He then wrote his *Vedārtha-Sangraha* wherein he proved the Viśiṣṭādvaita doctrine by reference to Upanishadic passages. He went to Kashmir along with his disciples Kureśa alias Kurathalvar and others. There he was able to have access to the *Bodhāyana Vṛtti* on the *Vedānta-Sūtras*. Kureśa committed the whole of it to his memory. It was of great

use to Śrī Rāmanuja in writing his *magnum opus*, i. e., the *Bhāṣya* on the *Vedānta-Sūtras* of Vyāsa. This work is known as *Śrī-Bhāṣya*. He wrote also the *Vedānta-Sāra* which contains the *Sūtras* with a brief and simple gloss thereon, and the *Vedānta-Dīpa* which is a more elaborate work. He wrote also a great *Bhāṣya* on the *Gītā*. He wrote further the *Gadya-traya* and the *Nitya*.

(To be continued)

Change in Dharma.

BY BASANTA KUMAR CHATTERJEE, M. A.

In his article on "Sanātana Dharma" published in the "Dharma-Tattva Number" of the *Kalyana-Kalpataru* an esteemed writer writes; "Every religion possesses a generic form and a specific form. The generic form is not affected by changes of time, place and surroundings, nor by individual differences; it remains eternally the same and is never changed by any circumstance whatsoever."

We know that every object has some generic qualities and some specific qualities. The generic qualities are those which are common to all objects included in the same genus or class. The specific qualities are those which belong specially to that particular object but which may not belong to other objects of the same class. If we similarly distinguish between the generic and specific features of Hindu religion, we should say that the generic features are

those which are common to Hindu religion as well as other religions, and the specific features are those which distinguish the Hindu religion from the other religions. The generic features may be indicated thus: There is an Almighty God who creates the world and rewards virtue; that men should pray to God; speak truth; should not covet others' money; should control their passions; try to do good to others, etc. The specific features of Hindu religion may be said to be: the law of *Karma*; belief in a previous birth; because these features are not to be found in the Mahomedan religion or the Christian religion. It should be observed that to a Hindu the specific features of Hindu religion are also very important, because if the specific features are given up, what remains cannot properly be called Hindu religion. It may as well be called

Christianity or the Mahomedan faith. It cannot certainly be said that only the generic features are eternal, and the specific features are not. If Hindu religion is true, the specific features are also true and therefore eternal. The writer has quoted the following verse from the *Mahābhārata*—

अन्ये कृतयुगे धर्मास्त्रेतायामपरे मताः ।
द्वापरे अन्य एवोक्ताः कलावन्ये प्रकीर्तिताः ॥

He has translated the passage as follows:—

"In Satyayuga there was a different set of Dharmas or laws; in Tretā they changed into another form; the *Dharma* of Dwāpara is alleged to be different from the *Dharma* of other Yugas and the *Dharma* of Kaliyuga, too, is stated to be different."

He has also quoted from the *Bhāgavata* the following verse—

कृते यदध्यायतो विष्णुं त्रेतायां यजनो मखैः ।
द्वापरे परिचर्यायां कलौ तद्विकीर्तनात् ॥

"That which is attained through meditation in Satyayuga, through performance of sacrifices in Tretāyuga and through the worship of Viṣṇu in Dwāparayuga, may be attained in Kaliyuga through mere loud chanting of Śrī Hari's Name."

In this connection he has observed that in the Satyayuga the mind is pure and contemplation on God is easy; in the Tretāyuga, pure materials for *Yajña* are easily available; in the Dwāpara age, there is greater facility for man to worship God; in the Kaliyuga it is difficult to get these facilities, and hence the chanting of the divine Name has been recommended. It is clear from his

exposition that the laws do not change from Yuga to Yuga. Thus, if a man can perform sacrifices or engage into long meditation in the Kaliyuga, he will get the fruits thereof as laid down in the Śāstras. It is only because he will find it difficult to do so that the chanting of the name has been recommended. We, therefore, come to the conclusion that what is termed as the specific form of Hindu religion is quite as eternal as what is termed as the generic form. Just as the laws of nature do not change from time to time, so also the laws of religion do not change. By performing Vedic sacrifice one can attain heaven. This is as true now as it was in the Tretāyuga. But the facilities for performing sacrifice are limited in the Kaliyuga, and hence we find that sacrifices are not performed as frequently as they used to be done before.

The writer has not quoted from the Śāstras any authority for the distinction between the generic form and the specific form of religion. He has tried to minimise the importance of the external aspect or ritual of religion; but the Vedas lay more stress on the external aspect or ritual. Thus the *Īsopaniṣad* says that for the attainment of *Mokṣa* rituals are quite as necessary as Knowledge. In fact, it would be worse to neglect rituals than to neglect *Upāsana*.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्याया रताः ॥
विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्याया मृत्युं तीर्त्वा विद्यायामृतमश्नुते ॥

"Those who worship *Avidyā* (Ignorance) enter the darkness of *Tama* (ignorance in the form of I and mine). Those who worship *Vidyā* or Knowledge alone (to the neglect of rituals) enter a greater darkness, because they are still more ignorant."

Rituals are necessary for the purification of mind. Unless the mind is pure, the attempt to acquire knowledge of God is bound to be futile; it may even be injurious. The *Gītā* also says—

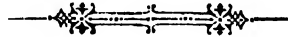
यज्ञो दानं तपः कर्म न त्याज्यं कार्यमेव तत् ॥

"Sacrifices, *Tapas* and charity must not be given up."

In verses III. 6 and V. 6 of the *Gītā* the danger of trying to make a short-cut to God by omitting the rituals has been referred to.

One risk in trying to make this distinction between the generic and

specific forms of religion is that there is possibility of neglecting the injunctions governing our external conduct on the idea that they are not essential and may change with time. In modern times this danger has assumed comparatively a serious form. It is said that from the point of view of religion it is not important what things are eaten and in whose company they are eaten. It is also said that the laws regarding marriage are not of much importance as they are liable to change; that there is no objection to a Brahmin girl marrying a Śūdra boy, a widow marrying again, or a wife getting a divorce from her husband. These matters are regulated by definite rules in the Śāstras. He who believes in the Śāstras cannot, therefore, violate them on the plea that Śāstras are liable to change.



Longing for Union.

I had no virtue, penance, knowledge, self-control.

A doll to turn

At other's will I danced, whirled, fell. But me

He filled in every limb

With love's mad longing, and that I might climb

There whence is no return,

He showed His beauty, made me His. Ah me,

When shall I go to Him ?

—*Mānikka Vāṣaṅgar.*



UNTO BLISS

SIVA

Why do you worry at all thinking about yourself ? The function of thinking all about you lies with Him and Him alone who protected you in the womb of the mother and created milk in the mother's breast in anticipation of your birth, so that you may get nourishment immediately on your appearance on earth. Your part lies only in thinking constantly of Him with a whole mind and a whole heart. '

Devote the mind to His remembrance, and the senses to His service, perform every single action of life only for His service. But remember, actions done in the spirit of His service are invariably good in character. His service cannot be done through any evil action. Good and virtuous action done for the service of God is what is called *Sadāchāra* (right conduct).

Man's true life and existence lies in *Sadāchāra* (right conduct). A man devoid of *Sadāchāra* is like unto a dead man although alive. However beautiful he may be in external appearance, however gorgeously he may adorn the body with ornaments and accoutrements, if he is devoid of *Sadāchāra*,

all that is worth nothing. The beautifying of the body by a man without *Sadāchāra* makes him like a golden pitcher filled with poison.

Constantly try to fill the heart with good and virtuous qualities, and devote all your efforts to the performance of good and virtuous action. These qualities and actions, again, should be acquired and performed only as means of worship of the Lord. If instead you make the mistake of regarding worldly recognition, honour and fame which you get in lieu of them as the fruit of such acquirement of virtuous qualities and performance of virtuous deeds, then, remember, your downfall will be very speedy. All your virtues and meritorious actions will vanish in no time. The Divine qualities stay only on the support of God, and never on worldly honour, recognition, or prestige.

The difficulties of the world cannot form a stumbling block in the path of one whose goal of life is God and who sticks to this goal with determination. His path becomes smooth through the grace of God. If any thorn remains anywhere in

the path, it gets as soft as the thread of velvet the moment he lays his step on it. On appearing before him, no difficulty will remain in the shape of a difficulty, but on the contrary will transform itself into an ally and helper.

While determining the goal of your life, study the lives of saints and devotees who have realized God. That will help you in chalking out the goal and will supply you with strength, support and subsistence to advance towards it.

Remember, through mere words you will make no advance in the journey, a mere stage-actor also gives expression to the highest of sentiments. Those who take up the parts of Śrī Kṛṣṇa, the old warrior Bhīṣma, Śāṅkarācārya or Buddha on the stage, leave nothing unsaid, they speak out great things about knowledge, renunciation, devotion, etc., but what does it avail? Till life is purified—till those ideas and sentiments become part and parcel of life—their utterance means no more than acting in a theatrical performance. If such acting brings you honour and fame, do not be led by them to forget your actual spiritual state. Men of the world, fascinated by your words, may be misled, but you cannot deceive God, who is seated within your heart and knows everything about you. God will be pleased only by the truthfulness and spiritual

height of your life—not by your words !

Even if you succeed in realizing some amount of purity and truthfulness in life, do not feel satisfied so long as you detect even a particle of impurity, or a small remnant of evil, within the heart. Never regard yourself to be a virtuous man, a Mahātmā or a devotee so long as evil or impurity persists within you. If others address you as such, then, if possible, explain your true condition to them; if that is not possible, ignore them altogether. If you do not do this, and make the mistake of regarding yourself to have become great, then remember, the consequences would be very severe, and ruin will soon stare you in the face.

Go on making steady progress, do not stop, do not pride yourself over your spiritual attainments. So long as you detect even the slightest trace of egoism, sense of *Moha* or attachment within you, do not slacken your efforts, do not allow your *Sādhana* to have even the slightest rest.

Do not reproach others, nor have a bad opinion about anyone. You should find no time to do anything else than regulating your own life, and scrutinizing your own internal condition. If you cannot restrain yourself from looking at others, try to see only their virtues, their good deeds and their good disposition and manners.

Why Should Meat-Eating be Abjured ?

BY JAYADAYAL GOYANDKA.

य इच्छेत् पुरुषोऽयन्तमात्मानं निरुपद्रवम् ।
स वर्जयेत् मांसानि प्राणिनामिह सर्वशः ॥

(*Maha. Anu.* 115-55)

"He who desires to attain Supreme Peace should on no account eat the flesh of any animal in the world."

Although the number of people in the world who take meat is very large, yet on a careful consideration, it will be proved that meat-eating is altogether harmful. This habit is detrimental to the life in this world, as well as to life hereafter. There are many people, who, although they realize that meat-eating is harmful, cannot give it up, because they are addicted to the bad habit. There are some, on the other hand, who support meat-eating, because they love comfort and enjoyment, but in the company of thoughtful men they feel abashed by the consciousness of guilt. Readers of this article are humbly urged to give their best thought to the subject, and such of them as might be in the habit of taking meat, are requested to be gracious and give up the habit. There is no end to the evils emanating from meat-eating. Some of them are shortly enumerated as follows:—

1. Meat-eating is an obstacle to God-realization.
2. Meat-eating brings about the displeasure of God.
3. Meat-eating is a heinous sin.

4. Meat-eating brings misery in the other world.
5. Meat is an unnatural diet for man.
6. Meat-eating leads man to animality.
7. Meat-eating involves man's usurpation of unwarranted power.
8. Meat-eating involves dire cruelty.
9. Meat-eating tells adversely upon health.
10. Meat-eating is deprecated by the Śāstras.

Now, let us briefly analyze the aforesaid ten points one by one.

1. Attainment of the state of complete Fearlessness is otherwise termed as *Mukti*, attainment of the Supreme State, or God-realization. This state of Fearlessness is attained only by one who imparts Fearlessness to others. He who is a terror to animals, an enemy to animals, who hard-heartedly kills or induces others to kill animals with a view to fill his stomach, or give some sensation of pleasure to his palate, how can it be ever possible for him to reach the Fearless state? The Lord, when He described practicants striving to reach the Formless Absolute as 'devoted to the welfare of all beings' (सर्वभूतहिते रताः) and Bhaktas as 'bearing ill-will to none, friendly and compassionate' ('अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च') laid

down the duty for man of showing compassion and friendliness to all. The attainment of the Supreme State is extremely difficult without the cultivation of compassion and the spirit of welfare to all creatures. Therefore, it is the duty of all who desire the liberation of their soul that they should not at any moment give the least trouble to any creature. For the meat-eater, God-realization is a far off ideal indeed, because even the attainment of heaven is denied to him. Our great Law-giver, Manu, says:—

"Flesh cannot be obtained without killing creatures, and Heaven cannot be attained if creatures are killed. Therefore, flesh should be discarded."*

2. In the eyes of God, the Creator of this world, all beings are equal; in other words, all of them having been created by Him are His progeny. It is because of this fact that a devotee treats all creatures with brotherly affection. A devotee, who has learnt this secret, cannot hurt a brother-creature even in the slightest degree, far less kill him. Those who without realizing this truth kill other creatures in their own selfish interest, and yet look for the mercy of God and long for His realization, labour under a great delusion. How can God be ever pleased with hard-hearted men addicted to killing creatures? Even as a son, who, out

of greed, tortures or kills his other brothers, incurs the anger of his father; so the torturers of other creatures become the objects of displeasure and wrath of God.

3. In the realm of *Dharma*, paramount importance has been given to the practice of *Ahimsā* (non-injury to creatures). Other practices are the auxiliary limbs of *Dharma* but *Ahimsā* is the supreme *Dharma*. 'अहिंसा परमो धर्मः' (*Mahābhārata. Anu.* 115-25). The meaning and purport of *Dharma* lies in *Ahimsā*. All the followers of *Dharma* praise *Ahimsā* and Renunciation. The *Dharma* which turns the faculties of man towards *Ahimsā*, Renunciation, Tranquillity and Self-Control, is *Dharma* in the true sense of the term. A *Dharma* which judged by these standards, falls short is an incomplete *Dharma*. Meat-eaters violate the *Ahimsā* aspect of *Dharma*, and violation of *Dharma* is a sin. It might be argued by some that inasmuch as they do not themselves kill animals nor directly get them killed by others, but simply purchase and eat the flesh of animals which have been done to death by others, there is no reason why they should be held sinners, guilty of the crime of killing. The answer to this objection is clear. Animals are killed for supplying the need of meat-eaters. Slaughter-houses have been built to supply their demand. If meat-eaters give up their habit of meat-eating, why should killing of animals be resorted to at all? It should, again, be realized that *Ahimsā* is not confined to the act of killing with one's own

* नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते कचिद् ।

न च प्राणिवधः स्वर्गस्तस्मान्मांसं विवर्जयेत् ॥

hand. Mahārṣi Patañjali has defined *Himsā* to be of twenty-seven kinds. He says:—

"Personally to kill creatures, to cause creatures to be killed by others, and to support killing of creatures—these are the three main forms of *Himsā*. Greed, anger and ignorance being the motives of such *Himsā*, there become nine types of *Himsā* ($3 \times 3 = 9$). These, again, may be differentiated as mild, middling and acute, thus making the number twenty-seven ($9 \times 3 = 27$). Evils like lying, etc., may be similarly classified into twenty-seven types. To reflect that *Himsā* and the allied evils are the root causes of never-ending sufferings and ignorance, is called meditation on reverse aspects."*

(Yoga. 2. 34)

These twenty-seven types of *Himsā*, again, assume eighty-one forms according as they are practised by body, speech and mind. Therefore, a man who does not kill animals himself, but eats the flesh of animals killed by others is also, truly speaking, a killer of animals. The great Law-Giver, Manu, says:—

"He who gives counsel or order (to kill), he who cuts off any limb, he who actually puts an animal to death, the purchaser of flesh and he who eats flesh, all of these are to be styled as killers."†

* वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोध-
मोहपूर्वका मृदुमध्याधिमात्रा दुःस्वाशनानन्तफला इति
प्रतिपक्षभावनम् ।

(Yoga. 2. 34)

† अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

(Manu. 5. 51)

This opinion of Manu finds support in the *Mahābhārata*, which records—

"The purchaser of flesh performs *Himsā* by his wealth; he who eats (flesh) does so by enjoying its taste; the killer does *Himsā* by tying and killing the animal. Thus, there are three forms of killing. He who brings flesh or sends for it, who cuts off the limbs of animals, who purchases or sells or cooks flesh and eats it—all of these are meat-eaters (killers of animals)."*

Therefore, meat-eating, being in every way destructive of Dharma, is the greatest of sins. The relinquishment of *Himsā* is the first step for a person desiring to abide by the injunctions of Dharma. He who does not entertain the sentiment of *Ahimsā* in his heart, how can it be possible for him to cherish Dharma there?

4. The old Kaurava warrior Bhīṣma, addressing King Yudhiṣṭhira, said:—

"O Yudhiṣṭhira, 'He eats me, therefore, I shall eat him,' know this to be the derivative meaning of the word 'मांस' (meat)."†

* धनेन क्रयिको हन्ति खादकश्चोपभोगतः ।

घातको वधवन्धाभ्यामित्येष त्रिविधो वधः ॥

आहर्ता चानुमन्ता च विशस्ता क्रयविक्रयी ।

संस्कर्ता चोपभोक्ता च खादकः सर्व एव ते ॥

(Maha. Anu. 115. 40, 41)

† मां स भक्षये यस्माद्भक्षयिष्ये तमप्यहम् ।

एतन्मांसस्य मांसत्वमनुबुध्यस्व भारत ॥

(Maha. Anu. 116. 63)

Manu also corroborates this meaning when he says:—

"That creature, whose flesh I eat in this world, would eat mine in the next world. This interpretation of the word 'मांस' (meat) is made by the learned."*

The animal whose flesh a person eats will with a view to take its revenge become in its turn the eater of his flesh some time or other. The man causing suffering to any creature is bound, in course of time, to experience a still greater amount of suffering, by way of reaping the fruit of his own actions. His suffering becomes the greater because he has to pay off the debt with interest. Over and above this, it is quite in the fitness of things, that even as we are pained by being tortured by others, so others should feel distressed when similarly tortured by us. To inflict suffering on others is an atrocious sin. How can happiness be the outcome of sin? Therefore, the great Bhīṣma has said:—

"Meat-eaters take repeated births in various wombs and are put every time to unnatural death through forcible suffocation. After every death they go to the Kumbhipāka Hell where they are baked (on fire)."†

* मां स भक्षयिनामुत्र यस्य मांसमिहादम्यहम् ।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥

(Manu, 5 55)

† कुम्भीपाके च पच्यन्ते तां तां योनिमुपगताः ।
आकम्य मार्यमाणश्च भ्राम्यन्ते वै पुनः पुनः ॥

(Maha. Anu. 115. 91)

Kumbhipaka is a particular hell where the wicked are baked like the potter's vessel.

5. God has in this world made many varieties of food-stuff in keeping with the variety of creatures He has created. On a comparison of man's bodily formation, teeth, jaws, claws, nails, bones, etc., with those of carnivorous animals, like the lion, the dog, the wolf, etc., it becomes abundantly clear that grains, milk and fruits are the food-stuffs meant for man. The great discoverer of Hydropathy, Louis Kuhne, also remarked that man is not a carnivorous animal. When he takes meat he acts against his innate physical nature and thereby courts various forms of danger. Man is, by nature, gentle and soft, and the natural food for creatures of a gentle disposition is the soft eatables like grain, milk and fruits, etc. The cow, the goat, the pigeon, and other beasts and birds of gentle disposition similarly discard meat and live on grass, fodder and grain, etc. The very look of carnivorous animals and birds is fierce and terrible. This becomes evident on a mere glance at beasts like the lion, the tiger, the cat, and the dog, etc. The *Mahābhārata* says:—

"It is a matter of pity that the wicked in this world, discarding the many varieties of pure food, hanker after meat like demons, and do not like the many varieties of sweetmeats, vegetables, and other preparations of sugar to the same extent as meat."*

* इमे वै मानवा लोके नृशंसा मांसगर्दिनः ।
विसृज्य विविधान् गन्धान् महारक्षोगणा इव ॥
अपूपान् विविधाकाराच्छाकानि विविधानि च ।
खाण्डवान् रसयोगात्र तथेच्छन्ति यथामिषम् ॥

(Maha. Anu. 116. 1-2)

All this prove that meat is not the natural diet for man.

6. The mind of man is formed from the food he takes. 'The character of one's mind is determined by the character of his food'—says an Indian proverb. Man acquires the characteristics and behaviour of the animal whose flesh he eats, and gradually even his look assumes that animal form. That is why in many cases he is found to lose his human character in this very life, to lead a cruel and undignified animal life. After death, in conformity with his thoughts and to reap the consequences of his actions, he takes birth in the womb of animals and suffers the greatest affliction. In the *Mahābhārata* Bhīṣma says:—

"To reap the consequences of his actions in a previous birth man assumes a body in his next birth so that he may be done unto as he had done unto others."*

This proves that a meat-eater in course of time has to assume the form of the species of animals whose flesh he takes in his human birth.

7. When we are powerless to impart life to any creature, we have no right to deprive it of its life. But when in spite of that man does so, it is nothing but an atrocious and high-handed act and a grave sin on his part. A meat-eater, even if he does not kill himself, is nevertheless guilty of killing, because it must be clear from what has been said above, that

he is indirectly responsible for the act of killing.

8. A meat-eater becomes cruel; and a man devoid of kindness is without doubt irreligious. A meat-eater forgets this broad fact that by eating the flesh of another creature, he is perpetrating a dire cruelty. He simply satisfies his hunger for the time being but the poor animal or bird loses its life for ever. There is no agony in the world more painful than the agony of death. All the creatures of the world fear death. The *Mahābhārata* says:—

"O Bhārata ! death is regarded undesirable by all creatures. All creatures tremble at the time of death."*

The man who is possessed of kindness, shudders at the sight of, or hearing about, the agonies of others, and takes upon himself to remove their sufferings. But the hard-hearted sinful man, who, in order to satisfy his sense of taste, takes the lives of other creatures, is, by nature, cruel. A cruel man cannot claim mercy at the hands of God or other creatures.

It is only the man possessing a kind heart, who can, when in distress, be the recipient of mercy from God or other creatures. It is much to be regretted that man who gets perturbed on being put to the slightest trouble by others and raises a hue and cry against it, does not feel the least pinch of conscience in taking the life of mute creatures and eating

* येन येन शरीरेण यद्यत्कर्म करोति यः ।

तेन तेन शरीरेण तत्तत्फलमुपाश्नुते ॥

(aha. Ar. 116. 3)

* अनिष्टं सर्वभूतानां मरणं नाम भारत ।

मृत्युकाले हि भूतानां सद्यो जायेत वेपथुः ॥

(Maha. Anu. 116. 7)

their flesh through the greed of their senses, owing to bad habit, or simply out of fun.

Man is, by nature, supposed to be the wisest and the most beneficent of all creatures. If he, in utter disregard of his nature, continues to behave cruelly towards beasts and birds, it would be quite difficult for the latter to maintain their existence on earth. Therefore, it is man's duty to be kind-hearted. The *Mahābhārata* says:—

"Nothing is dearer than life in this world, hence a man should be kind to others even as he is kind to himself."*

9. Meat-eating naturally spoils health. Even the scientists and medical men of Europe have begun to subscribe to this view. Over and above this, among beasts and birds, whose flesh is consumed by man, some are diseased, so that a man by eating thier flesh infects himself with diseased germs and contracts the disease. A famous English doctor recently observed that the number of cancer patients in England was rapidly increasing and about thirty thousand people die of this terrible disease annually in that country. This disease originates from meat-eating. If meat-eating continues to increase at the present rate, he suspects that in course of time about 25 millions of people would fall victims to this disease in England alone.

Meat takes long to digest. Hence very often meat-eaters suffer from

* न हि प्राणात् प्रियतरं लोके किञ्चन विद्यते ।

तस्माद्वा नरः कुर्वीत यथात्मनि तथा परे ॥

(*Maha. Anu.* 116. 21)

abdominal diseases. Many other diseases also are caused by meat-eating. The scriptures say that the life of meat-eaters gets shortened.

"The sins generated by *Himsā* curtails the life of the perpetrator of *Himsā*. Therefore, those who are anxious for their welfare should abstain from meat-eating."*

10. Although there are passages in the scriptures with reference to the use of meat as human food, yet it will be found that much stress has been laid there in forcible language to abstinence from meat-eating. Almost all the Hindu scriptures deprecate meat-eating and eulogize abstinence from the same as best for man. There are thousands of injunctions to this effect in the scriptures and only a few of them are quoted here for the benefit of the reader. The *Manusmṛiti* says:—

"Those who for their personal pleasure take the life of harmless creatures, do not attain happiness in this life or in the life hereafter. In view of the method through which flesh is acquired and considering the suffering to creatures involved in fastening with cord and killing them, man should give up meat-eating of all sorts."†

The *Yamasmṛiti* records:—

"Prajāpati says that eating meat of any sort is a great evil, and

* यस्माद् ग्रसति चैवायुर्हिंसकानां महायुते ।
तस्माद्विवर्जयेन्मांसं य इच्छेद्भूतिमात्मनः ॥

(*Maha. Anu.* 116. 33)

† योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न कञ्चित्सुखमेवते ॥
समुत्पत्तिं च मांसस्य वधवन्धौ च देहिनाम् ।
प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणम् ॥

(*B. 46, 49*)

abstinence from doing so is highly meritorious."*

The *Mahābhārata*, *Anuśāsan Parva*, says:—

"The intellect becoming alloyed with greed, or with the company of the sinful, man develops the inclination to do impious deeds (*Himsā*, etc.) for the acquisition of strength and power.

"He who desires to augment his own flesh by eating the flesh of other creatures lives in misery in whatever species of beings he may take his birth.

"The base and ignorant man who commits acts of *Himsā* by killing creatures under the pretext of worship of gods, or performance of Vedic sacrifices, goes to hell.

"No man is more debased than the man who wishes to increase his flesh by eating the flesh of other creatures; he is hard-hearted to the core.

"O child, there is no doubt about this fact that flesh grows out of semen. (Therefore it is highly detestable). Flesh-eating is thus a great evil, and abstinence from it is a virtue."†

* सर्वेषामेव मांसानां महान् दोषस्तु मक्षणे ।
निर्वर्तने महत्पुण्यमिति प्राह प्रजापतिः ॥

† लोभाद्वा बुद्धिमोहाद्वा बलवीर्यार्थमेव च ।
संसर्गादथ पापानामधर्मरुचिर्त्ता नृणाम् ॥
स्वमांसं परमासेन यो वर्धयितुमिच्छति ।
उद्विग्नवासो वसति यत्र यत्राधिजायते ॥
इज्यायन्मृत्तिकृतैर्यो मार्गैर्युधोऽधमः ।
हन्याज्जन्तून् मांसगृध्नुः स वै नरकमाङ्गनरः ॥

(115. 37-39, 47)

स्वमांसं परमासेन यो वर्धयितुमिच्छति ।
नास्ति क्षुद्रतरस्तस्मात्स नृशंसतरो नरः ॥

(116. 11)

शुक्राच्च तात सम्भूतिर्मांसस्येह न संशयः ।
मक्षणे तु महान् दोषो निश्चया पुण्यमुच्यते ॥

(116. 19)

GAINS DERIVED FROM ABSTINENCE FROM FLESH-EATING

The *Manusmṛiti* says:—

"Abstinence from flesh-eating has been said to be productive of virtue equal to that of the yearly performance of *Aśwamedha Yajña* continuously for a hundred years."*

The *Mahābhārata* says:—

"He who abstains from flesh-eating and is kindly disposed towards all creatures becomes an object of shelter to them and gains their confidence. He never harasses anybody in the world nor is ever harassed himself.

"Nobody can frighten him; he lives long and always remains healthy. The virtue gained by abstinence from meat-eating is so great that it cannot be equalled by the virtue of making gifts of even gold, the cow or land."†

It should be quite evident from the above discussion that meat as an article of food should be abjured by all. It is my humble submission to those who through an error of judgment may have formed the habit of taking meat, that they should give their best thought to the question

* वर्षे वर्षेऽथमेधेन यो यजेत शतं समाः ।

मांसानि च न खादेद्यस्तयोः पुण्यफलं समम् ॥

(5. 33)

† शरण्यः सर्वभूतानां विश्वास्यः सर्वजन्तुषु ।

अनुद्वेगकरो लोके न चाप्युद्विजते सदा ॥

(115. 39)

अधृष्यः सर्वभूतानामायुष्मार्त्ताञ्जः सदा ।

भवस्यमक्षयन् मांसं दयावान् प्राणिनामिह ॥

द्विरप्यदानैर्गोदानैर्भूदानैश्चैव सर्वशः ।

मांसम्यामक्षणं धर्मो विशिष्ट इति नः श्रुतिः ॥

(115. 42-43)

and try to renounce the habit in the name of humanity, in the name of kindness and justice as also for the sake of health and the preservation of *Dharma*, and for courting the favour of God, and thus gain the qualification of attaining the Fearless state through the removal of the fear of other creatures on their account. I shall ever remain grateful to the friend, and shall consider it a personal favour conferred by him on me, who in pursuance of this request of mine, will give up the habit of meat-eating. The *Mahābhārata* thus records what Mahātma Tuladhār addressing Jājali Muni said:—

"O prince of ascetics, he who does not inflict even the least affliction on any creature has nothing to fear

from any creature. Even as by the fear of submarine fire, all the animals of the sea gather on the sea-shore, so, O wise one, the man who is dreaded by others like wolf is himself similarly terrified.

"The virtue gained through offering of protection to all creatures is the same as gained through practice of austerities, performance of sacrifices and charities and the hearing of words of spiritual wisdom.

"He who makes all the creatures of the world fearless about him, may be supposed to have performed all the *Yajñas* and, in turn, becomes fearless about other creatures. Hence, there is no *Dharma* greater than the practice of restraining oneself from causing affliction or suffering to any creature."*

Look at the anvil of a blacksmith—how it is hammered and beaten, but yet moves not from its place. Let man learn patience and endurance from it.

Do you talk of social reform? Well, you may do so after realizing God. Remember, the Rsis of old gave up the world in order to attain God. This is the one thing needful. All other things shall be added unto you, if indeed you care to have them. First see God, and then talk of lectures and social reforms.

—Swami Ramakrishna Paramahansa.

* यस्माद्विजते भूतं जातु किञ्चित् कथञ्चन ।
 अभयं सर्वभूतेभ्यः स प्राप्नोति सदा मुने ॥
 यस्माद्विजते विदन् सर्वलोको वृकादिव ।
 क्रोशन्तस्तीरमासाद्य यथा सर्वजलेचराः ॥
 तयोभिर्यद्वदानैश्च वाक्यैः प्रशाम्भितैस्तथा ।
 प्राप्नोत्यभयदानस्य यत्फलमिहाश्नुते ॥
 लोके यः सर्वभूतेभ्यो ददात्यभयदक्षिणाम् ।
 स सर्ववैरीशानः प्राप्नोत्यभयदक्षिणाम् ॥
 न भूतानामहिंसापथो ज्ञायान् धर्मोऽस्ति कश्चन ॥

The Philosophy of Love—XIII.

[*A running Commentary on the Bhakti-Sūtras (Aphorisms on Bhakti)*
of Devarṣi Nārada, the greatest apostle of Bhakti]

(Continued from the previous number)

BY HANUMANPRASAD PODDAR.

Principal Aids to Divine Love.

भक्तिशास्त्राणि मननीयानि तदुद्धोधककर्मा-
प्यपि करणीयानि ॥७६॥

76. (For the attainment of Divine Love) the teachings of Scriptures promoting Devotion should be constantly meditated upon and actions which may increase the spirit of Devotion should be performed.

It is far from true that the aspirants of Divine Love should read no literature, nor perform any action. Without being involved in any controversy, they should certainly repeatedly study books which may keep on placing before them the ideals of Devotion, the glories of Devotion and the practices for the cultivation of Devotion;—books, which describe the sacred and elevating stories of God's beloved devotees as well as the glory, secret and excellence of God Himself, who being moved by the Love of the devotee makes Himself subservient to the latter. Divine Love manifests itself by the study of such devotional scriptures and through hearing and study of the teachings of saints and great devotees. It is true, the aspirants

of Divine Love should neither read, nor submit to the reading before them of books which refute God or the efficacy of the practice of Devotion, which slight their glories or decry God's beloved devotees, or which extol the value and glory of ephemeral earthly things. They do not derive profit even from the study of books which do not contain the glories of God, of His devotees or of the practice of Devotion. Besides, literature which tend to produce strong likes and dislikes, lust and anger, enmity and friction should not even be touched by them. That is why the saying goes—

यस्मिच्छास्त्रे पुराणे वा हरिभक्तिर्न दृश्यते ।

श्रोतव्यं नैव तच्छास्त्रं यदि ब्रह्मा स्वयं वदेत् ॥

"The scripture, or the Purāṇa, which does not reveal the glory of Devotion to God, should not be heard when recited, even if Brahmā Himself may be the expounder thereof."

In addition, whatever action they undertake must promote the awakening and advancement of the spirit of Devotion. The aspirant to Divine Love must wholly give up all prohibited action (sin). He who due

to attachment to sense-objects does not intend to give up the practice of sin, and yet desire to gain the reputation of a *Bhakta* (devotee), is either deluded himself, or is deliberately attempting to deceive others.

The following are the principal forms of activity which serve as aids to the attainment of Divine Love.

1. Scrupulous observance of duties prescribed for one's *Vārṇa* and *Āśrama*. Renunciatory conduct on the part of the *Brahmachārī*, the *Vānaprasthī* and the *Sannyāsī*, and for the *Gṛhastha* (householder) maintenance of parents, wife, children and other dependents with proper respect and affection in the spirit of earning thereby the pleasure of God, earning of livelihood through truthful and righteous means and performance of sacrifices, charities and austerities, enjoined by the scriptures.
2. Practice of *Sadācāra* (right conduct).
3. Attendance in *Satsanga* and hearing and *Kīrtana* of Divine Glory and meditation on the same.
4. Practice of *Japa* of the Divine Name, and remembrance and *Kīrtana* (loud chanting) of the same.
5. Worship of God, prayer and obeisance.
6. Personal service of saints and devotees and carrying out their behests with reverence.
7. Residing in places of pilgrimage.
8. Compassion for distressed creatures and their service to the best of one's ability through body, mind and wealth.

9. Offering of all actions to God.
10. The practice of observing God in every creature.

The Lord Himself says:—

"Sincere solicitude for My stories (of Sports) which are as blessed as ambrosia, constant chanting of My Names and Glories, complete attachment to My adoration, singing of hymns in My praises, constant attention to My service, salutation before Me with all the eight parts of the body, worship of My devotees with special marks of respect, to observe Me in all beings, to perform all worldly activities only for My sake, to deliberate only on My glories during conversation, to resign the mind to Me, to give up all desires, to renounce wealth, earthly enjoyments and comforts for My sake and to perform sacrifices, charity, offering of oblations, *Japa*, austerities and vows only for My sake: O Uddhava, one may attain Divine Love if he worships Me with these practices through surrender of self. When he attains that, there remains nothing else to be attained by him."*

* श्रद्धामृतकथायां मे शश्वन्मदनुकूर्तनम् ।
परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥
आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् ।
मङ्गलपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥
मदर्थेष्वङ्गचेष्टा च वचसा महूणेरणम् ।
मय्यर्पणं च मनसः सर्वकामविवर्जनम् ॥
मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च ।
इष्टं दत्तं हुतं जप्तं मदर्थं यद्गतं तपः ॥
एवं धर्मेननुष्याणामुद्धवात्मनिवेदिनाम् ।
मयि सजायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥

Again, Prabuddha, the chief of Yogīs, described to Maharaja Nimi, the discipline to be practised for the attainment of Divine Love, as follows:—

“He who is anxious to secure his highest good should resort to a preceptor versed in the Vedas, who has attained complete serenity of mind and has fixed himself on Supreme *Brahma*. Realizing the preceptor as the *Ātmā* and the Deity, he should learn from him through sincere and obedient service, the virtues of Bhāgavatas (votaries of God), by which Hari, the *Paramātmā*, who gives away Himself (to His devotees), is pleased. He should cultivate non-attachment to every sense-object, but attachment to the association of Sādhus and Mahātmās and compassion, friendliness and modesty towards other beings (compassion to the low, friendship to equals and modesty towards superiors). He should remain pure in body, mind and in respect of his wealth, and should observe his duties assigned by the Varṇāśrama system as performance of Tapas or austerities, should practise forbearance bearing heat and cold equally, should not waste words on unworthy objects and devote the mind to remembrance of God, study of the Vedas, practice of straightforwardness, *Brahmacharya*, *Ahiṃsā* (non-injury to creatures), practice of equanimity in both pain and pleasure. He should learn to see in all beings his own Self or God Himself, the Supreme Being, and live in seclusion, regarding his home as belonging to God. He should dress himself in plain, ordinary clothes and feel satisfied with any food

that he may get. He should have faith in the scriptures that deal with Divine Glory, but should not denounce other scriptures, and possess control over his mind, speech and activities, and be truthful, tranquil and self-possessed. He should always listen to, sing of, or contemplate on the wonderful deeds of Śrī Hari, His birth, activities and qualities, and resign to the Supreme Lord his sacrificial activities, gifts, austerities, *Japa*, good conduct and whatever is beloved of him, his wife, children, house and his very life. Similarly, he should cultivate friendship with devotees whose soul and Lord is God and serve all creatures, mobile and immobile, all human beings and especially among them the righteous and Mahāpuruṣas (great souls who have realized God). He should learn how to sing and expound the glories of God, and to experience delight, self-satisfaction and cessation of misery in the company of devotees. All these he should learn at the feet of the *Sadguru* (Preceptor). Divine Love grows in the heart of the devotee who practises the above forms of devotion as discipline, who remembers and makes others remember Hari, who destroys all sin, whose hairs stand on end in his body and who gets merged in Love.”*

* तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
 शब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥
 तत्र भागवतान् धर्माच्छिक्षेद् गुणात्मदैवतः ।
 अमाययानुवृत्त्या यैस्तुष्येदात्मात्मदो हरिः ॥
 सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु ।
 दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥
 शौचं तपस्तिक्ष्णं च मौनं स्वाध्यायमार्जवम् ।
 ब्रह्मचर्यमहिंसां च समत्वं इन्द्रसंज्ञयोः ॥

Thus, Devotion grows through hearing of the recital or study of devotional scriptures, such as the *Bhāgavata*, the *Gītā*, the *Rāmāyaṇa*, etc., or through attendance in *Satsaṅga*, and practice of *Japa* and *Kīrtana* of the Divine Name performed in the spirit of cultivating the pleasure of God. The devotee should always strive to be virtuous by nature and should always devote his time in pursuit of noble activities. It is then only that his Devotion will grow.

Describing the marks of identification of His beloved devotees, Lord Śrī Kṛṣṇa said in the *Gītā*:—

“He who beareth no ill-will to any being, and is friendly and compassionate, who is free from worldly attachment and egoism, who looks upon pleasure and pain alike, and is forgiving.

“Who is ever content, mentally united to Me, has controlled his Self, and is fixed in resolve; who has

dedicated his mind and intellect to Me, that devotee is dear to Me.

“He who is not a source of annoyance to the world, and who never feels offended with the world, who is free from delight and anger, perturbation and fear; he is dear to Me.

“He who desires nothing, who is internally and externally pure, is expert in work, indifferent to both pleasure and pain and has risen above all distractions, who renounces the feeling of doership in every undertaking; that devotee is dear to Me.

“He who is neither delighted with nor feels repelled by anything, nor grieves, nor desires, who renounces both good and evil and is full of devotion towards Me, is dear to Me.

“He who is alike to friend and foe and to honour and dishonour, who is alike to heat and cold, pleasure and pain, and is freed from attachments,—

“He who takes praise and reproach alike, who is given to meditation and content with anything that comes; without attachment to home, fixed in mind and full of devotion towards Me; that man is dear to Me.

“They who partake of the nectar of wisdom herein laid down; who are endowed with faith and are supremely devoted to Me; those devotees are extremely dear to Me.”*

सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् ।
 विविक्तनीरवसनं सन्तोषं येन केनचित् ॥
 श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि ।
 मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥
 श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।
 जन्मकर्मगुणानां च तद्रथेऽखिलचेष्टितम् ॥
 इष्टं दत्तं तपो जप्तं वृत्तं यच्च आत्मनः प्रियम् ।
 दारान् सुतान् गृहान् प्राणान्यत्परस्मै निवेदनम् ॥
 एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् ।
 परिचर्यां चोभयत्र महत्सु नृषु साधुषु ॥
 परस्परानुकथनं पावनं भगवदशः ।
 मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः ॥
 सरन्तः सारयन्तश्च मिथोऽधीष्वहरं हरिम् ।
 भक्त्या सजातया भक्त्या बिभ्रन्त्युत्पुलकां तनुम् ॥

* अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
 सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मय्यर्पितमनोबुद्धिर्यो मङ्गलः स मे प्रियः ॥
 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
 हर्षामर्षभयोद्वेगैर्युक्तो यः स च मे प्रियः ॥

These marks pointed out by the Lord must be naturally present in all devotees who have attained *Siddhi* (success) through God-Realization, and devotees who are in the path should attempt to regulate their conduct recognizing these to be their ideals of life.

Thus, Divine Love, which is difficult to be attained even by Yogis, can be attained by the devotee through study of, and meditation on, the teachings of devotional scriptures, and through sustained devotion to practices which promote Devotion.

(To be continued)

Thoughts for Daily Meditation.

May 1,
Monday.

When you cannot determine your duty—when your intellect becomes incapable of discriminating between good and evil—why worry? Take refuge in the Lord, who is the repository of supreme good. Like Arjuna, pray to Him:—

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

"Tell me what is decidedly good for me. I am Thy disciple, suppliant to Thee. Teach me."

May 2,
Tuesday.

If you are getting indifferent to duty out of grief for those who have left you, or are about to leave you, then remember the immortal saying of the Lord;—

गतासूनगतासूक्ष्म नानुशोचन्ति पण्डिताः ॥

"The wise grieve neither for the dead nor for the living."

May 3,
Wednesday.

If you feel incapable of bearing the pair of opposite sentiments which bring either pleasure or pain, then remember this immortal saying of the Lord and bear them—without doubt you will snap all the strings that bind you and reach very near the state of Liberation:—

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥
समः शत्रौ च मित्रं च तथा मानापमानयोः । शीतोष्णसुखदुःखेषु समः सङ्गविजितः ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् । अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥
ये तु धर्म्यागृह्णन्ति यथोक्तं पार्थुपासते । श्रद्धाना मत्परमा भक्तास्तेऽर्ताव मे प्रियाः ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
 आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत ॥
 यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

“O son of Kunti, the contacts between the senses and their objects, which produce cold and heat, pleasure and pain, are transitory, impermanent. O Bhārata, endure them. O chief of men, balanced in pleasure and pain, he who remains unaffected by objects of the senses, is fitted for immortality.”

May 4,
Thursday.

If you hold that through the destruction of the body, you are yourself destroyed, then it is an error on your part. You are the soul and the soul is eternally indestructible. Remember in this connection the following exalted utterances of the Lord:—

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं ज्वेदयन्त्यापो न शोषयति मारुतः ॥
 अच्छेद्योऽयमदाह्योऽयमक्वेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

“Weapons cannot cleave the soul; fire cannot burn him; water cannot make him wet, nor can the wind make him dry. The soul cannot be cleft, cannot be burnt, cannot be made wet, nor can he be dried. He is, forsooth, eternal, all-pervasive, unchanging, immovable and ancient.”

May 5,
Friday.

So long as one is possessed by the desires of worldly pleasure, gain and victory, it is possible for him to commit sin because of his attraction for those desires and repulsion for sorrow, loss and defeat. That is why the Lord says:—

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
 ततो युद्धाय युज्यस्व नैवं पापमवाप्ससि ॥

“Regarding pleasure and pain, gain and loss, and victory and defeat as equal, engage yourself in battle. You will then incur no sin.”

May 6,
Saturday.

So long as there is craving for worldly objects, and the Self is not satisfied by the Self, wisdom has not become stable and steadfast. That is why the Lord said:—

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

"O Arjuna, when a man has renounced all the desires of the heart, and his Self is satisfied by the Self, he is then called a man of stable wisdom."

May 7,
Sunday.

If you desire to save yourself from ruin by knowing how it gradually overtakes a person, then remember the following unfailing words of the Lord and renounce meditation on worldly objects according to His instruction:—

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति संमोहः संमोहात्सृतिविभ्रमः ।
सृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

"(Meditation on sense-objects takes place when the mind remains away from God). From meditation on worldly objects grows attachment for those objects, and attachment rouses the desire to acquire them. (The satisfaction of the desire gives rise to greed, and) frustration of desire leads to anger. (From greed and) anger grows foolishness, through foolishness memory loses its bearings, through loss of memory wisdom is lost, loss of wisdom leads to total destruction."

May 8,
Monday.

Living in the world, it is impossible for a man to remain without contact of sense-objects, and yet the very thought of sense-objects leads to ruin. There should be some method by following which ruin may be prevented even when there is contact with sense-objects. The Lord lays down the method thus:—

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

"A man who has his mind and intellect under control, when he being free from attraction and repulsion moves among (auspicious) sense-objects with senses which are thoroughly subdued (i. e., without being a slave to the mind and senses, but making them his slave), he attains Peace (or Purity), and through that Peace or Purity all his sorrows are put to an end."

May 9,
Tuesday.

Who attains Peace ? Hear the answer of the Lord:—

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

"He, who forsaking all desires, and without depending on any external object or condition, moves about free from all attachments and egoism, attains Peace."

May 10,
Wednesday.

Never imagine that sin is ordained by your Fate (प्रारब्ध) and therefore you are compelled to commit it. Sin originates from desire, and desire originates from attachment to sense-objects. Therefore, renounce desire and attachment to sense-objects, and free yourself from sin. In reply to Arjuna's query, the Lord said:—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

"Desire, which originates from *Rajas* (the second constituent of *Prakṛti*), is another name for wrath, it is all-consuming—its stomach is never filled—the more of nourishment you will give it, the more will its appetite sharpen. A monster of sin, know it to be man's enemy on earth."

May 11,
Thursday.

The strength of the soul is the greatest strength, the mind and the senses do not possess the power to do anything without the consent of the soul. The seat of desire lies in the mind, and the soul is superior to the senses, the mind and the intellect. Realizing the strength of the soul one should conquer the enemy in the form of desire. The Lord enjoins:—

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

"Thus knowing the soul to be superior to (i. e., stronger than and Lord of) the intellect or reason, and controlling the mind through reason, O mighty-armed, kill this enemy in the form of desire, who is so difficult to overcome."

May 12,
Friday.

There are three supreme ways of attaining true Divine Knowledge—faith, exclusive devotion, control over senses. The saying of the Lord is:—

श्रद्धावाल्मभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

"He who is full of faith, exclusively devoted to spiritual practice and possess mastery over the senses, attains Knowledge; and having attained Knowledge, he swiftly gains supreme Peace in the form of God-Realization."

May 13,
Saturday.

A man of wisdom will not show fondness for sense-enjoyments. Pay close attention to the immortal saying of the Lord on this point:—

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

- “All enjoyments derived through contact between the senses and sense-objects (though they may appear through ignorance as happiness) are verily sources of pain. They have a beginning and an end. O Arjuna, no wise man delights in them.”

May 14,
Sunday.

Follow definite rules for regulating your food and drink, your sleep and waking. It is then that *Yoga*, which destroys all sorrow, will be successful. The Lord said:—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

“He who regulates his food and amusements, his actions as well as his sleep and waking, becomes accomplished in *Yoga*, which puts an end to all sorrows.”

May 15,
Monday.

- Who is a perfect *Yogi*? The Lord says:—

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

“O Arjuna, the *Yogi* who sees the Self within him as the same Self which is within others, and regards pleasure or pain of others as his own pleasure or pain, he is a perfect *Yogi*.”

May 16,
Tuesday.

Who is the best among all *Yogis*? Learn this from the immortal utterance of the Lord, and try to become such a *Yogi*:—

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

“And among all *Yogis* he is considered by Me to be the most perfect in *Yoga*, who is full of faith, and who, abiding in Me through his inner Self, constantly goes on adoring Me.”

May 17,
Wednesday.

What should be done at the time of death, so that it may lead to God-Realization? The Lord says:—

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

"He who at the last moment gives up the body, thinking of Me only, attains My Being (Divine Love, or the Divine Form). There is no doubt about this."

May 18,
Thursday.

When no one knows when his last moment will appear, when there is no idea of the last moment itself—how is it possible to remember Him at that very moment? The Lord lays down the means of doing this in the following words:—

तस्मात्सर्वेषु कालेषु मामनुसर युध्य च ।
मय्यर्पितमनो बुद्धिर्मा मे वै ध्यस्य संशयम्

"Therefore, at all times, think of Me only, and fight. (Then, Death may appear whenever it likes). Your mind and reason being constantly fixed on Me, you will without doubt attain Me."

May 19,
Friday.

Some people realize God very easily—the Lord Himself describes the marks of identification of such people. Attain God quickly by making yourself fit according to those marks laid down by the Lord:—

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

"O Arjuna, he who constantly meditates on Me, and does not think of anything else, I am easily reached by that *Yogī*, ever attuned to Me."

May 20,
Saturday.

Among men, who are those who regard Bhagavān Śrī Kṛṣṇa as an ordinary human being, and why do they do so? The Lord Himself describes the character of such men, and the reason for their doing so:—

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

"Fools possessed of wicked heart, full of vain hopes, vain deeds, and vain knowledge, adopting the demoniacal and deceptive nature (i. e., being engrossed in anger, greed and lust), ignorant of Me as the Supreme Lord of all beings, fail to know Me appearing in human form."

May 21,
Sunday.

How do men possessed of Divine Nature regard Bhagavān Śrī Kṛṣṇa, and how do they adore Him? Knowing this fact, you also start adoring Him in that manner. The Lord says:—

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमन्थयम् ॥
 सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

"O Arjuna, Mahātmās possessed of Divine nature knowing Me (Śrī Kṛṣṇa) as the eternal and imperishable source of all beings, adore Me with an undivided mind. Those devotees, steadfast in vows, go on constantly chanting My Name (for attaining Divine Love), and prostrating before Me they worship Me with unwavering devotion."

May 22,
Monday.

Go on practising *Bhajana* with your mind fixed on God, you will then no longer have to worry for the acquirement and preservation of any worldly thing, or of any state of spiritual experience. God Himself will arrange everything for you. He Himself proclaims:—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"Devotees who do not depend on anyone else, and who constantly worship Me, thinking of Me alone, to them I bring full security." That is, whatever earthly thing, or experience in the form of divine union, they require, God Himself arranges to bring them to such devotees, and whatever things or spiritual experiences require to be preserved, He Himself preserves for them. God Himself decides what the devotee will require, and at what time, and He Himself helps the devotee to get them.

May 23,
Tuesday.

God is such a great Lover, so very dear and near, that the humblest of offerings you make with love, He not only accepts, but revealing Himself, He actually eats them. Impelled by overwhelming affection, He Himself makes the declaration:—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

"Whatever the devotee offers Me with love—a leaf, a flower, a fruit, or water—that offering of devotion of the pure-hearted devotee, I, revealing Myself, eat with very great pleasure."

May 24,
Wednesday.

Offer all your actions to God. When you do so, you will be freed from the bondage of good and evil effects of *Karma* without any effort and will easily attain God. The Lord says:—

यत्करोषि यदस्नासि वञ्जुहोषि ददासि यत् ।
यत्तपस्वसि कौन्तेय तत्सुखं मदर्पणम् ॥
शुभाशुभफलैरेवं मोक्षये कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥

"O Arjuna, whatever thou eatest, whatever offering thou makest, whatever thou givest away in charity, whatever austerity thou dost perform—whatever thou dost—offer all that to Me. With a heart harmonized by the *Yoga* of this form of renunciation, thou shalt be liberated from the bonds of good and evil fruits of *Karma*, and come unto Me."

May 25,
Thursday.

Remember, God resides equally in all beings, deals equally with all beings, but with those who adore Him with devotion, He establishes a somewhat distinctive eternal relation. Knowing this one should constantly go on practising adoration with love. He Himself says.—

॥ समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

"I am the same in all beings. There is none hateful to Me nor dear. But those who adore Me with devotion, they are directly visible in Me, and I am directly visible in them."

May 26,
Friday.

Do not worry for your past sins. God, who is the friend of the fallen, is prepared to forgive all your sins. He is prepared not only to forgive your sins, but to offer you Supreme Peace, which is of His very nature. Just make up your mind for the future, and wholly absorb your mind in His remembrance. The Lord proclaims:—

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेषु स मन्तव्यः सम्यग्भ्यवसितो हि सः ॥
द्विप्रं भवन्ति धर्मात्मा शश्वच्छात्रिणं निगच्छति ।
कौन्तेय प्रणि जाहीहि न मे भक्तः प्रणश्यति ॥

"Even if the most sinful of men worships Me constantly with an undivided heart, it is proper to regard him as a *Sādhu* (a virtuous man) inasmuch as he has made the resolution to spend all the remaining moments of his life only in adoration. Soon he becomes righteous and attains eternal Peace. O Arjuna, know it for certain that My devotee never perishes. That is, he never again suffers a spiritual fall."

May 27,
Saturday.

God does not judge whether you are a sinner or a man of virtue, a Brahman or a Chāndāla, a male or a female. He

scrutinizes only whether your sentiment is a truthful sentiment. Whoever takes shelter under Him with a sincere heart attains Him. He Himself says:—

मां हि पार्थ व्यपाश्रित्य येऽपि ह्युः पापयोनयः ।

क्षियो वैश्यास्तथा शूद्रास्तेऽपि यांति परां गतिम् ॥

“O Arjuna, whoever takes refuge in Me—male, female, Vaiśya, Śūdra, or even those born of sinful wombs (Chāndālas, etc.)—attains the Supreme State.”

May 28,
Sunday.

Realizing this grace of God, and recognizing His renown as the friend of the fallen and the helpless, devote the whole of your mind and heart to Him, and worship Him alone. The Lord Himself commands:—

मन्मना भव मद्रक्तो भवाङ्गी मां नमस्कुरु ।

मा मे वैभ्यसि युक्तस्त्वं मात्मानं मत्परायणः ॥

“Fix thy mind on Me, be My devotee, adore Me and make obeisance to Me alone. Thus surrendering thyself to Me, i. e., uniting thy soul with Me, thou shalt attain Me.”

May 29,
Monday.

Fix your mind on God; offer your life itself to God. Then, God will Himself give you the wisdom through which you will easily attain Him. He says:—

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

“Those who fix their minds on Me, offer their lives to Me, find delight in conversing about Me and My glories and enlightening one another about Me; thus they rejoice only in Me. To those ever meditating on Me and worshipping Me, I give that *Yoga* of wisdom (Knowledge) by which they attain Me.”

May 30,
Tuesday.

God's compassion is infinite. If you practise *Bhajana*, He will instal Himself in your heart and remove therefrom the darkness of Ignorance. He makes the promise:—

तेषामेवानुक्त्वापार्थमहमहात्मनः तमः ।

नाश्रयाम्यात्मभावस्यो ज्ञानदीपेन भाजता ॥

“Out of compassion for My devotees (who are devoted to *Bhajana*) I establish Myself in their heart, and by the shining light of wisdom dispel the darkness of their ignorance.”

May 31, Whatever action you perform, perform it for the sake of
Wednesday. God ; renouncing all attachments of the world, devote yourself
wholly to God. Cherish no hatred towards any being. Then,
certainly, you will attain God. The Lord makes the definite
declaration:—

मत्कर्मकुन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

“O Arjuna, he who performs actions for Me, who having devoted himself wholly to Me, renounces all worldly attachments, and entertains no hatred towards any being, comes to Me.”

Miraculous Power of Female Purity.

BY SHEOKARAN UPADHYAYA.

Numerous instances of the fire ordeals of chaste women abound in books of old literature. But the present-day society does not believe in them. A modern man thinks of them to be all fictitious, which can never actually come to pass. But the incident of the 6th of December 1938 last, happening in the district of Monghyr gives a shock of surprise to all who may read or hear about it.

In village Ulao in the district of Monghyr in Bihar, some stone-cutters of Gorakhpur district have made their temporary abode for some months, and earn their livelihood by cutting and sharpening millstones for the population of the neighbouring villages. Amongst them lives a young woman aged about 32 years. She is the daughter of Jaipal stone-cutter and the wife of Nathuni stone-cutter. She has two small children. Very recently, one Babulal told Nathuni that his wife was immoral,

and that the child she was bearing was an illegitimate child. The young woman humbly replied the slanderer that he was telling a lie. With God as her witness she declared her devotion to her husband. Thereupon Babulal said that if she was chaste, she should be prepared to give proof of it in the manner prevalent in the community to which they belonged. As a result of this on Tuesday, the 6th of December 1938, the fire-ordeal of the woman took place.

On the southern extremity of the village, there is a Vat-peepul tree. Under the tree some dried cow dung was heaped and set to fire and in the fire an iron hammer weighing about two seers was put. When the hammer became red-hot, then the young woman was given a bath, and *ghee* (clarified butter) was rubbed on the palms of her hands which were placed close together and after putting on them 2½ peepul leaves

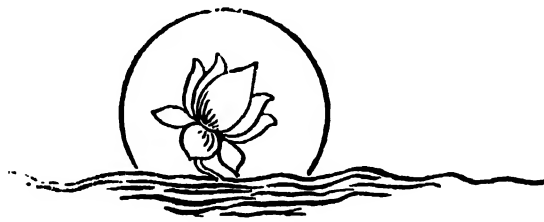
besmeared in *ghee*, the palms were tied by a soft cotton thread. Seven pieces of dried burning cow-dung were placed at regular distances from the fire. The young girl was then made to take her stand near the fire. The chief of the caste taking out the red-hot hammer from the fire by means of pincers, spoke to her as follows: "If you are innocent, hold this burning iron on your palm and walk over the distance of seven paces." Thereupon the young woman looked towards the Sun and prayed, "O Lord, if I am innocent, prove my *dharma*." Saying so, she very gladly put the burning iron over her palms, and covering the distance of seven paces threw it on the ground. The grass of the place where the hot iron fell was burnt to ashes

and the earth to the depth of about two inches was also burnt. But it is a matter of great surprise that neither the soft cotton thread nor the peepul leaves on the palm of the young woman were in the least burnt, and the palm also remained quite unhurt.

To witness this fire-ordeal about two hundred men and women had gathered. Among them some were members of the stone-cutter community, and the rest were the people of the village. All of them shouted aloud in praise of the virtuous woman. Afterwards the girl who has given such tangible proof of her devotion to her husband, was taken to the house of Srimati Savitri Devi, where she was honoured with flowers, garlands, clothes and sweets, etc.

[*Note*:—Enquiries were made about the above incident, and it has been proved that the occurrence as narrated actually took place. Who would be prepared to believe, in the present 20th century, this miraculous escape from the effect of fire? Those who decry feminine purity as a myth should take lesson from this incident and should refrain from looking with contempt upon the ideal of feminine chastity, which is the glory and pride of Hindu religion. That among illiterate, rural women such noble instances can be found even today should be a matter of pride for every Hindu who has love for his religion.

—*Editor*.]



A Sufi Saint.

BY ARTHUR E. MASSEY.

"In God there is no duality. In that Presence 'I' and 'we' and 'thou' do not exist, 'I' and 'we' and 'thou' and 'he' become one.....Since in Unity there is no distinction.....The quest and the way and the seeker become one."
—*Gulshan-i-Rav.*

Rabia was a great Sufi saint, her biographer Attār speaks of her as—

"That one set apart in the seclusion of holiness, that woman veiled with the veil of religious sincerity, that one on fire with love and longing, that one enamoured of the desire to approach her Lord and be consumed in His glory, that woman who lost herself in union with the Divine, that one accepted by men as a second spotless Mary—*Rabia al-Adawiyya.*"

What a glorious description of true sainthood! To be in the world yet not of it, to live the life of the spirit while in the flesh, to be full of grace and goodness, so enlightened of heart, so full of devotion, her praise was on everyone's tongue.

The date of her birth is said to be about 717 A. D. and her birthplace was Basra where she spent the greater part of her life.

Rabia was quite young when she was left an orphan by the death of both parents. She became a slave by capture.

One night her master awakening out of his sleep looked through the window of his house and beheld Rabia with bowed head in worship praying, "O my Lord, Thou knowest that the desire of my heart is to obey Thee, and that the light of my eye is in the service of Thy court. If the matter rested with me, I should not cease for one hour from

Thy service, but Thou hast made me subject to a creature." While she was still praying, her master saw a lamp above her head, suspended without a chain, and the whole house was illuminated by the rays from that light. Rabia's master when he saw that strange sight, was afraid, rose up and hastened home where he sat pondering until the dawn of day. Then he called Rabia and spoke kindly to her and set her free. She then asked leave to go away, which being granted she wandered into the desert. After the lapse of some time she left the desert and secured for herself a cell where for a time she was engaged in devotional worship. According to one account Rabia at first followed the calling of a flute player, which would be consistent with a state of slavery. Then she became enlightened and built a place of retreat where she occupied herself with works of piety.

Rabia's life is full of interesting incidents and one might easily devote an article to them. But we must confine ourselves to what is most important in her spiritual unfoldment. Rabia received many offers of marriage, but spurned them all, choosing the celibate life in order to pursue her quest unhindered. When the Ābasid Āmir of Basra offered her as dowry of a hundred thousand dinars, and wrote saying that he had an income of ten thousand dinars a month and that he would bestow it all on her, she wrote back:—

"It does not please me that you should be my slave and that all you possess should be mine, or

that you should distract me from God for a single moment."

On another occasion, in answer to Hasan of Basra who is reputed to have said, "I desire that we should marry and be betrothed," her reply was:—

"The contract of marriage is for those who have a phenomenal existence (i. e., in my case) existence has ceased since I have ceased to exist and have passed out of self. My existence is in Him and I am altogether His. I am in the shadow of His command. The marriage contract must be asked for from Him, not from me."

Rabia's whole life was a testimony to the power of the *Christ* within to overcome all hindrances and stumbling-blocks to union with the Father. It proclaimed in every act and desire: "Not I but *Christ* that liveth in me." This is the sense in which the Spanish mystic, St. John of the Cross, says "Love has set the soul on fire and transmuted it into love, has annihilated it and destroyed it as to all that is not love."

Rabia's mystical teachings and her contribution to the development of Sufism are of considerable importance. She taught to others what she had interiorly learned of the Way.

Attār says of her, "Rabia was unique, because in her relations with God and her knowledge of things divine she had no equal, she was highly respected by all the great mystics of her time and she was a decisive proof, *i. e.*, an unquestioned authority, to her contemporaries."

To understand the extent and value of Rabia's contribution to the development of the Sufi movement, it is essential to give a brief outline of the Sufi doctrine. The Sufi view was and is that:—

Man's business is to eliminate so far as may be, the element of not-Being, and to attain to that union with God, that absorption into the Divine, which though to be fully achieved only after the death of the body is possible in a certain measure even in this present life.

But how is one to overcome the element of not-Being?

By conquering self.....And how is self to be conquered? By Love. By Love and by Love alone can the dark shadow of not-Being be done away. By Love and by Love alone can the soul of man win back to its Divine Source and find its ultimate goal in re-union with the Truth.

The mystic way of the Sufis, as that of the Christian aspirants, is the life of purgation, a life of asceticism through which the lower self is subdued and made subservient to the Spirit. When cleansed from the lusts of the flesh the soul can enter upon the Path which leads to Divine Union.

A great gnostic said, "The ways to God are as many as the believers," and another held that "The ways of God are as many as created things, that is, that to the contemplative there is a way to be found through every creature," and this is in accordance with the later Sufi view that the whole world is the book of God most High and that beneath the veil of each atom is hidden the soul-ravishing beauty of the Face of the Beloved.

After all the various stages of self-discipline through which the aspirant has to be subjected, the stage of Love includes so much that in practice it is the final stage, before the Sufi attains to the true Gnosis and the Beatific Vision, through which

becoming one with the Divine, He abides with and in Him for ever.

who does not forget the chastisement in the contemplation of his Lord."

Rabia was a real Sufi, she knew the Truth and lived it. Like many of the saints, she lived to a ripe old age, and was about ninety when she passed on. It is recorded that in her decline, although feeble in body she was yet so clear in mind that she continued to be the guide and spiritual director of the many souls who sought counsel of her. She was certainly not afraid of so-called death, for it represented to her union with her Beloved, above and beyond the temporary experience of union which was all that could be obtained in this life. Although a union was attained there was always the presence of earthly limitations and the consciousness of being cribbed, cabined and confined in the flesh. It is related in what appears to have been her last illness, Rabia was visited by three of her friends, Hasan of Basra, Malik Dinar and Shaquiq Balkhi, and they like Job's friends endeavoured to teach her the duty of resignation. Hasan said, "He is not sincere in his claim to be a true servant of God, who is not patient under the chastisements of his Lord." Rabia said, "I smell egotism in this speech." So Shaquiq took up the thread and said, "He is not sincere in his claim who is not thankful for the chastisement of his Lord." Rabia said, "Something better than this is needed." Then Malik Dinar tried, "He is not sincere in his claim who does not delight in the chastisement of his Lord." Rabia said, "Even this is not good enough." They said, "Do thou speak", and she showed her idea of true resignation in her reply, "*He is not sincere in his claim*

Rabai al-Adawiyya passed on A. D. 801, and was buried at Basra.

Her Persian biographer describes her passing as follows: ,

"At her last moments many pious folk were sitting around her and she bade them, 'Rise and go out; for a moment leave the way free for the messengers of God, Most High. All rose and went out and when they had closed the door they heard the voice of Rabia making her profession of faith and they heard a voice saying, 'O soul at rest, return to thy Lord, satisfied with Him, giving satisfaction to Him. So enter among my servants and enter into my Paradise:—

"There was no further sound heard, they returned and found that her soul had departed. As soon as she had rendered up her last breath, the doctors who were assembled had her body washed, recited over it the prayers for the departed and placed it in its last abode."

It is said that Muhammad Aslam al-Tusi and Namā Tartūsī both visited Rabia's grave, and said, "O thou who didst boast that thou wouldst not bow thy head for the two worlds, hast thou reached that exalted state?" and they heard a voice in reply, "I have reached that which I saw". She had arrived! United at last with the One Eternal Spirit without a second, beholding the Everlasting Beauty for ever and ever.

"Thy bonds are broke, thy quest
in bliss is found,
And,—on with That which comes
as Death and life,
Thou helpful one! Unselfish e'er on
earth,
Ahead, still and with love this
world of strife."

The Kalyana-Kalpataru.



Jatāyu's Last Prayer.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

MAY, 1939

[No. 5

भवविपिनदवाग्निनामधेयं

भवमुखदैवतदैवतं दयालुम् ।

दनुजपतिसहस्रकोटिनाशं

रवितनयासदृशं हरिं प्रपद्ये ॥

Obeisances to Śrī Hari, the embodiment of Compassion, whose Name is like the conflagration which burns down the forest of worldly existence, who is the object of worship of Devas like Mahādeva (Śiva) and destroyer of crores of Dānavas (demons), and who possesses a dark-blue colour like that of the daughter of the Sun-God (Jamunā).

The Conception of Śiva—II.

(Continued from the previous number)

BY AKSHAYA KUMAR BANERJEE, M. A.

VIII.

Śiva is also conceived as the ideal *Bhakta*, *Yogī* and *Jñānī*. He is thought of as the Ideal *Bhakta*, always devoted to and meditating on and realizing within Himself the Infinite Eternal Absolute Spiritual Self. As the Ideal *Yogī* absorbed in the enjoyment of *Siddhi* or blissful self-fulfilment (not *bhāṅg* or *gānjā*) within Himself, He is forgetful of all the diversities around Him, He is indifferent even to His own *Prakṛti* or *Śakti*, His eternally devoted Wife who is part and parcel of Himself, His Cosmic Energy, who is the Mother of all diversities. Again, He is conceived as the Ideal *Jñānī*, the eternal embodiment of perfect spiritual self-realization, so that all that appears as evil and ugly and terrible in this world of wants and desires and aversions is turned into good and beautiful and delightful garments and ornaments of His spiritual body.

The appearance of Śiva is a living solution of the most puzzling problem of Evil in the phenomenal manifestation of the Divine Power. Look at the world from the standpoint of Śiva, and the problem itself disappears. Get rid of desires and aversions, and there is nothing bad, nothing awkward, nothing loathsome and nothing horrible in this Divine World. The world experienced as the

living and moving bodily organism of Śiva, Who is its Ground and Self, may contain an infinite variety of living and non-living beings and an endless series of creative and destructive phenomena; but all these only add to the beauty and grandeur and goodness of Śiva, or rather they are only finite and temporal expressions of His infinite and eternal spiritual glory, which transcends all distinctions of good and evil, high and low, beautiful and awkward, attractive and repulsive. Always absorbed in the enjoyment of the bliss of His transcendent self-consciousness, He has perfectly assimilated even the poison of the moral evils of the world, the trace of which is found in the blueness of His throat; and this is an inspiration and encouragement even to the sinners of the world, whom the picture of Śiva emboldens to hope that their sins will be swallowed up by Śiva, that their sins will not through the grace of Śiva stand in the way of their self-realization and attainment of Śivahood.

IX.

Śiva is not only the highest Ideal and the Supreme Object of meditation to the spiritually advanced *Bhaktas*, *Yogīs* and *Jñānīs*; but He is also the most popular God,—the God of the classes and the masses alike. The *Brahmans* and the *Śūdras*,

men and the women, the old and the young, the learned and the illiterate,—all are entitled to approach Him direct, to touch His image and to offer worship to Him. Unlike the other Vedic deities He does not observe any restrictions of caste, sex and age. The devotees are not required to pass through any obligatory preliminary rites and ceremonies to acquire the right to come in close touch with this Supreme Deity. He is directly accessible to all and sundry. There may be untouchables to the high-caste devotees of Śiva in the society for various social, cultural and moral reasons; but to Śiva Himself there are no untouchables in the world. The so-called untouchables in the society may carry the image of Śiva on their heads and move about and dance and sing with the name of Śiva in their mouth in the streets and the villages and the cremation-grounds as parts of worship. They sing and dance before Him and are inspired with the feeling that Śiva Himself also is dancing and singing with them. Those who have to live and move and earn their bread in forest-lands abounding with tigers or serpents or other ferocious animals or in big rivers or seas abounding with crocodiles and sharks and other aquatic animals are trained to take courage with the thought that Śiva is the Lord and Indweller of all these creatures and that worship to Him will make these creatures friendly to them and crown their adventures with success. The little village girls are found to be first initiated into the worship of Śiva. He

is the most easily accessible and the most easily satisfiable (*Āśutoṣa*) God. The high and the low, the clean and the unclean, the male and the female, the mild and the fierce are all equal to Him.

This is a very remarkable feature of the conception of Śiva. He is the God of gods (*Devadeva*, *Mahādeva*), He is the Lord of Yogīs (*Yogīśvara*), He is the Enlightener of the Universe (*Jagat-Guru*); and at the same time He is the God of the masses (*Bhūta-pati*), the Lord of the animals (*Paśu-pati*), approachable to all, living and moving and playing with the most uncultured grades of the human society and the most ferocious types of animals, and easily pleased with all forms of worship even without Vedic *mantra* and Shastraic rituals. Temples of Śiva are found in high hills, dense forests, dark caves, as well as crowded cities, small villages, domestic establishments and open fields. To the Yogīs Śiva is the Ideal of meditation, to the Sannyāsīs Śiva is the Ideal of renunciation, to the Bhaktas Śiva is the Ideal of Divine Love, to the Jñānīs Śiva is the Ideal of Knowledge, to the rustics Śiva is the ideal village-headman, to the children He is the ideal player, to the hunters He is the ideal hunter, to the warriors He is the ideal warrior, and so on. All classes of people find Śiva as one of themselves, though everywhere in the highest state of perfection and enjoying the deepest bliss of self-fulfilment. He is amidst all, for all and above all. He is the equalizer of all and the highest ideal to all.

X.

This magnificent conception of Śiva has to be deeply contemplated upon. Śiva is the true Self of all, high and low, big and small, enlightened and unenlightened, rational and irrational. He cannot have any special caste or sex, any special distinctive characteristics or any special position in the society. He is of all and all are of Him. He is the nearest and dearest to all. All relative forms of existence are His self-expressions through the modifications of His unique Power. It is He who appears in diverse names and forms. He is differently reflected upon different grades of minds. Being untouched by all the differences which are evolved in this phenomenal world and specially in the human society, Śiva, the Universal Self, is above all restrictions and limitations. Again, He being the Self of all, none can be untouchable to Him and He cannot be unapproachable to any. To satisfy the Self, no special rites and ceremonies, no special forms of worship and prayer, no special Mantras and offerings, are necessary. Only sincere self-surrender to Him, withdrawal of attention from other things and its concentration on Him, to think of oneself as His own and to think of Him as one's sole refuge,—this is enough; all other ways and means are of secondary importance. Thus the worshippers of Śiva have brought down the Supreme Spirit, the Highest Good, the Absolute Reality, even to the lowest plane of human life and made Him accessible to all, without in the

least losing sight of the transcendent character of the God of gods.

XI.

Another remarkable contribution made by the Śaivas to the conception and worship of the Supreme Deity is the representation of Him in the form of a symbol, called *Linga*. The very idea of *Linga* implies that it is the seed or source of all derivative existences,—It is that in which all diversities remain dissolved (लयं गताः) or undifferentiated or potentially present, and from which they are originated (*Prajāta*). All existences are unified in *Linga*, which is the ultimate ground and final end of phenomenal beings. Śiva is accordingly most appropriately represented as *Linga*. Sometimes in His static aspect He is represented as *Linga*, and in His dynamic aspect,—as the cause of origination, the Power of multiplication,—He is represented as *Yoni* or *Śakti*. *Linga* is conceived as the paternal principle and *Yoni* or *Śakti* as the maternal principle. These two aspects are ultimately and metaphysically identical in Śiva; but in phenomenal creation they are represented separately in relation to each other. Thus *Linga* is generally placed upon *Yoni*. *Linga* is the One, the changeless self-luminous Spirit, and *Yoni* is the self-modifying Creative Energy; *Linga* is the Self and *Yoni* is Its Body; *Linga* is Existence and *Yoni* is Its Expression, *Linga* is the Principle of Unity and *Yoni* is the Principle of self-multiplication. *Linga* manifests Itself in and through *Yoni*, and *Yoni* exists and operates

only for the manifestation of *Linga*. Without *Linga*, *Yoni* has no existence, and without *Yoni*, *Linga* has no expression. They are thus eternally related to each other from the phenomenal standpoint, though they are eternally identical from the noumenal standpoint.

From the point of view of Iconography, *Linga*, pure and simple, or *Linga* on the *Yoni-Piṭha* (*Piṭha* meaning the *seat* or centre of Its self-expression) is the most universal image of the Supreme Deity, the ultimate Substance and Ground of the universe. This image has no specific features, no differentiated sense-organs, no particularized expressions. It is neither a male nor a female figure. It is not a particular god or goddess. It is a unique representation of the One, Who, in the words of *Śvetāśvatara Upaniṣad*, has no body or senses, is without any equal or superior, but is eternally possessed of supreme Power manifesting itself in diverse ways and has infinite Knowledge, potency and activity inherent in His nature.

XII.

This *Linga*-image of Śiva every man and every woman of all castes and creeds and ages have the natural right to worship. This Form of the Deity stands midway between the Formless and the innumerable particularized Forms. It is a Form from which all other Forms can be evolved. It is an image, which every devotee can carry with him wherever he goes and can worship under all sorts of circumstances. As the inherent purity

of the Self is not impaired by connection with any body or by contact with any circumstances, so this *Linga* which represents the Supreme Self is not deprived of Its inherent purity by being touched by any man or woman or by being placed even in the midst of unclean environments. It always reminds the devotee of the inherent purity of the Self, and tends to raise him above all distinctions of caste and creed, above all sectarianism and fanaticism, above all social rigidities and personal vanities. As the conception of Śiva generally emphasizes the transcendent and the eternally pure and perfect character of the Supreme Self, Who is the Self of all, the differences of rights and privileges and of duties and obligations, which necessarily acquire importance in the path of *Karma* in the society, are naturally slackened and gradually vanish in the path of the worship of Śiva. Śiva being more the God of *Nivṛtti-Mārga*, than of *Pravṛtti-Mārga*, the conception of Śiva is not much affected by the narrowness and bigotry, which the social conditions not unoften impose upon the viewpoint of the people. It is for this reason that the advocates of *Pravṛtti-Mārga*, (the path of desire-satisfying *Karma*) have sometimes revolted against the advancement of Śiva-idea into the life of the society. The story of the revolt of Dakṣa against Śiva and his final subdual and conquest by Him is a well-known illustration of this conflict between the advocates of *Pravṛtti-Mārga* and the advocates of the *Nivṛtti-Mārga*, and concomitantly between the supporters of the distinctive

rights and duties of the upper classes and the breakers of all barriers in the spiritual field between the classes and the masses.

XIII.

A supremely magnificent representation of the transcendent as well as the dynamic aspects of the Absolute Spirit is found in the image of Kālī dancing on the breast of Śiva. This image wonderfully puts before the mind of the aspirant for Truth the picture of how the Cosmic Energy is performing Her creative, regulative and destructive activities on the substratum of the underlying transcendent changeless self-luminous Spirit, how the beginningless and endless Time is presenting in successive phenomenal series what is really present in the bosom of Timeless and Spaceless Eternity, how the world of Plurality is produced and sustained and destroyed without in any way disturbing the fundamental unity of the Ground and Substance, how the conflict between good and evil and the progressive triumph of good over evil are going on in the phenomenal universe on the basis of the Principle of Absolute Goodness, which is its ground and support. The diversified world of time and space, which appears to phenomenal consciousness, is the expression of the Divine Mother, the unique and inscrutable Power of the Absolute Spirit, and this Mother exists essentially in Him, manifests Herself from Him, is sustained by His Existence, is revealed by His self-luminous consciousness, transforms Herself in infinite ways for giving

phenomenal expression to the transcendent glory of His nature, but can never move away from His breast, can never exist and manifest Herself in isolation from Him. When a devotee can see through Her movements and find Śiva reflected upon all Her self-manifestations, he realizes the noumenal identity of his own self and the Self of the Universe with Śiva, and having thereby attained Sivahood goes behind the scene of the self-transformations of the Mother, transcends the domain of good and evil, pleasure and pain, desire and aversion and is liberated from all bondage and limitation.

XIV.

The eternal communion between the static and the dynamic aspects of the Absolute,—between Śiva and His Śakti—has been represented in another form in the image of *Ardha-Nāriśvara* (Half-God and Half-Goddess, Half-Puruṣa and Half-Prakṛti). It shows that the Supreme Deity is the Father and the Mother of the universe at the same time, that He is at the same time Witness-consciousness and Creative Energy, the Static Ground and the Dynamic Power, the Principle of Unity and the Principle of Multiplicity. It points out that the Supreme Spirit eternally transforms Himself into numberless finite spirits and material objects and also eternally transcends them, illumines them, unifies them, shines as their unconcerned Witness, is immanent in them as their undivided Self, is untouched by the changes occurring in them. Whoever attains true spiritual insight

finds that *Ardha-Nārīswara* represents the essential nature of every living being,—nay, of every being—of the universe. It is realized that every manifested being has a Śiva-aspect and a Śakti-aspect, a static aspect and a dynamic aspect, a self-aspect and a body-aspect, a changeless aspect and a changing aspect, and that each is a finite manifestation of the Supreme Deity, *Ardha-Nārīswara*.

XV.

This *Ardha-Nārīswara* character of the Supreme Spirit has been represented in a more concrete form as the eternally wedded couple of Śiva and Umā—of the *Yogīswara* and the Mother of the universe devoted to His loving service. In relation to this world-house Śiva is thus conceived as the ideal Householder, the Father of the family of phenomenal beings. Moreover, Umā is conceived as the daughter of Himālaya, who lives and grows and reigns in this world, with His body and mind deeply rooted in this region of *Kāma* and *Karma* (desire and action). The fruit of his *Karma* is his beloved daughter. Under the instruction of *Sat-Guru*, Nārada, he offers this daughter for the enjoyment of Śiva. This offering of the fruit of *Karma* to the Supreme Deity establishes a blissful relationship between the worldly man of *Karma* and the superworldly Lord of *Jñāna* and *Yoga*. *Karma*, which had been regarded as a source of bondage of man to the world, is thus transformed into an expression of the self-enjoyment of Śiva and raises the man of the world to the spiritual plane of the transcendent Deity. Through the offering of the fruit of *Karma* to the Supreme

Lord, a worldly man realizes his relationship with the Divine and learns to live a life of devotion and service to Him. *Karma* is really spiritualized and fulfilled when its fruit is enjoyed by the Supreme Spirit. A reconciliation is thus brought about between the *Pravṛtti-Mārga* and the *Nivṛtti-Mārga*. A revolt against this reconciliation was organized by Dakṣa, who was afterwards convinced of his error. The reconciliation was however restored by Himālaya.

Moreover, in this conception an identity is established between the Mother of the Universe and the Daughter of *Karma*. It points out that the Law of *Karma* and the Law of Cosmic Energy—the Law of the self-manifestation and self-enjoyment of Śiva—are essentially the same. So long as the Ego prevails in our consciousness, we hold that all our enjoyments and sufferings and all the affairs of the phenomenal world affecting our destinies are determined by *our Karma*,—that we reap the palatable and unpalatable fruits of *our own actions*. But when the Ego surrenders itself to the Universal Ego and offers the fruits of its actions to the Lord of the Universe, it is realized that our actions and their fruits have no existence apart from and independent of the existence of the dynamic Power of the Lord and that it is the inscrutable law of self-expression of the Divine Power—the Mother of the Universe—which governs all our thoughts and actions as well as our enjoyments and sufferings. Thus we perceive the manifestation of the Power of Śiva within and without in all the spheres of our experience.

(*Concluded*)

Boon of Pain.

BY DILIP KUMAR ROY.

The blacker the storm, the brighter the fire soul-born:
The darker the night, draws closer the message of morn,
Thy grace, O Mother mine !
The dreaded pain still kindles the consciousness
Whose gift is the vision of Thee, athrob to bless
With Thy hoary hope divine:
And then I know my frail boat cannot go under,
Thou, pilot, wilt rend the hissing waves asunder
With Thy spears of jewelled shine.

Cruel thorns are crowned by Thy bleeding rose:
On ruins of old Thy new creation grows,
Thy Beauty's marvel boon.
If menacing clouds lay siege, Thy thunder booms
And lightning's chariot cleaves the phalanxed glooms
Conscripts of blind typhoon:
And lo ! the pathless forest is starred with gleams
Of Thy love's candles—how can their valiant beams
Ever lose the way and swoon ?

To expect, alas, of the fire-fly interludes,
Which, pledging silver holidays bring feuds
Of shadows, dins and blights !
None is to blame: our human sympathy
Can only temper night's eternity
With brief bulbul delights:
When Thou, Polestar, wilt be the diamond deep
In the vault of grey, the hungering depths will reap
The harvest of Thy heights.

When, havened at Thy feet, sweet peace I find,
Why do I still cast longing looks behind ?
For faery phantom forms ?
When I have taken the plunge in the sea of flame,
Why seek on the shore a myth I cannot name ?
Oh, what is it that charms ?
Bereft of Thee, life is but a siren's lure:
Thy sky-flute playing, 'tis a river of pure
Thrill that the sun-song warms.
I count no cost if at Thy feet will dure
A refuge Thy grace embalms.

Juan de Avila and his Spiritual Letters.

BY WOLFRAM H. KOCH.

"Mind the things that are above, not the things that are upon the earth. For you are dead: and your life is laid with Christ in God. Mortify therefore your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols."

—*Colossians* III, 2-3, 5.

The Blessed Juan de Avila belonged to one of the richest and most esteemed families of Almodovar del Campo in the archbishopric of Toledo where he was born in the year 1500. At the age of fourteen his parents sent him to the university of Salamanca to study Law. There the call to give up the world and put himself wholly to the service of God became so strong and irresistible that he returned to his native place, living a life of strictest penitence and unbroken spiritual practices there for three years.

Seeing this and realizing the greatness of his longing for spiritual life his parents sent him to Alcala in order that he might be a better servant of religion and of souls, after having become proficient in the knowledge of the Divine Sciences.

His teacher, Fray Domingo Soto, was charmed by the great delicacy of his intellect and the extreme purity of his ways and thoughts, and he became an example to all his fellow-

students because of his intensity and unshakable strictness in studies and in the discipline of life.

Having finished his studies and been ordained priest, he dedicated himself chiefly to the preaching of the Divine Word. He is the only one of the great Spanish mystics who did not belong to any religious order.

It is very typical that a man so full of love for God, and the fellow-men for whom he worked unceasingly all his life, a man who was later given the name of Apostle of Andalusia and of Master, was accused of heresy by the Holy Office at the instigation of jealous people who denounced and distorted his sermons, hoping thereby to bring about his downfall and disgrace. But he was freed from prison after a comparatively short period of detention and trial and so able to continue his preaching with even greater vigour and authority.

Juan de Avila undoubtedly belongs to the number of the greatest Spanish mystics and spiritual teachers. Being profoundly averse to all highflown and wordy metaphysical speculations for the beginner, he always tried to stress the practical side of the spiritual training to be undergone by the neophyte and rather to rouse an intense dynamic response to his words that could be transmuted into actions and into a life of real consecration

and single-minded service, than a flattering but all too comfortable outward assent to his instructions. And it is perhaps just this realistic side he has in common with all his Spanish fellow-mystics and teachers which makes his teaching so valuable even for our day, although his own higher experiences and his own deeper Divine Knowledge are almost kept hidden out of his deep love and consideration for the needs of the neophyte.

His words are straightforward, almost without any poetic charm or imagery, unambiguous, clear, because he wished to tie himself firmly to the earth for the sake of his pupils, but through all of them the reader can feel the deep glow of his love and the intensity of his wish to be of help to his brothers and sisters to show them the way out of the pitfalls and adversities of worldly existence and bondage, the shallowness and insecurity of all worldly hopes and ambitions—the way he knew so well himself.

Juan de Avila was fully aware of the great fact that "we do not seek Truth in order to become pure, but we become pure in order to find Truth", as St. Augustine says in his treatise 'Contra Faustum'. And so, more than anything else, he longed to be our friend, our servant and counsellor in all our spiritual perplexities and doubts and to save his fellow-men from straying into the innumerable by-paths that open up on all sides as the beginner haltingly proceeds on his way.

Having himself acquired a deep experiential knowledge of spiritual striving, practices and difficulties, he was a skilled director of souls and the adviser of no less a mystic than St. Teresa of Avila.

"

He died at Montilla in 1569.

His picture shows us the face of a scholar irradiated by great serenity and infinite kindness and almost made transparent by austerities and the quiet glow of devotion, a face combining unusual intelligence and penetration with great sweetness and humility.

The following quotations are all taken from his marvellous letters written to pupils, to nuns and monks, men and women of the world, to those about to renounce the worldly life, to fellow-preachers and priests and fellow-mystics. Naturally the few chosen passages cannot in any way give an exhaustive idea of his instructions, as the number and length of these letters is so great that there is no space here to deal with all the different solutions to certain spiritual difficulties and all the many-sided topics concerning the life and conduct of the spiritual aspirant at the different and infinitely various stages of the way.

The endeavour has been to choose principally those passages which can and do bear on the present state of things and on present-day aspirants, and to leave all typically time-bound instructions aside. Indian readers will find a great number of common ideas regarding spiritual practice and striving, although, naturally, Juan de

Avila's teaching is Christo-centric like that of all Western mystics.

HOW TO OVERCOME THE DISEASE OF HALF- HEARTEDNESS.

"I fear, Father, that the love of our sensuality, of which we have so much, and the little true love we have of Jesus Christ make our troubles and works seem very great indeed to us, and thus make us complain of the lack of consolation, for if we really and truly had abhorred ourselves as the Lord commands us to for the sake of His Love, we would be glad that He punishes all the offences we have committed against Him. And we should take it as a special grace to eat at the same table with Him, even if the food be vinegar and gall, for His company is so great a good and so much to be desired that it must be cherished even if we have it only in torture and troubles."

"The disease of half-heartedness is very dangerous and much more so if it is of many days standing. And in case it ever has been the guest of your Reverence, it should not be allowed to stay on for long, for it is as a woman who goes on spending without earning, and in a very short time it eats up the fortune earned in long time and leaves its master poor. That is why he becomes more than poor, for he shall find his death as God lets him fall into some deadly sin. And truly, whoever knows the great harm of this disease would feel so much afraid at the mere mention of its name that he would no sooner receive it into himself than take the wastrel woman into his house,

however great his troubles might be."

"The special instruments against this illness, as far as they concern prayer, meditation and contemplation, seem to me to be the following:—One should unite with all occupations the constant remembrance of God and of His presence which helps one in thinking of God. When you tell someone that he should renounce sin or do this or that, as he ought, be with him outwardly, but inwardly be with God only. When you walk along the street, do the same. And once you have developed a one-pointed vision and only seek God in all occupations, you will find it very easy to collect yourself for meditation, unencumbered by the pictures of things that occupy you."

"You can also imagine a person sentenced to death, already having the knife at his throat, with what a burning longing he would implore his judge for grace! It is also very helpful if you imagine yourself to be dying that very moment or already dead."

"Further you should before gathering yourself together, read a spiritual book and go through some other exercises. Also you should utter a few words aloud with great intensity out of the love of your heart, which may tend to waken some good feeling in you, for this prayer uttered aloud is better, if it be intense and glowing, than any lukewarm mental prayer."

"It is also a good exercise to remember some passage of the Gospel where it is related that the Lord gave some special blessing, as for instance, when He healed the leper or freed the disciples from the tempest on the sea. Begin

one of the Gospels from the beginning, pondering every day on the next passage, and praying to the Lord who dwells within us to give the same grace to our souls which have the same need of it."

"With this meditation you must keep yourself busy evening by evening from sundown, for three or four hours, and then you must go and take a very light supper. Supper must be scanty and light, so that nothing may under any circumstances hinder you in your practices afterwards. I urgently request you not to speak during the meal, but to keep perfect silence, from night-fall till morning. So, at supper, having taken a few mouthfuls, you should pray a little aloud, then read for some time and study deeply something that is helpful to you in your devotion to God and in sharpening your intellect. By that time it will be about half past ten. After that go and prepare yourself for sleep, and do this in such a way as others would prepare themselves for death. Gather your whole soul together in meditation, surrender it into the hands of the Lord and sleep a sleep as one sleeps in death. Begin with your sleep at eleven and sleep till six or half past six. After that meditate on some event in the life of the Lord, taking up another one every day, so that your thought becomes fixed and firmly established in its direction and can no longer roam about freely as it lists. Then occupy yourself for some time with prayer. After that study till meal-time, which will be some hours, lifting your heart up to the Lord, while you are reading the text without any commentary whatever, pondering it yourself in case you do not feel any doubts."

"After the meal rest your brain a little, for even if the mill-stone may appear to be doing nothing, when it does not grind, quite a lot happens nevertheless while it is being prepared for grinding. If your head needs a little sleep, give it a little, and afterwards make use of your afternoon by visiting the sick and dying, as this will be of very great profit to you."

"Always listen to what you are being told by an experienced person in whom God dwells, and always do it dutifully. Then many things will become clear and definite to you in meditation and become clearly manifest to your mind."

"The laxity and weakness of our day are great, when there is scarcely a man among those who pretend to serve God, willing to put his shoulder to the wheel in difficulties. We wish to have everything according to our liking and to have everything we say accepted at once, but we do not wish to follow the instructions which are given us. And as we ourselves are most weak and half-hearted in many things and at the same time horrified at the weakness and half-heartedness of others, that is, lenient towards ourselves and full of righteous indignation against others—whereas it should be the opposite:—patience for others and glowing zeal against ourselves—we must pass through the cold sweat of death in the affairs of God. And every true servant of His must be as if insensible to his own pain and steadily call on the Lord. He who puts his hope in God and fights the evil one must be fore-bearing and magnanimous, full of intense zeal and divine ardour, because all who are not either turn away from the path or walk

along it so half-heartedly and with so many falls and stumblings that it is no better than if they did not walk along it at all. Go onward, your Reverence, with your Cross and invoke the Crucified who died for the souls. Be firmly convinced that He has never forgotten them, however much He may allow them to suffer. He desires that we shall have to pay a high price for the grace of being allowed to be helpers in so great a work, rewarding us just as His Father rewarded Him. The work and the truth are His, not ours. We are but His ministers and servants, and He wishes to test our faith, our purity, our charity and our patience, by not granting us the benefit we desire at once, whereby He shows us infinite grace even when it seems as if He did not hear us."

"If the blossoms of good principles which God made to grow in the soul of your Reverence out of His compassion, console you and give you contentment, as you say in your letter, then how would it be, your Reverence, if you allowed your half-heartedness to decrease and dared to walk a little more lightly and speedily along the path of God, so that His compassion would find occasion to produce fruits, just as it produced blossoms? I think, then you would come across such things that you would leave the pitcher as did the Samaritan woman, in order to enjoy the living water Christ gives, of which whoever drinks never again suffers thirst, for by it is opened inside such a well of living water that it drives you on to eternal life in bounding strides. Then, my dear Sir, all desires for the prosperities of this life will be dropped and would rather

be abhorred than loved, as things that spoil the savour of Divine things and the cares of which stifle the word of God."

"The Holy Father proclaimed a great truth when he said what he felt: *Gustata carne desipit spiritus, ita gustata spiritu desipit omnis caro*—(If the flesh is enjoyed the spirit acts foolishly, even so if the spirit is enjoyed, all flesh becomes foolish). And elsewhere:—*Non habet in terra quod amet, qui domum Dei in veritate gustavit*—(For him who has tasted the joys of God's dwelling place, there remains nothing on earth to love). Then alone come to man delight and pain together, because that new wine which God gives him to drink intoxicates him with its sweetness and makes him despise all things visible and created, and then, considering how long he lacked this and drank of the rivers and streams of Babylon and of the vanity of this world, he cannot but cry with St. Augustine:—*Sere to cognovi pulchritudo tam antiqua: Sere to cognovi pulchritudo tam nova: vae caecitate illi, quando non to cognoscobam: vae tempori illi, quando non to amabam*—(Late have I known Thee, oh Beauty that art so old. Late have I known Thee, oh Beauty that art so new. Woe to those years in which I was blind, when I did not know Thee. Woe to that time in which I did not love Thee). And St. Augustine shed tears at not having known God through faith, being wrapped up in errors, while we content ourselves with knowing Him through faith and not knowing Him through our own experience where love is born. So according to human conjectures we may well fear that we, too, shall have to weep as he did, and say: Woe to the time in which I did not love Thee!"

"This feeling of the loss of time is a great sign that God enters the soul, for by the light, darkness is seen, and by love and Divine Knowledge half-heartedness and worldly wisdom are condemned."

"Let us awake, let us awake, Dear Sir, before death catches us sleeping ! And let us put our hand in the most intimate part of our heart, examine and search it with candles, for that is where the judgment of God will begin, that being His dwelling place. He said to Ezechiel:—*Incipite a sanctuarie meo.* (Begin ye at my sanctuary; Ix, 6). Let us all see in what direction the gaze of our heart is turned. And if it does not look towards its goal which is God, let us sigh and fear and entreat: *Averte oculos meos ne videant vanitatem*—(Turn away my eyes that they may not behold vanity. *Psalms* Cxviii, 37—). For what is everything under the sun but vanity ? And what are all these who love these things, if not as vain as the vain things they love ? *Et telas araneae texuerunt, quae non proderunt eis in vestimentum, nec operientur operibus suis*—(They have woven the web of spiders. Their webs shall not be for clothing: neither shall they cover themselves with their works. Their works are unprofitable works. *Isaiah* Lix, 5, 6). The heart for God, my Dear Sir: *Oculi mei semper ad Dominum*—(My eyes are ever towards the Lord—*Psalms* XXIV; 15). Let the vain follow their vanities, for they shall perish with them. Pass on to the region of Truth, which shall last for ever."

"If you wish to tread the beautiful paths of God, do not weigh yourself down with the earth and what is earthly, for the more you abandon and renounce for the sake of God, the more He shall give you out of His grace, and the greater the

grace, the quicker you will be able to progress. The more quickly you progress, the greater grows your yearning to renounce all in order to be able to advance still faster. If he who finds a hidden treasure in a field can go and sell everything in order to buy that field, what will he do who meets the infinite sweetness of God ? Will he not abstain from all earthly food, and fast and say from the very bottom of his heart: *Deus cordis mei, et pars mea Deus in aeternum* ? (God of my heart and God my part in eternity). Oh rich part ! Oh part which is the whole ! Oh part compared with which everything else is but a tiny crumb of bread ! And where is he who could not be satisfied with Thee alone and would not wish to stand single and empty of all things, so that Thou alone mightest become his garment ? Poor, so that Thou mightest become his riches ! And even if people would make fun of him because of his having sold all his possessions in order to be able to buy that field, he will only feel pity and compassion for them and be glad to have made this great bargain and to have renounced many burdens and offices in order to be able to follow God in a better way, to have bought a pearl which taken by itself is already worth more than anything he left, and of infinitely greater value than the whole world."

"Alas ! that God has become so distant to us that we do not even feel Him any longer ! David has said, 'how could I give sleep to mine eyes and rest to mine eyelids before having found a house for the Lord ?' And this house are we ourselves as soon as we do not lose ourselves in the mani

foldness of things and do not become divided, but go and collect ourselves in one-pointed yearning and in the love of God. Then we find that we are of God, and most truly we are. I think the reason for our half-heartedness is, as somebody once said, that he who has not yet tasted God, knows neither what hunger means, nor what it means, to have appeased one's hunger. That is why we feel no hunger for Him and have not yet become tired of creatures, being neither this nor that, going neither hither nor thither, full of laziness and powerlessness, and without joy in the things of God. It is nauseating, because He does not want any half-heartedness or half-hearted servants ! but men who burn like fire ! And He wishes that we burn, and has burnt Himself and has been burnt on the Cross for that very reason, so that we, too, may kindle our own fire with this Cross and return something at least to so great and infinite a lover, by understanding how right it is that we are hurt, as He Himself was not only hurt, but died out of love."

"Love alone possesses God. Let us love, and all things will be ours, for all shall serve us according to what is written : To them that love God all things work together unto good (*Romans VIII, 28*). If such a love pleases us, let us put the axe of intensity and diligence to the root of our self-love and chop down this great enemy of ours on earth."

"Let us not waver, let us not hesitate, let us not despair, because of the troubles this unceasing war to conquer ourselves causes us. A day will come when God will give us peace. And as we do not attain to that peace

at once, it is better that we walk on perspiring and struggling to uproot all our passions and attachments, than to remain in quietness and content ourselves with the life of the half-hearted. There is no doubt that it is a great part of perfection to work truly for its attainment."

"You should not content yourself with serving just like anybody else, for He did not content Himself with seeking your welfare with half-heartedness, but gave Himself wholly for you. Do not know anybody else, in order to know Him wholly. Do not hold any creature in your heart to dwell there, in order to give Him an unoccupied heart and an empty room. Look at Him, for the more you look at creatures, the more the vision of the Creator shall be taken from you. And if you give yourself wholly to God, even then you commit faults in many things, so what will become of you if you go and divide yourself among creatures ? Already you have left the world and given yourself to God, so do not go back to that which you left, to the worldly and their ways, for then you shall lose all that has been promised to you. St. Paul says that the maiden who offers herself to God must be holy in body and in spirit, and must not have more than one care alone, which is to please God. I do not know how it is with your heart, and should not wish it to go badly with you, for if you become weak and half-hearted in your heart, you will find yourself very fast falling into what previously you conquered easily. All your strength is in the Lord, for in yourself, what do you experience but many falls ? And God communicates His favour

to him who is watchful in his heart and whole-hearted, and bitterly reprimands him who sleeps, saying as to St. Peter: Couldst thou not wake one hour with Me ?"

"Sister, disoccupy yourself with the conversations of creatures, so that you may enjoy the communications of the Creator, for as to having both, that cannot be, as you already know. Live always alone with your heart, as it were, banished, in order that you may request the Lord to visit you as an orphan and stranger. Little outward association and company may be of great benefit to you for the solitude of your heart, for you know well that there is no other time as joyful as that when we are quite alone with God."

"The first door leading to the perdition of many who begin but do not persevere usually is the neglect of their conscience, regarding it as something of no great importance. And struggle and war being certain, and victory doubtful, they live as if everything were safe and the time had already come to enjoy the victory, that victory which must be won through infinite troubles and pain. That is why, the dangers pressing on us from outside, and the weakness, which we have inside, being greater than we can imagine, and the roots of the heart which we have allowed to grow for many a year being still in need of being uprooted, which means great trouble, they all remain in us as we are so careless. And even if they seem to be uprooted for a little while and after the first fervour which God gave them in the beginning is past, the roots which seemed dead, sprout again and produce such bad fruits that they are even worse than before. In

this way such people learn at their own very great cost that no one must put aside his weapons and carefulness to profit while this life, which is called, and truly called, a cruel war, lasts."

"Oh, if you would only hear how some, after having enjoyed for a while the sweetness of God, lost it again and came to eat the food of swine! Jeremias says, weeping, that those who were created in purple came to embrace dung. What is there more pitiful than seeing a soul who found its delight in God, give up this delight and delight in sin! The mouth which speaks of heaven, speaks of the earth! And the ears through which entered the word of God go about hungering after bad advice, and the heart which previously fervently despised all worldly pleasures and allurements, as they seemed to it bitter compared with the divine sweetness, being overcome by such a disease that it no longer relishes that which was really tasteful and, as Job says, takes it to be a pleasure to be under thorns!"

"If a soul once begins to give itself to weakness, everything appears difficult and bad to it. There is no work, however small it be, which does not penetrate into its very heart and defeats it. It feels the slightest wound very much, it gets tired under the smallest burden, and at every step it says: I cannot!—It complains about every trifle which God does not grant according to its own will, and it says in its heart, and sometimes also with its mouth: But what did I really begin this path for? I do not find anything in it but praying and reading and subtle things that go against the blood and the flesh! I feel a

real desire to go back and to eat the food of Egypt and find my delight in that which I vomited !— And what do you think, Dear Lady, to have been the cause of such a miserable change ? Certainly nothing but the neglect of the heart which always is the mother of half-heartedness and of all evils. Had these people remedied their carelessness, when they began treading the path, they would not eat such bitter fruits. Had they but killed the mother, the daughter would not have been born. And had they repaired the roof immediately after a tile had fallen, they would not have been hit by one. Believe me, just as no one becomes good and pure all at once, no one ever becomes evil all at once. There are steps between with the help of which you can rise to great goodness or go right down to evil. And just as he who stands on the first step should feel glad to go up and confident that slowly he will climb to the top, he who stands at the top and begins to go down, be it ever so little, should feel sad and be in great fear of a fall."

"Why go about wavering as to whether we should follow the celestial or the earthly, the short or the eternal, the weighty or the vain, corruption or incorruption ? Tell me, why have you forgotten that marriage fills the earth, but continence and virginity heaven ? Why do you hold in so little esteem what God promise the virgins who offered themselves to Him pure and untouched in their virginity ? Read in *Isaiah*, and you will find that God says, 'Even unto them will I give mine house and within my walls a place and a name better than of

sons and daughters; I will give them an everlasting name that shall not be cut off' (*Isaiah* LVI, 5). Oh, if only the sense of those words of God penetrated into your soul, and if only you were able to taste with a healthy palate all the infinite sweetness that is in them ! If only you beheld with your eyes, lifting them up to heaven in your thought what great possessions these are, and how God rewards them who in this world mortified their flesh, despised its pleasures and chose incorruption and purity for the sake of Jesus Christ, instead of the dirty corruption of the flesh which becomes attached !"

"Do you not know, Sister, that whoever becomes married to Jesus Christ has the virgin Mary for her mother-in-law and God Father for her father-in-law, for these are the parents of her spouse ?"

"Flee from the conversation of every man and every woman who is not a great friend of virginity, and confide in Him whom you have taken as your spouse, for He shall give you the grace to persevere. Be determined rather to die than to leave your first spouse, and ask Him who fully knows your weakness, to give you the necessary strength to fulfil what you have promised. And even if you do not feel yourself freed from your passions all at once, do not despair, for the Lord heals all our diseases little by little and orders everything for our welfare."

In spite of their fragmentary nature the above passages may show the reader the great stress Juan de Avila puts on the practical side of spiritual life and training, on the

preparatory disciplines of the would-be devotee. And this practical attitude was so strong that sometimes it, as it were, get the upperhand, so for instance when Juan de Avila advised people against the study of Osuna's marvellous *Terceer Abecedario Espiritual* (Third Spiritual Alphabet) because of the teaching it contains of the necessity of emptying the mind of all contents and picturings. It is not that he, as a mystic, did not realize the truth of instructions like Osuna's, and similar ones of those who had come before him, but he knew them to be inapplicable in the case of most beginners, and fraught with grave dangers, so he always taught mental and physical activity rather than the perfect tranquillization and emptying of the mind, which comes at a later stage and is generally far above the capacity of the average aspirant, who sincerely wishes to take up the spiritual life.

Juan de Avila, in a way, supplements mystics like Eckhart and Osuna, and many of his writings could even be taken and read as a kind of primer or first course in the fundamentals of practical spiritual life for those who want to follow it in the Christian way, leading up to the higher stages of superconscious experience described in their works.

The more one studies such books be they of the East or of the West, the greater grows one's sense of reverence for the infinite goodness and patience of the Divine who again and again sends His messengers and instruments to help us poor flounder-

ing human beings in all our miseries and frailty, and the more one becomes conscious of the infinite riches lying hidden and passed by by the multitude which might lead us to a better understanding of life and of each other and bring about that peace and harmony which would truly raise us to the stature of human beings and help us in ridding ourselves of our animal nature which has become more dangerous than ever in our day because of the almost devilish ingeniousness of our modern weapons of destruction and the ever-growing and unscrupulous passion for Woman and Gold and animal enjoyments.

The great woman-saint and fighter against the abuses of the Church of her day, St. Catherine of Siena, once said, "My nature is fire". And this is true of the mystic who always is like a blazing flame of Divine inspiration as well as of all ordinary human beings. All hearts are constantly burning, either to consume themselves to ashes in the vain pursuits of worldly affections and enjoyments, of all that Sri Ramakrishna Paramahansa used to call 'Kāminī-Kāñchana', Woman and Gold, or to purify themselves in a tremendous and single-minded upwelling of aspiration towards real manhood and saintliness. The same irresistible attraction works in both cases. Veiled by the power of ignorance it seeks its expression through the impurity of attachment and animal love and greed. When the veil is rent through the grace of the Divine and sincere yearning and striving for a truly human life, it carries the aspirant inwards on its wings with a

tremendous force and brings him to the very centre of his being. And, one day, this irresistible power will take each one of us to the Mother's heart and to the Truth of the Mother. So the *Bṛhadāraṇyaka Upaniṣad* says, "The husband is not dear for the sake of the husband, but for the sake of the Self is the husband dear. The wife is not dear for the sake of the wife, but for the sake of the Self is the wife dear." etc. etc.

Great teachers like Juan de Avila show us the way to the right and wide-awake guidance of the attraction we feel, and if we follow them instead of allowing ourselves to be caught and swayed by the flimsy emotional and sensual satisfactions this phenomenal world can offer, we shall, after endless struggles, defeats and partial victories, find peace and illumination in the Divine and thus become real men instead of more or less intellectual passion-bound animals.

"Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free. For waters are broken out in the desert, and streams in the wilderness. And that

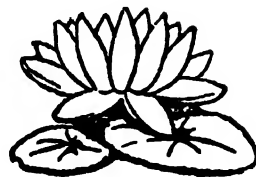
which was dry land shall become a pool, and the thirsty land springs of water. In the dens where the dragons dwelt before shall rise up the verdure of the road and the bulrush."

"And a path and a way shall be there, and it shall be called the holy way; and the unclean shall not pass over it. And this shall be unto you a straight way, so that fools shall not err therein."

"No line shall be there, nor shall any mischievous beast go up by it, or be found there; but they shall walk there that shall be delivered. And the redeemed of the Lord shall return and shall come into Sion with praise: and everlasting joy shall be upon their heads. They shall obtain joy and gladness: and sorrow and mourning shall flee away" (*Isaiah XXXV, 5-10*).

May he who guides the destinies of all and whose forms and manifestations are innumerable be pleased to grant us knowledge and illumination and fill our hearts with boundless love and boundless unwavering renunciation!

"May the wicked become virtuous! May the virtuous attain tranquillity! May the tranquil be free from bonds! May the freed make others free!"



Centres of Hinduism—IV.

(Continued from the previous number)

BY K. S. RAMASWAMI SASTRI.

ŚRĪ RĀMĀNUJA'S TOURS OF CONQUEST

Śrī Rāmānujāchārya then went round India visiting important places of pilgrimage and spreading his philosophy everywhere. He went south as far as Alvar Tirunagari. He then went to Travancore and Malabar and then to Dwaraka and Muttra and Govardhana and eventually to Badri and Srinagar. It is said that at the Saraswatipitha at Srinagar he read out his great work and secured the admiring approval of all the men of learning there. He then went to Benares and Puri. He then went to Tirupati. A controversy was then going on as to whether the God at Tirupati was Viṣṇu or Śiva. It is said that he placed before the image the Viṣṇu symbols of conch and discus as well as the Śiva symbols and that next morning the image had the former alone. He then went to Conjeevaram and Tirukoilur and Tiruvahindrapuram and eventually reached Srirangam.

ŚRĪ RĀMĀNUJA ORGANIZES HIS CULT

He redeemed his second pledge to Ālavandār by giving the name Parāśara to Kureśa's son. The latter wrote a commentary on the *Viṣṇu-sahasranāma* called *Bhagavadguṇa-darpaṇa*. Śrī Rāmānuja redeemed his third pledge to Ālavandār by

giving the name Kurukeśa (one of the names of Nāmmālvār) to one of his disciples. The latter wrote a famous commentary called Six Thousand (Arrayirappadi) on the one thousand Tamil verses of Nāmmālvār. Śrī Rāmānuja arranged in an admirable manner for the conduct of the worship in the Srirangam temple. He founded seventy-four spiritual offices and put these in charge of seventy-four dignitaries (*Sīmḥāsanādhipatis*). He had innumerable followers and disciples and he gave uplift and instruction to them all.

THE PERSECUTION OF ŚRĪ RĀMĀNUJA

The then king Kulottunga Chola was a bigoted Saivite. He summoned Śrī Rāmānujāchārya to appear before him. Fearing danger for him, Kureśa went to the king personating Śrī Rāmānuja. He was accompanied by Mahāpūrṇa alias Perianambi. Both of them were advised by the king to become Śaivas. But they tried to convert him to their faith. In a furious mood of anger he ordered their eyes to be put out. Then they stumbled on to Srirangam. Mahāpūrṇa died on the way. Kureśa reached Srirangam and then went to Tirumaliruncholai in the Madura district.

In the meanwhile Śrī Rāmānuja-achārya and some of his disciples fled to Mysore in 1088 or 1089 A. D. and converted to Vaishnavism king Bitti Deva of the Hoysala dynasty. The king's capital was Dwarasamudra (Habbid). His daughter was possessed. Śrī Rāmānuja cured her successfully. He gave the name Viṣṇuvardhana to the king and defeated all the Jain leaders there in a great controversy. It is said that when thousands of them began to question him, he sat inside a curtain and assumed the form of Ādiśeṣa and answered all their queries. He had a large lake (*Moti Talab*) dug there. It is said that he used as steps for the tank slabs which were got from the demolished Jain temples. He was in Mysore for nearly twenty years. He had a famous Viṣṇu temple built at Tirunarayanapuram (Melkote) which is a few miles north of Mysore. He had a dream that the beautiful copper image of Viṣṇu named Rāmapriya was in the possession of a Mahomedan princess at Delhi, and that it should be installed in the temple. He went to Delhi and secured it from the princess. As the princess became inconsolable after she gave away the image, a party of soldiers came to take it away. It is said that the Pañchamas helped him to keep the image and to build the temple. Out of gratitude he gave them a limited right of entry and worship in the temple—a right which exists and is valued and is exercised even today. He then defeated in a controversy the Buddhist scholars of Padmagiri (Sravana Belagola).

HIS LAST DAYS AND DEATH

Meantime the Chola king died. Śrī Rāmānuja then went back to Srirangam. He had shrines built there for Nāmmālvār and other Alvars. On learning that the image of Govindarāja which had been removed from Chidambaram during the reign of the late Chola king was at Tirupati, he had a shrine built at the base of the Tirupati hills and established that image there.

He then returned to Srirangam by way of Conjeevaram and Madhurantakam. He then went to Tirumaliruncholai and Srivilliputtur and came back to Srirangam. He lived long and spread and consolidated his faith and died at Srirangam in his one-hundred and twentieth year in 1137 A. D.

LIVES OF ŚRĪ RĀMĀNUJA

In India biography easily passes into hagiology and it is hence difficult to disentangle the real facts from the accretions. But on the whole Śrī Rāmānuja-achārya's life does not abound in miracles of all sorts so much as the lives of Śrī Śankarāchārya and Śrī Madhwāchārya. One authoritative life of Śrī Rāmānuja is the work of Amudan of Srirangam. It consists of one hundred stanzas in Tamil and was included in the *Tamil Prabandha*. It is called *Rāmānuja Noorranthathi*. Another biography is the Sanskrit work *Yatirāja Vaibhavam* in 114 verses. It is the work of Vaduganambi alias Andhrapūrṇa.

ŚRĪ RĀMĀNUJA THE MAN

It is a source of uplift and illumination to contemplate the life of

this great saint. His was a life devoted to plain living and high thinking. He always did his work in his great taskmaster's eye. This sense of always walking with God and of living and moving and having one's being in God was his great solace and his great glory. He had a wonderful courage of conviction and gladly suffered for his faith. He was full of love and tenderness for all humanity. His capacious heart yearned for the salvation of all. He combined a great intellect with a great heart. He had remarkable logical acumen, admirable powers of exposition, and irresistible controversial power. He was not only a great controversialist but he was also a great religious statesman and leader and consolidated his faith in an unshakable manner which has well stood the test of time.

HIS INFLUENCE

His influence has been remarkable and has grown with the growth of time. Though the religious lore is old in India he gave it a new potency and a new glory by systematizing it and vitalizing it. The Vedic hymns, the epic, and Puranic stotras, the *Bhāgavata*, which is the supreme scripture of devotion for all time and all humanity, and the Bhakti-Sūtras of Nārada and Śaṇḍilya had already given the world a solid basement for the rearing of the palace of Śrī Rāmānuja's system. He became the father of the *Bhakti* doctrine all over India. Rāmānanda and Chaitanya and other saints of Northern India as well as the saints of Western India

owed much to his inspiration. He has thus been one of the master-minds of India and is one of the abiding glories of our religion.

ŚRĪ RĀMĀNUJĀCHĀRYA'S TEACHINGS

The most important of his teachings is summed up in the single word *Vīṣṭūdvaita*. God Viṣṇu is the Supreme Reality. *Chit*, i. e., the individual souls and *Achit*, i. e., matter are His body of which He is the Oversoul. God has *Vīcēṣa* or attributes, and is not *Nirvīcēṣa*, i. e., without attributes, as declared by the Advaitis. He is the abode of all auspicious qualities. He is full of mercy and grace and love. He is immanent and transcendent and omniscient and omnipotent. Souls and matter are said to be prakāras or modes, and Śeṣas or dependent existences of *Brahma*. God (*Brahma*) is *Sachchidānanda* (Existence, Knowledge and Bliss). Knowledge is not only the essence or being of God but is His attribute as well, just as luminosity is of the essence of light and is also an attribute of light. God pervades souls and matter. During creation subtle matter becomes gross matter and souls (Jīvas) are given by God embodiments according to their actions (Karmas). Matter undergoes change (*Parīṇāma*) continually. This *Parīṇāmavāda* is the antipodes of the Advaitic doctrine of *Vivartavāda*. The souls are unchanging but there is a more obstructed or less obstructed expression of its nature in lower or higher embodiments. The soul is atomic (*aṇu*) in its nature but its quality of knowledge (*Dharmabhūta*

Jñāna) spreads on all sides just as the light of a lamp spreads on all sides from it. During *Pralaya* (involution) matter is in its subtlest form and the souls are quiescent. God (*Sat*) alone exists. During creation matter evolves and souls get Karmic embodiments. Such creation is due to the will (*Sankalpa*) of God and is His *Līlā* (sport) and is due to his *Kṛpā* (grace) who launches quiescent matter and helpless souls on the career of evolution to enable souls to attain the Bliss of the Lord. God is Law as well as Love.

Śrī Rāmānujāchārya accepts like Śrī Śankarāchārya the infallibility of the Vedas and their supreme authoritativeness. Reason is in its place as the arbiter of the realm of the senses and as a helper of man to comprehend revealed truth in the realm of the supersensuous truths. Śrī Rāmānuja gave a high place to the Tantras and the Prabandhas also.

The element of *Advaita* in *Vaiṣṇāvadvaita* comes in only in the declaration that God is not only the instrumental cause (*Nimitta Kāraṇa*) of the universe but is also the material cause (*Upādāna Kāraṇa*) as well. He is potter as well as the mud in respect of the finished pottery. God with subtle matter and quiescent souls as his body in the stage of cosmic involution is the same as God with manifested matter and active souls as his body in the stage of cosmic evolution. Śrī Śankarāchārya also says that God is both the instrumental cause and the material cause of the universe but affirms that though

in the phenomenal realm there is evolution yet in the plane of the Absolute there is no change at all but there is only the unchanging Blissful Absolute. The doctrine of *Avidyā* or *Māyā* is adumbrated by him to explain compendiously the change in the phenomenal plane and the changlessness in the plane of the Absolute. Śrī Rāmānuja attacked Śrī Śankara's doctrine of *Māyā* or *Avidyā*. He argued that *Avidyā* could not be in *Brahma* which is *Sachchidānanda* and that it could not be outside *Brahma* as *Brahma* is everything and everything is *Brahma*. This is doing violence to the theory of *Māyā* which becomes coherent from one angle of vision and can be ridiculed from another angle of vision. Śrī Rāmānuja urges also that mere knowledge of *Brahma* cannot destroy *Avidyā* which is the cause as well as the effect of *Karma*. This again is due to a misconception because the knowledge of *Brahma* postulated by Śrī Śankara as the destroyer of *Avidyā* for the liberated soul (however much the *Avidyā* continues for others) is the final knowledge resulting after perfect purity of mind which is the result of *Karma* (good works) and *Bhakti* (devotion).

The real point of departure between the two great teachers is in their affirmation and denial of the *Nirguṇa Brahma* (the Blissful Absolute) and in the identity and non-identity of God and soul. The Upaniṣads certainly contain *Bheda* Śruti (texts affirming the separateness of God and soul and the fact that God has attributes) and *Abheda*

Śrutis (texts affirming the identity of God and soul and the fact that God is Absolute and has no attributes). Śrī Śankara regards the former as relating to the *Apara Brahma* (God in relation to creation) and the latter as relating to *Brahma* itself. Śrī Rāmānuja takes his stand on the former and explains the latter as implying by absence of attributes absence of inauspicious attributes. This is certainly taking down into a minor key some of the most thrilling passages in the Upaniṣads, and is one of the weak points in his system. I shall discuss this point at greater length in the last chapter.

The supreme value of Śrī Rāmānujāchārya's teaching is in its emphasis on *Bhakti* (devotion). His followers split into two hostile camps (Vadagalais and Thengalais) having eighteen points of difference in regard to the operation of Divine grace and other matters. But all of them give the highest place to *Bhakti* or rather to that aspect of it which is called *Prapatti* or *Śaraṇāgati* (self-surrender). Only by such *Anurāga* or love towards God can we really conquer our egotism and achieve true renunciation (*Vairāgya*) and get salvation as the gift of Divine grace. According to Śrī

Rāmānuja the highest knowledge (*Jñāna*) and the highest devotion (*Bhakti*) are one and the same. When the highest *Bhakti* is attained and a man becomes a *Parama Ekānti* (devoted to God and God alone), he becomes eligible for attaining Eternal Paradise on his release from his body.

One of the most beautiful elements in Śrī Rāmānujāchārya's philosophy is the lofty place assigned to the Goddess Śrī or Lakṣmī in the compassionate mission of the salvation of souls. She stimulates the devotion-element in the soul and the grace-nature of God and brings about the highest auspiciousness of the yearning soul. The concept of such a Divine consort of God who is the Divine Mother of all and who is the Divine intercessor of all is one of the peculiar glories of South Indian Vaishnavism and was perfected by the great teacher with all the resources of logic and experience. He thus filled the land with his great ideas of the Fatherhood of Nārāyaṇa and the Motherhood of Śrī Devī and the Brotherhood of Man and has been one of the most potent of the personalities who filled this blessed land with the nectar of Godward love.

(To be continued)

Correction.

In the article on "Centres of Hinduism—II" appearing in the 'Kalpataru' for March, 1939, p. 390, second column, line 28 from top, strike out 'of', and read the clause as—"wrote a *Kārikā* (exposition) which is commented on in Śrī Śankara's *Bhāṣya* on *Māndūkya Upaniṣad*."

The Priceless Period of Human Life.

BY JAYADAYAL GOYANDKA.

The period of human life is invaluable. People waste much of their time because of their being ignorant of the value of time, and that is why their spiritual welfare is delayed. It may be argued that those who practise law make the best use of their time, for they charge fee in respect of every minute they devote for the sake of others. But money cannot lead to the fulfilment of the real goal of human life. People who sell their time in exchange for money and go on accumulating wealth, remaining unmindful, due to their lack of understanding, of the baneful effects of money and gain only some material comforts during life, do not forsooth move an inch along the path of their true welfare.

At the moment of death, they have to leave behind their accumulated wealth; and this causes aggravation of their grief and anxiety. Therefore, those who sell their valuable time for the sake of wealth, honour, etc., although in their own estimation they are no doubt wise, but actually they are not so. Those persons alone may be declared to be wise who devote their valuable time for invaluable pieces of work; and that piece of work alone should be deemed invaluable which yields some invaluable object in return. That invaluable object is God-Realization—highest stage of development

reached through knowledge about the *Paramātmā* (God); in other words, it is known as the realization of the Supreme State, or attainment of liberation.

It is much to be regretted that there are many friends who uselessly while away their time in playing dice, cards or chess, or in indulging in worldly enjoyments—sleep, idleness and carelessness. There are, again, others so dull as to waste their time in practices of theft, adultery, untruth, deceit, etc., and subject themselves to distress and agonies both in this world and in the next. Again, there are some who indulging themselves in various forms of intoxicating drugs and drinks make them liable to the sufferings of hell. This is wasting of time with vengeance.

What is proper is that every breath of ours should be spent in the remembrance of God. We should take care that not a single moment is wasted. To lose time in acts of sin and idle carelessness is the greatest of foolishness. The fact of the matter is we have not yet properly understood the utility of time. If we had understood the value of time even as we understand the value of money, we would not have allowed a single moment to pass without the remembrance of God. When we happen to proceed on a car on hire and have to stop it on the way in order to

talk to a friend, we do not talk to him properly, for then our mind is occupied with the thought of the charge of two annas per minute we are liable to pay for the car. This is an illustration of realizing the utility of money. We do not regard the value of time more than spending two annas per minute. The proper thing for us is that just as while talking to a friend from a hired car our mind remains fixed on the monetary value of the time, even so while performing our worldly activities, we should devote every single moment of this invaluable life primarily, and with reverence and love, to the remembrance of God, Who is the supreme object of our love.

Through such constant practice of remembrance, we may through the grace of God succeed in realizing Him any moment. The moment when God is realized is the most valuable moment in an individual's life. That moment cannot be compared to any other moment. But this valuable moment can be obtained only by the practice of remembrance carried on with reverence and love. Therefore, we should constantly cultivate the habit of remembering God, Who is omnipresent and almighty. If we do this, every moment of our life will become invaluable. If on account of deficiency of love and faith we fail to realize God in this very life, we need not worry, because through the force of habit we shall meditate on His Form at the time of parting, and the Lord says Himself in the *Gītā* that he who at the time of

death leaves his body thinking of Him alone is sure to attain Him; there is no doubt about this.*

It is a pity that we do not attach to *Bhajana* (adoration of God) even the value of cowries, or ordinary sea-shells. Take, for instance, the case of a man who earns rupees eight thousand and one hundred a year; now, if he should give up this earning† and devote his whole time to *Bhajana*, the value of his *Bhajana* would amount to less than even cowries or sea-shells.

An annual income of Rs. 8,100 comes to Rs.675 a month and Rs. 22/8/0 a day, its value per hour is 15 annas and per minute one pice only. Now, if one pice is held to be equivalent to sixty cowries at the utmost, and the Name of God be repeated during a minute for 120 times, then its value by calculation comes to be cheaper than cowries. When the value of *Bhajana* is so cheap in respect of those who earn more than eight thousands annually, what is the use of calculating its value with reference to those whose earning amounts to

* अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

(VIII. 5)

† It is not the intention of this illustration to induce people to give up earning for livelihood, it is mentioned only to show the value of *Bhajana*. The best thing is to carry on worldly activities through the external or secondary faculties of the mind, keeping the internal or primary faculties engaged in the remembrance of God.

a bare thousand or five hundred rupees per year?

Those who being entangled by attachments to gold, woman, honour, fame and social status spend their time after them, waste all their time and labour, and over and above that they suffer a spiritual fall.

A greedy man entangled by the attachment to wealth acquires wealth by committing many improper deeds. The earning and preservation of wealth causes much trouble and exertion. The spending of wealth is also attended by no less sorrow. And, lastly, when the time arrives for leaving all their wealth behind, it appears to some as more painful than death itself. Just as a poor man anxiously thinks about earning wealth, a man in debt remains anxious about paying off his debt, even so a man of wealth remains anxious about the safety and preservation of his wealth.

The greed of earning more and more of wealth brings about deterioration to the soul; the desire for sex-enjoyment is detrimental to a much greater extent to the soul. To say nothing of illicit sex-connection which is most reprehensible and leads directly to hell, even indulgence with one's own wedded wife in contravention of scriptural injunctions is no less harmful. Because of man's attachment to the body it is an easy affair to act against the prohibitions of the Śāstras. When the senses of even men of wisdom who follow a spiritual discipline drag their minds to enjoyment of sense-objects, then what is

the wonder if people who follow no discipline, who are attached to their senses and vicious in habit and outlook should fall easy victims to dictates of their senses?

Just as a foolish patient misled by his sense of taste, brings about his death by taking a prohibited diet, even so a sensual man by making improper use of sex brings ruin and disaster upon himself. When woman is looked upon as an object of enjoyment, the passion gets stimulated, and when the passion is stimulated, the judgment or discrimination gets lost. A man under the influence of passion becomes altogether devoid of discretion, he will be guilty of any sort of undesirable acts which result in his total degradation.

By falling a victim to sex indulgence, man loses his strength, valour, lustre, energy, memory and all other virtues, and suffering from various diseases gets near to death. Losing happiness, good name, as well as *Dharma*, he goes down into hell. This is called deterioration of the soul. This is the reason why men of virtue always practise both internal and external renunciation of gold and woman. Really speaking, internal renunciation is the true renunciation; for a householder who has overcome attachment and egoism, when he maintains external relation with his lawful wealth and woman is nonetheless regarded as having practised renunciation.

The desire for honour, fame and position entangles even good aspirants who have made real progress in the

spiritual path. This desire pursues the aspirant very far and does not easily leave him. In the beginning it appears like nectar, but its effects are deadlier than poison. It possesses and disturbs the minds of even many good people, who fall victims to it on account of their ignorance.

Under the sway of delusion even genuine spiritual aspirants are found to hold that people who honour and worship them get purified themselves, whereas such honour and worship bring no injury to them. They do not realize that they are being cheated by their reasoning, and so entangled in the net of delusion they fall from the path. There are, again, people who proceed to practise devotion to God, good conduct and other virtuous deeds in the form of service to people at large only for earning name, fame, position and power.

Again, others who desire wisdom, that is who practise devotion to God, good conduct and disinterested public service for the uplift of their soul, also slip from the path when they acquire name, fame and power and thus their objective of life is changed. With the change in the objective they begin to work directly for name, fame and power and in consequence untruth, deceit, hypocrisy and pride make their way in their hearts and bring about their downfall.

Some of them, who are advanced practicers, do not, however, change their goal, but as name, fame and power naturally appear pleasurable to the mind they get entangled by

them, and so their progress is hindered. There could be a few among those who have earned the reputation of a *Sādhu*, *Mahātmā*, devotee or *Jñānī* at the present time, who may be said to be free from the snare of this temptation.

People possessing a wicked heart, that is, who are attached to worldly objects, regard them as the very nectar itself, and they begin to appear so even to wise practicers. But the latter because of the influence exercised on their lives by men who have known the truth and renounced worldly attachments come to realize through their power of discrimination that they are as pernicious as poison, and consequently reject them.

Out of this last group those who accept them due to a sense of delicacy and courtesy, or owing to the delusion of their own mind, also generally experience a fall.

Those who are practicers of a higher type and have truly developed a dispassion for them, feel a positive hatred for them. Therefore, they cease to take any interest in them. Just as the mental faculties of people who are not addicted to drink or to meat-eating naturally refuse to be tempted by wine or meat, even so the faculties of people who have developed dispassion refuse to be tempted by name, fame and power. Just as the prudent patient fears to take unprescribed food, even so they have a mortal fear of the pursuit and contact of such things. In the first place, they avoid visiting any society where name, fame

and honour may be thrust on them, and secondly, if they go there, they would not accept such recognition at all; if these are forcibly thrust on them, they feel very uncomfortable and miserable.

It is most difficult to write any thing about those who have attained Knowledge, that is, who have attained supreme dispassion and supreme renunciation through Knowledge of the truth about God. They are deep like the ocean, fearless and self-possessed. They do not seek name, fame and position, and if these are thrust on them, their non-attachment is so great that like Śrī Śukadeva they remain thoroughly indifferent towards them.

When in their view nothing exists except God, how can there be any place for sentiments like attachment and dispassion, honour and dishonour, praise and blame? Barring these exceptional few, there is hardly any person who does not suffer deterioration on acquiring name, fame and social position.

Therefore, the soul should never be degraded through attachments to gold, woman, name, fame and power and wasting the priceless period of human life after them.

Every single breath of this life is so precious, that no word of praise is adequate for it. Placed through divine grace in the midst of an auspicious region, auspicious time and auspicious association, man may in the twinkling of an eye attain the Supreme State. A poet has rightly said—

"Not a single breath, which is so precious, should be wasted ;

"Why should it be thrown into the dust, even if sovereignty over the three worlds is offered in exchange for it ?"*

The period of human life is very, very precious, indeed. If a hundred rupees is offered for every breath, not a single breath can be added to it. If the span of life could be increased through expenditure of money, kings and monarchs would have conveniently avoided death.

Let alone ordinary money, the span of human life cannot be increased in exchange even for gems and precious stones. Therefore, he who wastes this valuable time is bound to repent for it. All the things of the transitory and changing world give us warning from moment to moment through their decay and destruction, but we do not wake up and take the lesson from them.

The tick of the watch speaks to us every second that time is passing, but we do not pay heed to it. Our nails, grey hair, changes of appearance, weakening of the senses and diseases, all give us reminders of death from time to time, and yet we refuse to take the warning. What can be more surprising than this ?

Drunk of the wine of Delusion, our intoxication has been so great, that we cannot get out of it. The poet-saints have not failed to give us adequate warning, but we do not care

* ऐसे महँगे मोलका एक स्वास जो जाय ।

तीन लोक नहिं पदतरेकाहे धूरि मिलाय ॥

for any of them; how can we, then, expect our spiritual good?

Nārāyaṇa Swāmī says—

"Do not forget two things, if thou art anxious for thy good;

"Says Nārāyaṇa, one of them is Death, and the other is God."*

The sayings of Kabir are full of such warnings. Thus—

"Says Kabir, you may bask in the sunshine of glory for a few days more. Mind you, you will not be able to visit this town and this lane over again.

"Either today or tomorrow you will have to shift your residence to the dreary forest and your remains will be run over by the plough and overgrown with verdure which will serve as the food for cattle.

"You will die one day and your very name will be forgotten. You will leave a populous village and will go to inhabit a desolate wilderness.

"The bones burn like dried fuel and the beautiful tresses of hair burn like straw. Kabir was filled with dispassion to see the whole world on fire.

"Says Kabir, sleep no more, awake, arise, chant the Name of Murāri (God). There will come a day when you will sleep the sleep of death, stretching your legs to their full length."†

When after having heard the warnings of a saint like Kabir, we are unable to wake up from our sleep if ignorance, then why should the warnings given by others create any impression on us? ‡.

Here, 'to sleep' means to indulge in sense-enjoyments, carelessness, lethargy, and pursuit of worldly gains to the neglect of our proper duty. And 'to awaken' means to remain engrossed in the service of all the movable and the immovable objects of the world, realizing them to be parts of God and but different forms of the Supreme Being, and never to forget God knowing Him to be omnipresent and a solid embodiment of Knowledge and Bliss.

Pointing to this very fact, the Śrutis also try to wake us up by the beat of drum—

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महता विनष्टिः ।
भूतेषु भूतेषु विचित्र्य धाराः
प्रेत्यासाहोकादमृता भवन्ति ॥

"If the truth is realized in this very human life, it is true, i. e., better; if one fails to know the Truth in this life, it is a great loss. The steadfast and resolute

* दो बातन को भूल मत जो चाहत कल्यान । नारायण एक मोतको दूजे श्रीभगवान ॥

† कबीर नौबत आपनी दिन दस लेहु बजाय । यह पुर पट्टन यह गली बहुरि न देखो आय ॥
आज काल की पौन दिन जंगल होगा बास । ऊपर ऊपर हल फिरें दोर चरैगे घास ॥
मरहुगे मरि जाओगे कोई न लेगा नाम । ऊजड़ जाय बसाओगे छाँड़ि बसंता गाम ॥
हाड़ जलै उयौ लाकड़ो केस जलै उयौ घास । सब जग जलता देखकर भया कबीर उदास ॥
कबीर भूता क्या करै जागो जपो मुरार । एक दिन ऐसे सोउगे लंबे पैर पसार ॥

attain immortality by giving up this body, feeling the presence of God in everything. That is, when their breath goes out of the body they attain God, or Immortality."

(*Kena*, 2, 5).

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

"Awake, arise, approach the great and learn the Truth from them."

(*Katha*, 1, 3, 14).

If even after this warning, we do not bestir ourselves, it will be

inevitable for us to go down to the state depicted by Goswami Tulsidas—

"He who fails to cross the ocean of birth and death, even though enjoying the privilege of such an elevating human association, that ungrateful creature of poor understanding meets the fate of men who are guilty of the crime of committing suicide."*

Time-Wheel.

(*The Truth behind the Caste-idea of the Hindus*)

By Y. JAGANNATHAM, B. A

Now we shall try to know something about Time. What is Time? Says the Lord, "I am Time". Well, what is He not? He is everything

*The three
Gunas.*

that is within the range of our vision and everything that transcends it also. You remember that I already mentioned about *Māyā*, especially that aspect of it which appears to move away from the Lord. It is this *section* of it, if you will call it so, that concerns itself with mundane creation. This is called *Prakṛti*, *Pradhāna*, or creative-matter, which is said to possess three qualities or *Guṇas* although really they are no *Guṇas* but the very essence of matter. One of them is called *Tamas*, which is matter proper, inert and resistant, and it is this that gives form to every being in creation. The second is *Rajas* force in matter, the nature

of which is to set every particle of matter in terrific motion, and to go off at a tangent from it to stop nowhere until held down by *Sattva*, the third *Guṇa*, which regulates its direction and harmonizes the motion set up by it in matter, thus producing cosmic creation, which eventually seeks rest in matter when the force is spent or withdrawn.

The projection of *Rajas* from *Tamas* and its flying at a tangent towards *Sattva*, and its being held down towards matter or *Tamas*

*Gunas and
Creation.*

was described by our ancients by the triangular symbol; but the symbolism is more accurately cyclic inasmuch as the force sleeping in matter is to project once more and to be controlled by *Sattva* till it rests again in matter, and this process is to continue through

eternity. When *Rajas* rests, *Tamas* and *Sattva* are naturally at rest, and this balancing of the *Guṇas* means the cessation of creation and this is the original state of *Prakṛti* or *Pradhāna*. But when the creative will of the Lord acts on it, or, in the words of the Lord, when He places the seed of creation-idea in the womb of *Prakṛti*, there is the stirring of the *Guṇas* and we have our *Brahmāṇḍa*. The idea of Time started with the stirring of the *Guṇas* and as such *Brahmāṇḍa* is the product of Time, is constituted by Time, is controlled and eventually crushed by Time.

Here let me become more explicit either by way of recapitulation or supplying fresh information that would locate the position of Time in the Lord's scheme of Creation. *Brahmāṇḍa* composed of the fourteen worlds is supported by subtle matter termed *Prthvī* that forms its first envelope and this is supported in succession by liquescent, luminous, gaseous and etheric subtle elements which enshroud *Prthvī*. The next two envelopes are egoism and creative cognition otherwise known as *Ahankāra* and *Mahat* respectively and the whole thing is now supported by *Prakṛti* which forms its next cover. This *Prakṛti* is supported by Time, which is the activity inherent in the spiritual potency now extended for the purpose of mundane creation and this Time is supported and regulated by the will of God.

Beyond Time is the stream of causation which divides mundane from

spiritual worlds. He who could transcend the effects of this mundane Time will enter into the spiritual region by crossing this stream after having a dip in it which would wash out even the most undetectable traces of mundane affinity that may still lurk in him. By this process, he is restored once again to his pristine primal position as a spiritual entity fit for direct services in the Transcendental Kingdom.

Now to revert to our Time. As the movement of the *Guṇas* is cyclic, the conception of Time initiated by it could not be otherwise, and Time is always represented as a wheel in motion. It is a mighty wheel of mind-staggering magnitude and circumference poised on the milky way of Eternity and is in unceasing rotation around its Divine Orbit. This wheel has, in its inside, an infinite number of wheels of lesser dimensions and parallel circumstances with motion dependent on the main wheel, and revolving, of course, around the same Orbit. The whole creation from *Brahmā*, the first born, to the inert stone is mounted on these wheels, which are merely subdivisions of Time, ranging from the smallest particle to the mind-staggering *Kalpa* period of *Brahmā*.

What we call Day, Night, Month, Season, *Ayana* (equinoctial and solstitial points), Year, *Yuga*, *Manvantara*, and *Kalpa* are one or other of these wheels of Time and their cyclic nature is so very evident that they do not require any elucidation. Time is also represented as a flowing

stream, when the above-mentioned subdivisions will be as whirlpools and eddies therein.

Whatever it is, the whole creation, which helplessly tumbled *Time's relentless working.* into this circular motion of Time is revolving or rolling on and on, and knows neither rest nor does it feel giddy. Though "day in and day out" and "ring in the new and ring out the old" are oft-repeated phrases indicating passage of Time, no one cares either to notice that passage, or the slow but sure changes it is bringing in his mind and body; but everyone is a busy bee from morn to dusk and dusk to morn also, if you please, for something which he knows not and which he could not explain and one day he slips from his wheel of Time to be ground or crushed under its heavy weight. Be he a Brahman, an Indra, or Man, the same fate awaits all; for such is Time, the Great Devourer, at whose touch withers even the fairest flower in the field.

Now let us think of our own species leaving aside the *The fourfold caste.* rest of the creation for a while. We know beyond doubt that *Brahmā* created the mankind; but, as the Lord says, he created it along with Karmas, which he calls sacrifices (for all Karmas done in the service of the Lord are sacrifices) and directed it to multiply itself by those Karmas. I may mention here the Karmas referred to by the Lord, and they are quietude, self-control, self-mortification, purity of mind and body, forbearance, straightforwardness,

spiritual knowledge, discerning intelligence, belief in God, valour, splendour, firmness, efficiency, not fleeing away from the battle, broadmindedness, sovereignty, agriculture, cattle-tending, commerce and service. These Karmas are shared by one class or the other of mankind.

We see in the world, men who remember their Lord at every step of their life, who are unmoved even under the gravest provocation, who are very candid in confessing their faults, who are pure in thought, word and deed, who can see God in slums and sanctums alike, who are capable of excusing other's faults, who have bartered away gold for spiritual wealth, and who are living examples of plain living and high thinking. These are called Brahmins and are of the priestly class.

Again, there are men whose lifted hand connotes immediate death-blow to the wicked and assurance of protection to the righteous, whose benign looks and majestic appearance captivate the whole world, who can, at a moment's notice, part with their wealth, life and all, and feel as if nothing has happened, and whose life frets at leaving of things unfinished and discomfures in undertakings. These go by the name of Kṣatriya and are of the protecting class.

Besides, there are some who are engrossed in the tillage of the land, in rearing cattle, in the plying of trade and in the production of all things fit and necessary for the sustenance of human life. These are the Vaiśyas or the productive class.

Still, there are others whose very life-mission is to be useful to all, to serve all, and to please all the children of God with their selfless service and devotion. These go by the name of Śūdra or serving class.

The world has no room for any other class; for, what else can exist except these four, one dictating canons of wisdom as if the God within Himself spoke, which the other three hear and obey with bated breath and whispering humbleness; the other, keeping under their protecting wings, not only the treasure-houses of wisdom, but the productive and serving classes also, and even shedding their life-blood in fighting forces interfering with their duties; still another, who are the mainstay of the world, and, enjoying the fruit of whose unostentatious and unceasing productive labour, the whole mankind is able to keep body and soul together; and still another, whose implicit obedience, exemplary discipline and transparent love for their masters, lighten and facilitate the onerous duties of other three classes?

As these four divisions naturally existed in mankind ever since its emanation from the Creator, the Lord says that He Himself created these four divisions or castes as they are called, by the distribution of the aforesaid qualities and actions. These castes, you must remember, are not, and must not be, confined to India alone as they are divisions in the mankind itself. The Pope may be a Brahman and our illustrious Sovereign a

'Caste is all embracing

Kṣatriya. The creation itself is supported and maintained by the harmonious action and willing co-operation of these four classes. That this fourfold class should exist and act as an organic body is aptly illustrated in our Scripture. To the Lord, who took the World-Form for supporting the same, Brahman is the face (head or brain), Kṣatriya, the shoulders, Vaiśya, the thighs and Śūdra, the lotus feet. This symbolism is easy and needs no explanation. Still there is another.

The Lord in the Absolute state of transcendence which eschews even the least trace of creation-idea is represented by the Brahman. Just as the Absolute has no world-idea, the Brahman has no worldly longings. He is the multifaceted Kohinoor gem emitting perennial rays of Divine Knowledge; as such, he is loved by all, valued by all and an illumination to all. In short, he stands for, or is emblematic of, complete Divine Knowledge. The Kṣatriya is the Absolute with the creation-idea, the Īśwara, who has to interest Himself with the world as its Controller, Supporter and Protector. Vaiśya, the trader, represents the internal organ, *Antahkaraṇa* or intellect, standing between the Indweller and the world, and the same when controlled, can transact—trade—both with God and His creation. And Śūdra is the gross body, always at the bidding of the internal organ and the Indweller in His both aspects. It holds neither authority nor responsibility, and has no action independent of what the Intellect and the Indweller directs it to perform.

If we bear in mind these two symbolisms, the principles underlying the four castes are easily understood.

Remember Time is a wheel in rotation with topmost and downmost points, and when ^{The millennium, or age of Knowledge.} these are reached, the waxing or waning conditions naturally result. In my previous articles, I defined *Dharma* to you as an act contributing to the support and well-being of the world. In other words, act done with the complete Knowledge of God is *Dharma* and it is Brahman who is symbolic of this complete knowledge. If the Kṣatriya, Vaiśya and Śūdra have done their duty or *Dharma* in the fullest sense of the term, it is that they have conformed

to and respected the position of the Brahman, and as such, all are Brahmans or living gods demonstrating God's method of action in discharge of their respective duties. When mankind has come to this stage, which is highest that a man can conceive, it is said that the conditions of golden age or millennium are prevalent in the world and that mankind reached the topmost point in the wheel of Time. This is the age when all remember God and His *Karma*, when no differences are seen, and when one performs his duty not for a show of his utility or importance in the world, but in the service of the Lord and His children.

(To be continued)

A PEEP INTO THE ILLUSTRATIONS.

1. *Jatāyu's Last Prayer.*

Jatāyu, though a vulture by birth, was a great devotee, who attained the fruit of divine vision at the time of death. The story of Jatāyu described in the *Rāmāyaṇa* forms the theme of the present illustration. Jatāyu had opposed Rāvana when the latter had been forcibly carrying away Śrī Sitā and was mortally wounded in its combat with the ten-headed Rākṣasa king. The bird retained its life till Śrī Rāmachandra during his search for Śrī Sitā came to the place of fight and breathed its last after reporting to Śrī Rāma that Rāvana had carried away Śrī Sitā. Goswami Tulasidasji says that, when it left its body, the vulture was transformed into an exact image of Śrī Hari, its limbs were adorned with many priceless divine ornaments, and it appeared wearing the yellow robe of the Lord when it offered its last prayer to Śrī Rāmachandra. This was the fruit of death with the Form of God reflected in its eyes at the time of parting from this world.

2. *Divine Incarnation as Nṛsimha.*

The story of God's manifestation as Nṛsimha, half-lion half-man, appears in the seventh *skandha* of the *Bhāgavata* and offers a perennial source of inspiration to believers of every age and clime. Prahlāda, the prince of devotees, possessed an unshakable faith that God was present everywhere and in every object of creation. His father, the demon king Hiranyakaśipu, was a sworn enemy of God and was bent upon installing himself in the place of God. He hated Prahlāda for offering his allegiance to God instead of to him, and subjected Prahlāda to a severe persecution. "If god is present everywhere, why is he not found in this stone-pillar?" saying thus Hiranyakaśipu leapt down from his high throne and struck the pillar with his fist. The very moment a terrible sound rose from the pillar and in order to prove the truth of the utterance of His servant (Prahlāda) and to demonstrate that He pervaded all creatures and things, the Lord appeared from the pillar of the throne-room of Hiranyakaśipu, in a most astonishing and terrible form, neither beast nor man, and put Hiranyakaśipu, the persecutor of His devotee Prahlāda, to death. The anniversary of the divine incarnation of Nṛsimha falls this year on the 2nd of May.

UNTO BLISS

SIVA

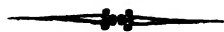
Remember: The soul possesses infinite strength; it is only covered by the thick sheet of Delusion. That is why you find yourself under the control of the mind and the senses; that is why worldly desires and worldly attachments have pitched their tents within you; that is why you are oppressed by the aggressions of sin and woe. If you can by any means tear off that covering sheet, then there is nothing which can withstand the infinite strength of your soul and can oppress or trouble you by any sort of infliction whatsoever.

Faith in soul-force, firm belief in the strength of the soul, is the primary means of tearing off the sheet of Delusion. Delusion and Ignorance can be destroyed immediately by the shining light of Faith. Have this Faith; know it for certain that there is infinite strength within you. The mind and the senses are all your servants; without your consent they have not the power to make the least movement. They are alive through the life-force which you supply to them, and all the efforts they make are based on your strength. Through mistake you have come to regard yourself as their servant, you have

lost the memory of your Real Self, that is why you have fallen to this deplorable state. Stand firm on the Self, then you will find yourself to be possessed of infinite strength.

Even though covered under the sheet (of Delusion), the Self goes on acting, but being covered by Delusion that action of it goes on increasing Delusion, thus the power is ill-spent and wasted. Taking the sword of Faith, of firm belief, in your hand, cut off this covering sheet. Then observe that within you is constantly burning the fire of Knowledge which will give you Supreme Peace. It is only covered by a heap of ashes. Disbelief and forgetfulness of Self constitute this heap of ashes. Removing this heap of ashes, stir the fire into a blaze, then thread by thread the entire sheet of Delusion will be consumed by that fire. You will then have a peep into the infinite strength of the soul.

Remember: the four main gates (or outlets) through which the infinite strength of the soul manifests itself are Firm Conviction, Reverence, Faith and Remembrance of Self. Take refuge in them—adopt them to your life for shelter.



The Philosophy of Love---XIV.

[*A running Commentary on the Bhakti-Sūtras (Aphorisms on Bhakti)*
of Devarṣi Nārada, the greatest apostle of Bhakti]

(Continued from the previous number)

BY HANUMANPRASAD PODDAR.

Principal Aids to Divine Love.

सुखदुःखेच्छालाभादित्यक्ते काले प्रती-
क्ष्यमाणे क्षणार्द्धमपि व्यर्थं न नेयम् ॥७७॥

77. Even half a second should not be wasted (without *Bhajana*) in expectation of the moment when pleasure and pain, desire and sense of worldly gain, etc., would be (totally) abandoned.

There is no doubt that when perfection is attained in the path of Devotion all struggles between pairs of opposites like pleasure and pain, gain and loss, etc., automatically cease, and there persists no longer the desire for any worldly object. But if the practisant only waits in expectation of that auspicious moment, and does not in the meantime carry on any practice, how will he get over his present degraded condition, and suddenly and without any effort reach that blessed state? Moreover, human life is uncertain even for a second, no one knows at what particular moment of time destruction may befall a man and he may be overtaken by death,—therefore, the idea that the practice of *Bhajana* will be taken up on reaching a particular state should be given up, and whatever the present condition of

the aspirant may be he should immediately seek the shelter of divine grace and start the practice. He should not wait even for half a second. Kabir says:—

“What you propose to do tomorrow do today, what you propose to do today, do this very instant,

“In the twinkling of an eye destruction will overtake you, when will you again do it (the practice of *Bhajana*) ?”

In the twinkling of an eye, Death will hold you in its terrible jaws; when will you, then, find time for the practice? Do not argue, ‘My age is quite young now, it is the time for playing, eating and enjoying the world; I shall take up *Bhajana*, when I grow old.’ Who can guarantee that you will not quit the world before reaching old age? The naked sword of Death is constantly hanging over your head. There is an illustration to bring home this truth. A bee entering the corolla of a lotus was sucking its nectar and got infatuated with the sweetness of its smell, when the dusk approached. With the setting of the sun, the petals of the lotus

* काल करे सो आज कर, आज करे सो अब ।

पलमें परलै होयगी, फेरि करैगा कब ॥

close; so the lotus shut itself up within its calyx, and the bee possessing the power to bore through the hardest timber got itself shut up within the petals due to its infatuation, and began to reflect as follows:—

"The night will pass, and there will be morning again; when the sun will rise and its rays will fall on the lotus, the petals will open and I shall get out of the lotus. Till then let me continue to enjoy this nectar."*

When the bee was reflecting like this a mad elephant came and snatching the lotus from its stem put it into its mouth, and the bee together with the lotus got smashed on the tusk of the infuriated elephant. Thus the desire of the bee (for freedom) remained confined within its heart. Therefore, the idea that on the completion of a particular work the practice of *Bhajana* will be started should be wholly given up. Because, firstly, the unrestrained desires of man are never fulfilled; secondly, if and when they are (even partially) fulfilled, they bring in their train new wants and new desires and man has to devote his time and energies for their satisfaction. Objects of the world, which are by nature incomplete and transient, can never bring complete satisfaction to man. However large may be the measure of a worldly-minded man's acquisition of earthly objects, he will never feel

himself above wants, and will come to the end of his span of earthly life suffering throughout from the pangs of his (real or fancied) wants. Therefore, one should devote to *Bhajana* from the very start, giving up the idea that he will ^{be} so after having completely satisfied his worldly wants, or after acquiring thorough satisfaction from the enjoyment of worldly objects.

Besides, there is this fact also to be considered that at the present moment due to the influence of good company, the urge for God-Realization or attainment of Devotion has grown within me, and I have, even if for a moment, recognized that as the goal of my life; but the idea is revolving within my mind that I shall begin the practice for the realization of the goal after reaching a certain state in my worldly circumstances. Am I sure that this is not a deceptive train of thought? In the first instance, there is no certainty that I shall ever realize the circumstances for which I may be craving; secondly, where is the guarantee that my goal itself will not shift by that time? But if I immediately start the practice for the realization of my goal, then the more I shall advance in the practice the more my attachment for it will grow, I shall begin to feel spiritual gain, and my devotion for the practice will go on strengthening. Contrary to this, if I only recognize the goal and do nothing to advance towards it, then the next moment through the influence of a different kind of association my goal may change. Therefore, without waiting for a favourable or

* रात्रिर्गमिष्यति भविष्यति सुप्रभातं

आस्वानुदेष्यति हसिष्यति पङ्कजश्रीः ।

इत्थं विचिन्तयति कोशगते द्विरेके

वा हन्त हन्त नलिनीं गज उज्जहार ॥

opportune time, the practice of *Bhajana* should be started at once. The auspicious desire imbibed from *Satsanga* (good association) should not be allowed to die of inanition. Where is the guarantee that the health will always remain unimpaired? *Bhajana* and other devotional practices are possible so long as the body is in health. If the health is lost, the senses become weak and old age supervenes, the mind will never feel any interest in *Bhajana* unless through previous practice the habit has become thoroughly established. That is why Mahārāja Bhartṛhari said:—

"So long as this body is in good health, old age at a distance, the senses are strong, and some days of life are yet left, the wise man should vigorously strive for his highest good. What does it profit a man who starts digging a well when the house is already on fire?"*

It is on account of this that devotees, taking their refuge in the Lord, wail out from the depth of their heart:—

"Life is being wasted from moment to moment, youth is approaching its end, the day that is passed does not return, *Kāla* (Time) is devouring the world, the Goddess of Wealth is as unsteady as waves in a river, life is as fleeting as lightning itself; there-

* यावत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
प्रोदीप्ते भवने च कूपखननं प्रत्युद्यमः कीदृशः ॥

(*Yatragya Shatakam*)

fore, O Lord, save me, seeking refuge in Thee, this very instant."*

Again:—

"O Kṛṣṇa, let this swan in the form of my mind enter this very day the cage of Thy lotus feet. How will Thy remembrance be possible at the time of breath going out (of this body) when the throat will be obstructed by excessive growth of phlegm, bile and wind?"†

Therefore, even the least time should not be spent without the practice of *Bhajana*. The time that is spent only in *Bhajana* is really the time that has been usefully spent and the rest is all wasted. Recognizing the value of time, every single breath should be as carefully devoted to the remembrance of God as a miser uses his limited number of coins. Truly speaking, the time spent without *Bhajana* is the most terrible time for us. That is the greatest of calamity. Says Hanuman:—

"O Lord, when there is neither your remembrance nor *Bhajana*, that is (the time of) calamity and misfortune."†

* आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीस्तोयत्तरङ्गभङ्गचपला विषुञ्चलं जीवितं
तस्मान्मां शरणगणं शरणद ! त्वं शक्ष रक्षाधुना ॥

† कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते
अर्धं मे विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः
कण्ठावरोधनविधौ स्मरणं कुतश्चेत् ॥

‡ कह इनुमान विपति प्रभु सोई ।
जब तब सुमिरन भज न होई ॥

"The moment spent without the *Kirtana* of God's Name and glory should be regarded as the greatest of loss; that moment is the moment of Ignorance and Delusion."*

There should be no waiting for any favourable or opportune time for the practice of *Bhajana*. If that is done the whole of this invaluable human life will be wasted. The best utility of human life lies in the practice of *Bhajana*. Through the continued practice of *Bhajana* there will come a day when through Divine grace our entire struggle between the pair of opposites like pleasure and pain will cease and the heart will be flooded by the pure light of Divine Love; all the quarters and the entire universe will be filled by the rays of that cool, soft light, and then there will be no end to our joy.

Really speaking, the duty of the devotee does not lie in thinking what may be the effect of his practice of *Bhajana*; his duty lies in only carrying on the practice with utmost devotion and love. He will love for the sake of Love; he will practice *Bhajana* for the sake of *Bhajana*. The practice of *Bhajana* becomes a part and parcel of his character, he cannot do without it. He can suffer the loss of every other thing in the world, but the loss of *Bhajana* is quite unbearable to him. In the *Bhāgavata* it is stated:—

"If the devotee is offered all the wealth and splendour of the three

* सा हानिस्तन्महच्छिद्रं स मोहः स च विभ्रमः ।

यन्मुहूर्तं क्षणं वापि बाधुदेवं न कीर्तयेत् ॥

worlds in exchange for his discontinuance of the remembrance of the lotus feet of God even for half-a-second, he will not agree to it. The bee of his heart remains unshakably attached to those Divine feet, which even the Devas fail to realize through constant meditation and search."

Thus the devotee craves for nothing else. In a tone of anxiety and distress he goes on repeatedly saying, 'I do not seek salvation, nor knowledge, nor worldly prosperity, nor supernatural powers, nor an undying fame. Let me take birth in any species of life; even this does not worry me at all. But, O my dearest Lord, let my Love for Thee, my unmotivated Love, my wayward and blind Love, my Love which is all Love without any other dross, Love which is full of Thee, O my Beloved, may grow from more to more every day.'

"From birth to birth, let my Love be centred on ŚRĪ Rāma's feet. This is the only boon I crave for, and no other."

Āchārya Śrī Śankara prays to the Lord in the form of the Universal Mother:

"I desire neither salvation, nor worldly prosperity,

I desire not wisdom, nor the happiness of possessing a beautiful wife.

* त्रिभुवनविभवहेतवेऽप्यकुण्ठ-

स्मृतिरजितात्मसुरादिमिर्विमृश्यात् ।

न चरति भगवत्पदारविन्दा-

ह्वनिमिषार्धमपि यः स वैष्णवाग्रयः ॥

† जलम जलम रति रामपद, यह वरदान न आज ।

I pray Thee, Mother, that my life may end carrying on the *Japa* of Thy Names—*Mrḍāṇī*, *Rudrāṇī*, *Śiva*, *Śiva*, *Bhavanī*." etc.*

अहिंसासत्यशौचदयास्तिक्यादिचारित्र्याणि
परिपालनीयाणि ॥७८॥

78. (The aspirant of Divine Love) should scrupulously observe all aspects of Sadachara (right conduct) like *Ahimsa* (non-injury to others), Truth, Purity, Compassion, faith in the existence of God, etc.

In aphorism 76 it has been advised to perform actions which lead to the growth of the spirit of Devotion. In the present aphorism by singling out five special items of conduct, the author establishes the extreme necessity of their observance.

The divine qualities are a part and parcel of the character of devotees. Wherever there is observed any genuine growth of Devotion, it is inevitable for the divine qualities to be present there. It is an error on the part of some people when they say, 'The primary thing is to cultivate Devotion; if the devotee lacks higher qualities, what does it matter? Man may, indeed, commit any amount of sin, but if he is a devotee, he has nothing to care.' This statement is as absurd and unreasonable as to say, 'Let the sun rise, then if

darkness should persist in the world, let it persist.' As soon as the sun rises, darkness can no longer persist anywhere, and all the quarters of the earth are automatically lighted up. In the same manner, the heart where the sun of Devotion rises will be automatically enveloped by its rays in the form of the divine qualities. It is no doubt partially true that Mahātmas, who have actually realized God, cannot be judged from their external conduct. All the same, there are certain qualities whose presence is absolute necessary in them. Not only necessary, they are inevitable. The five qualities mentioned in the present aphorism are some of them. If an individual lacking these qualities gains the reputation of a *Sādhu* or a devotee, caution should be observed in dealing with him. In the majority of cases, people who lack these qualities cannot be *Sādhus* or devotees at all. The practisant should specially test himself on the standard of these very qualities. He must know that if remembrance of God and the divine qualities are growing in him, he is making progress in the path of Devotion; if he thinks mostly of the world and there is no growth of the divine qualities, then he is making no progress, and if worldly thoughts and the demoniacal qualities are growing, he is advancing towards a downfall. It is the character of the devotee to meditate on God with a loving heart and his mode of life is marked by the divine qualities. He renounces everything else in life, but these two he never renounces. In some particular cases, devotees who

* न मोक्षस्याकाङ्क्षा वरविभववाञ्छापि च न मे

न विद्यानापेक्षा शक्तिमुखि सुखेच्छापि न पुनः

अतस्त्वां संवाचे जननि जननं यातु मम वै

मृदानी रुद्राणी निव शिव भवानीति जपतः ॥

have attained *Siddhi* have no doubt to change their mode of life according to the behest or pleasure of God. But these are only exceptions, and not the rule. Even in such cases, it is not attachment, egoism, desire, pride or delusion which bring about the change. Whenever due to some circumstances there appears a conflict between the devotee's mode of life and the spirit of Divine Love which is inherent in him, he would after securing the consent of God give up propriety of conduct for the protection of his own particular *Dharma*, his *Swadharma*. The illustrations of Bharata, Prahlada, Bibhīṣaṇa and the Gopis when they disobeyed mother, father, brother and husband for the sake of God, throw light only on this aspect. But even there it will be observed there was no deviation from *Sādācāra*, or right conduct. In the interest of the cultivation of Divine Love, the devotees in most cases have taken sufferings upon themselves. The spiritual state when all injunctions and prohibitions of *Dharma* get offered to the feet of God is a different state altogether. It should be remembered, however, that these get offered, and have not to be offered as an act of volition. The load of injunctions and prohibitions is taken out of the shoulders of that self-forgetful, insane devotee; he himself does not consciously put it down. Even in that state of intoxication (of Divine Love) he does not exhibit any evil propensity. But here we are discussing not the case of devotees, who have already realized God, but of

practicants and aspirants in whose case it is necessary that they should cultivate and preserve all the divine qualities and aspects of *Sādācāra* enjoined by the scripture with extreme care and attention. The definitions of the five qualities specially mentioned by the author in the aphorism may be shortly understood to be as follows:—

Ahimsā—It is that quality of the mind which resists one from doing anything through the body, mind and speech which may cause suffering to any creature either in the present or in the future; on the contrary, it induces one to be engaged constantly in the attempt to make other creatures happy.

Truth—It is the maintenance of the spirit to convey to another through speech, writing or hint exactly what has been seen, heard or understood about a person or thing. It means also utterance of only such words as are truthful, and at the same time sweet and beneficial. Some people hold it to be necessary to make use of harsh words in their expression of Truth and declare with pride that they are votaries of Truth and do not care whether others feel pleasure or pain through their statements of Truth. This attitude, however, is not proper. Keeping them free from the sentiments of enmity, hatred, slander and back-biting, words should be impregnated with the qualities of sweetness and Truth, both from one's own point of view as well as of others. Just as the rays of the moon impart light and are at the

same time cool, even so the speech of the devotee will be truthful and sweet—that is to say, it will throw both light and peace. The Truth which may lead to another's injury is not a desirable thing.

Purity—External and internal, both these forms of Purity are necessary.

EXTERNAL PURITY.

- (A) To keep the body externally pure through the use of earth, water, etc.
- (B) To maintain purity of wealth through earning of livelihood by truthful and unexceptionable means without wresting the rights of any other individual or class.
- (C) To impart purity to food by offering to God articles cooked in a pure place by a cook who has bathed himself and prepared the articles from pure vegetables and corns.
- (D) To maintain purity of conduct and dealing through innocent, straightforward and loving behaviour.
- (E) To maintain purity of the home through entertainment of guests and loud chanting of the Divine Name.
- (F) To maintain the purity of all other external actions by regulating them according to the injunctions of the scriptures.

INTERNAL PURITY.

To keep the mind as far as possible free from evils like hypo-

crisy, enmity, pride, attachments, jealousy, hatred, grief, sinful thoughts, idle worldly thoughts, etc., and cultivate in their stead simplicity, love, humility, dispassion, non-hatred, propitiousness, good thoughts and Divine meditation, and thereby maintain the purity of the mind.

Compassion—To feel restless at the sight of human misery, whether in the family or outside it, and irrespective of whether the individual suffering is a friend or a foe and trying as far as possible to remove that misery even at the cost of some sacrifice and suffering. This sentiment should be cultivated towards every creature and every moment of one's existence. Actions which may lead to the injury or suffering of other creatures should be abandoned. Similarly, attempt should be made to stop practices prevalent in society or the country which lead to injury to creatures.

Faith in the existence of God—Faith in God and the scriptures should be so direct as if He, and whatever the scriptures say, were present before the eyes. The moment you come to believe that God exists, that He is all-pervading, Lord of all, almighty, omniscient, supremely compassionate, supremely friendly, fond of His devotees, friend of the friendless, and always present everywhere, all sin and misery will get automatically destroyed. The need for the cultivation of this faith is paramount in every respect. With the generation of faith in the existence of God as

well as in His power and glory, the mind will itself turn towards God. God is the store or repository of all the requirements of man. If he seeks Knowledge, God is the embodiment of Knowledge; if he seeks Love, God is Love itself; if he seeks Bliss (*Ānanda*) God is a compact Body of Bliss; if he seeks dispassion (*वैराग्य*), God is the supreme embodiment of dispassion; if he seeks wealth, the Goddess of Wealth, Lakṣmī, abandoning Her unsteadiness, is constantly engaged in serving the Divine feet; if he seeks glory, the entire creation manifests only a particle of His infinite glory; if he seeks fame, the current of fame proceeds from there; in short, whatever beauty, sweetness, love, tenderness, knowledge, dispassion, glory, wealth, enjoyment, happiness, etc., we observe in the world, and the highest conception we may form of them, compass only an insignificant portion of God. The objects of this world, and our highest conception about them, will be no more in comparison than a drop of water of that ocean of infinite beauty, sweetness, glory and other benign qualities. He who knows God as such, and develops faith in Him, cannot leave God and turn his mind to any other object even for half-a-second; neither will he find pleasure or pain in the presence or absence of the momentary enjoyments of the world. No doubt, this faith in God's existence should be a true faith. We should constantly remember the history of Prahlāda as an illustration of living faith in the existence of God. At the command of his father, Hiranya-

kaṣipu, hundreds and thousands of demons march furiously with their deadly weapons to kill him. But Prahlāda says:—

“O ye demons, my Lord Viṣṇu is present in these very weapons of yours, He is present within you, within me, and everywhere. By the power of this Truth, let all your weapons fail to produce any effect on me.”*

The weapons of the demons failed; although they struck Prahlāda hard with their weapons, yet the latter felt not the least pain in his body.

In the ferocious snakes and their poison, in the huge intoxicated elephants and their tusks as hard as adamant, Prahlāda saw his own beloved Lord. Therefore, they failed to do any injury to Prahlāda. He was thrown into the fire; in the fire itself Prahlāda saw the Form of God, possessing the colour of a newly-formed cloud. He said:—

“O father, this fire sent by the wind does not burn me. All the sides appear to me as cool and refreshing, as if I am surrounded by screens made of lotus.”†

The priests bring forth the ‘*Kṛtyā*’ (female destructive deity) to kill Prahlāda, but when failing to kill him,

* विष्णुः शस्त्रेषु युष्मासु मयि चास्मां व्यवस्थितः ।

दैतेयास्तेन सत्येन माक्रमन्वायुधानि च ॥

(Vishnupurana 1. 17. 97.)

† तालैष बहिः पवनेरितोऽपि

न मां दहत्यत्र समन्ततोऽहम् ।

पश्यामि पद्मास्तरणारुचानि

शान्तानि सर्वाणि दिशामुखानि ॥

(Vishnupurana. 1. 17. 47.)

she killed the priests themselves, Prahlāda said:—

"Let these priests come to life by the power of the Truth that the all-pervading Lord Viṣṇu, the Teacher of the World, permeates every being. If I find immanent and imperishable Viṣṇu present in those who are attempting to kill me, let these priests come to life!"

Prahlāda's strong, unshakable faith in the existence of God, brought the priests to life. Finally, when in answer to a query from his father, Hiranyakaśipu, Prahlāda declared with unflinching determination, and with a certainty which cannot be shaken:— 'Yes, my Lord is present everywhere, He is present even in this pillar', God had to manifest Himself from the pillar to prove the truth of the statement of His servant and devotee. How marvellous is this firmness of faith, and how miraculous the result! This is faith in the existence of God in the true sense of the term.

The devotee should constantly attempt to maintain this faith, to make progress in the cultivation of this faith.

By adding the word 'अदि' (etc.) to the word 'अस्तित्व' in the aphorism, the author intends to point to the other divine qualities (not mentioned in the aphorism). The *Gītā* lays down

* यथा सर्वेषु भूतेषु सर्वव्यापी जगद्गुरुः ।
विष्णुरेव तथा सर्वे जीवन्वेते पुरोहिताः ॥
यथा सर्वगतं विष्णुं मन्यमानोऽनपायिनम् ।
चिन्तयाम्यरिपक्षेऽपि जीवन्वेते पुरोहिताः ॥

(*Viṣṇupurana* 1. 18. 40-41.)

twenty-six qualities to be divine by nature. The Lord says:—

"O Bhārata, fearlessness, purity of heart, fixity in Yoga with God (faith in Divine Existence), charity, control of senses, sacrifices, study of scriptures, austerity, straightforwardness, harmlessness, truthfulness, freedom from wrath, self-abnegation, tranquillity, absence of the tendency to speak ill of others, compassion for God's creatures, absence of cupidity, tenderness of heart and sobriety, spiritual energy, forgiveness, fortitude, purity of mind and body, absence of enmity and absence of pride—these are the characteristics of him who is born with a divine legacy."

The devotee alone possesses these divine qualities. That is why he is styled a 'Deva'. The *Padmapurāṇa* says:—

"There are two types of beings in this world—one *Daiva* (divine) and the other *Āsura* (demoniac). The devotee belongs to the *Daiva* class. Beings other than this class belong to the *Āsura* group"

सर्वदा सर्वभावेन निश्चिन्तितैर्भगवानेव
भजनीयः ॥७९॥

* अभयं न भयं शुद्धज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यश्च स्वाध्यायस्तप आर्चनम् ॥
अहिंसा मत्स्यमकोपस्य वः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मादवं हीरचापलम् ॥
तेजः क्षमा धृतिः शौचमग्रेहो नानिमानिना ।
मवन्ति सम्पदं देवामभिजातस्य भारत ॥

(XII. 1-3.)

† द्वौ भूतसर्गौ लोकेऽस्मिन् देव आसुर एव च ।
विष्णुभक्तः स्मृतो देव आसुरस्तद्विपर्ययः ॥

(*Padmapurana* ;

79. Every moment, with a whole heart, giving up all other thoughts, one should practise *Bhajana* (and *Bhajana* alone).

This aphorism is exceptionally valuable. The Devarṣi lays down here the beautiful mode of *Bhajana* practised by devotees following the path of Love. Really speaking, the person who properly comes to know the divine qualities as well as the secret and glory of God,—nay, who even believes after hearing about them from the lips of saints—cannot devote his mind, speech and body to any other work apart from God. Lord Śankara says:

“O Umā, he who has known the character of Rāma, does not like to do anything except *Bhajana*.”*

When a poor man comes to possess a philosopher's stone, why should he look to anything else? God alone is the Supreme Truth, He alone is the end of all, He is the substratum of all, He is almighty and the repository of all divine virtues, He is the reservoir of beauty, sweetness and glory, the very embodiment of Knowledge and Dispassion, the solid image of Bliss, and although He is so great, He is also our greatest friend and is anxiously awaiting with outstretched arms our arrival near him, so that He may give us an embrace; he who knows this truth—whether he is a man possessing a motive (सकामी) or has transcended all motives (अकामी),

whether he is a worldly man or an aspirant to salvation, whether he is only a practisant or one who has attained *Siddhi* (success) by God-Realization—whoever he may be, is it ever possible for him to leave God even for half-a-second and engage his mind to wait upon anything else? We do not adore Him and wait upon Him, because we have not yet known His glory. If we have heard about it, we have not yet believed it. The Devarṣi enjoins us to believe in it and engage ourselves constantly through our mind, speech and body in the practice of *Bhajana* of our most beloved Lord, and drive away all other thoughts from the mind. Free the mind from every other thought. Just as a child on the lap of the mother gives up all care, even so make yourself a servant of the Lord and give up all care. He whose protector is Rāma Himself, what should he worry about? Therefore, renouncing every other thing, giving up hope or expectation from anything else, regarding everything to be insignificant before God, and in comparison with the taste of that divine nectar viewing the tastes of worldly objects as quite distasteful and the total beauty of the world as quite trivial before that essence of Beauty, the Form of Śyāmasundara (Śrī Kṛṣṇa of dark-blue colour), engage yourself in the practice of *Bhajana*. Offer your mind and heart to Him, surrender yourself exclusively to Him; engage the mind to think of Him alone, the intellect to reason about Him, the speech in singing His praises, the ears to hearing His

* उमा राम सुभात जिन्ह जाना ।

तिन्हहि भजन तजि भाव न आना ॥

glories and sports, the tongue to tasting his *Prasāda* (food offered to Him), the nose to smelling the lotus of His feet, the body to feel His touch, the eyes to see always His beloved Form everywhere, the hands to serve Him. Thus offer Him your all—body, mind and all your earthly possessions.

So long as you continue to regard the objects of the world as your own and maintain your attachments to them, you can never be free from worries and anxious thoughts; these destructible, transient and ever-changing objects will not allow you to be free from worries; so withdraw from them your sense of 'Mine' or attachment, and offer them to Him, who is their real owner. The moment you have offered them to God, you will become freed from worries. Then, no longer you will be swayed by the fear of their destruction, and neither the sense of want, nor the fire of worldly desires will give you any more trouble. When thus freed from all thoughts you will devote yourself to *Bhāṣana*, you will from time to time get a distant view of that divine ocean of Bliss, Sweetness and Beauty and then your heart will refuse to turn to anything else. Worldly prosperity will lose all charm for you—and if in any corner of your heart some such desire remains hidden, you will discover the very store of prosperity lying at His feet. Therefore, giving up this unchastity in the form of attachment to worldly things, turn yourself into a faithful and devoted wife of that beloved Lord,

the sole and dearest object of delight. Śrī Sundarāśī echoes this very sentiment when he writes:—

"(My) husband, is my Love, He is my religious rite, He is my welfare, I am devoted to Him (My husband).

(My) husband is sacrifice and Yoga. He is the source of sweetness; He removes all grief, He is the object to be won.

(My) husband is Knowledge, He is meditation, He is virtue, He is charity,

He is the merit gained through bath in sacred places, He is the conclusion of my philosophy. My husband is my chastity, I have no refuge except Him. 'Sundara' is from every point of view, worshipper of a single husband.

The lover of water, fish, when separated from water, gives up his life;

Just as the snake when separated from its jewel cannot live,

The lovers of the rain-drop falling from the star 'Sūti' is known throughout the world--

One is the oyster, and the other the *Chūtaka* (bird).

The lover of the sun is the lotus in the lake;

Just as the *Chakora* (partridge) lives as the lover of the Moon,

Even so, O Sundara, attach your Love to the Lord,

And let not your attention be diverted to anything else."*

* पतिहीनूं प्रेम होय, पतिहीनूं नेम होय,
पतिहीनूं लेम होय, पतिहीनूं रत है।
पति ही है जग्य जोग, पति ही है रसभोग,
पतिहीनूं मिटै सोग, पतिहीनूं जत है॥
पतिहीनूं ग्यान-ध्यान, पतिहीनूं पुन-दान,
पति ही है तीर्थ ज्ञान, पतिहीनूं मत है।

The Lord Himself exhorts us through Arjuna in the *Gītā*:—

"O Arjuna, merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt then without doubt come to Me. This I promise to thee, for thou art dear to Me. Giving up the shelter of all other Dharmas, surrender thyself wholly to Me. I shall Myself liberate thee from all sins. Therefore, do not grieve."*

If even after this definite assurance from the Lord we fail to devote ourselves constantly, with a whole

heart, and free from worries, to the practice of *Bhajana*, who is more unfortunate than ourselves?

Therefore, realizing our highest good to lie only in this, we should devote ourselves wholeheartedly to the *Bhajana* and *Kīrtan* of Śrī Hari's Name, every moment of our life, whether we are engaged in action or resting, whether we are awake or asleep, seeing the existence of God in every object and abandoning all worries about profit and loss, life and death.



Chant the Name of Hari (God) morning and evening, clapping your hands all the while; all your sins and afflictions will then leave you. If you clap your hands standing under a tree, the birds sitting on it will fly away. So if you chant the Name of Hari clapping your hands at the same time, the birds of evil thoughts will fly away from the tree of your body.

—Swami Ramakrishna Paramahansa.

"By Meditation, communion and real prayer it is possible to make contact with the secret source of Life and Being."

"Through quiet prayer and meditation the spiritual part of us becomes nourished and strengthened."

—H. T. Hamblin.



पति बिनु पति नाहिं, पति बिनु गति नाहिं, 'सुन्दर' सकल बिधि, एक पतिव्रत है ॥
जलको सनेही मीन बिछुरत तजै प्रान, मनि बिनु अहि जैसे जीवत न रहिये ।
खातिबिंदुको सनेही प्रगट जगत माँहिं, एक सीप दूसरो सु चातकडु कहिये ॥
रविको सनेही पुनि कमल सरोवर में, ससिको सनेही हू चकोर जैसे रहिये ।
तैसे ही 'सुन्दर' एक प्रभु सँ सनेह जोर, और कुछ देखि काहू ओर नाहि रहिये ॥

* मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥



Crying for the Moon.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवानुशिश्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

VOL. VI]

JUNE, 1939

[No. 6

हे गोपालक हे कृपाजलनिधे हे सिन्धुकन्यापते
हे कंसान्तक हे गजेन्द्रकरुणापारीण हे माधव ।
हे रामानुज हे जगत्त्रयगुरो हे पुण्डरीकाक्ष मां
हे गोपीजननाथ पालय परं जानामि न त्वां विना ॥

O Protector of cows, O Ocean of Mercy, O Lord of
Lakṣmī, O Destroyer of Kāṁsa, O Embodiment of supreme
compassion with regard to Gajendra, O Mādhava, O younger
brother of Balarāma, O Preceptor of the three worlds, O
lotus-eyed Lord of the Gopīs,—protect me, I know nobody
besides Thee.

—*Āchārya Rāmānuja.*

The Philosophy of Love—XV.

[A running Commentary on the *Bhakti-Sūtras* (Aphorisms on *Bhakti*)
of *Devarṣi Nārada*, the greatest apostle of *Bhakti*]

(Continued from the previous number)

BY HANUMANPRASAD PODDAR.

The Fruit of Divine Love and the Supreme Excellence of Devotion.

स कीर्त्यमानः शीघ्रमेवाविर्भवति अनुभावयति
च भक्तान् ॥८०॥

80. When chanted (with Love) God speedily reveals Himself and blesses devotees with His perception.

According to the previous aphorism, exclusive performance of *Bhajana* makes God soon reveal Himself and become an object of perception to the devotee. Here the word 'अविर्भवति' implies the manifestation of the form of God, which is the essence of all Divine Beauty and sweetness. In reality, however, there is no difference between the aspects of God with and without attributes and with and without form. It is He who is *Brahma*, which is beyond the mind and intellect; it is He who is the Creator with attributes, formless and all-pervading; it is He who is the soul of the universe; it is He who is Śrī Rāma and Śrī Kṛṣṇa; it is He who is Mahāśiva, Mahāviṣṇu and Mahādevī; again, it is He who is the Universal Person (विराट्पुरुष). There is nothing which is apart from Him. When drawn by the Love of the obstinate, Love-intoxicated devotee, He makes

the Divine Bliss aspect His instrument, and blesses the devotee by revealing Himself as the very treasure of Beauty adorned with clothes, garland, fragrance, weapons and ornaments, which are all divine and spiritual in character.

"The saints, men of wisdom, Purāṇas and Vedās, all declare that there is no difference between *Saguṇa* (Divine manifestation with attributes) and *Aguṇa* (the Absolute).

"He who is Absolute, Formless, Invisible, Unborn appears as *Saguṇa* (with attributes) compelled by the Love of the devotee."*

It is not a fact that this Form is a creation of *Māyā*, the Mother of the Universe. All its elements are divine, holy, eternal, spiritual and part and parcel of God Himself. That is why even the extinct mind of Munis who have realized the soul comes to life in the presence of this Divine, all-sweet Form and gets in-

* सगुणहिं अगुणहिं नहिं कछु भेदा ।

गावहिं मुनि पुरान बुध वेदा ॥

अगुन अरूप बलख अज जोई ।

भगत प्रेम बस सगुन सो होई ॥

fatuated with every single part of it. The heart gets indifferent to form, taste, smell, sound and touch, which are the objects of the senses, even when the desire for liberation is strong; and this fact of the attraction felt by self-realized Munis proves that the Form, Taste, Fragrance, Sound and 'Touch of the Divine manifestation are no products of *Māyā* born of the three Guṇas. They are full of all virtues and attributes and are the eternal aspects of the Form of the Lord, who is above the Guṇas. That is why the sages get attracted by them. That is why even the greatest teacher of *Vedānta*, Āchārya Śrī Śāṅkara, speaks with reference to Lord Śrī Kṛṣṇa—"Śrī Kṛṣṇa, who showed many universes to Brahmā, each universe possessing its own distinctive and wonderful Brahmā, showed the cowherd boys with calves and all the Forms of Viṣṇu manifested in the different universes, the sanctified water washing whose feet is held by Śrī Śaṅkara on His head, is different from the *Trimūrti* [Brahmā, Viṣṇu and Śiva—divine incarnations in *Aṁsa* (part) manifested in every universe for regulating it], —an immutable, blue-coloured glow embodying *Sat*, *Chit* and *Ānanda* (Existence, Knowledge and Bliss)."*

Once Śāṅkara and other Ṛṣis, who are eternally established in the Self, went to Lord Mahāviṣṇu in His

region, the transcendent *Vaikuṇṭha*. The moment they stood before God and looked towards the Divine Form, they got enchanted. The more they saw the Divine Beauty the more their eyes refused to be satisfied. Not that it was only the Beauty of God that enchanted them; when bowing to His feet the moment the fragrance of *Tulasī* lying at His lotus feet was carried by the wind to their nostrils, the heart of those Ṛṣis, who were unshakably established in the Bliss of *Brahma*, got agitated, got attracted by that fragrance, was enchanted by it, and the hair on their bodies stood erect out of sheer joy.*

This very condition was experienced by King Janaka of Mithilā, chief among the wise, the best among those who possessed the Knowledge of *Brahma*, when he saw the Forms of Lord Śrī Rāma and Śrī Lakṣmaṇa.

"Seeing the sweet, enchanting Form, the King of Videha (Mithilā) became all the more *Videha* (devoid of body-consciousness).

Finding that his heart is merged in Love, the King recalled his discrimination and steadied himself. Bowing his head at the feet of the sage, he said in a choked voice deep with emotion."

* तत्सारविन्दनयनस्य पदारविन्द-

किञ्चलकमिश्रतुलसीमकरन्दवायुः ।

अन्तर्गतः स्वविवरेण चकार तेषां

संक्षोभमक्षरजुषामपि चित्ततन्वोः ॥

(*Srīmad Bhagavata* III. 15. 43.)

* ब्रह्माण्डानि बहूनि पक्वजभवान् प्रत्यण्डमत्यद्भुतान्
गोपान् वत्सयुतानददर्शयदजं विष्णूनशेषाश्च यः ।
शम्भुर्यश्चरणोदकं स्वशिरसा धत्ते स मूर्तित्रयात्
कुण्ठो वै पृथगस्ति कोऽप्यविकृतः सच्चिन्मयो नीलिमा ॥

† मूरति मधुर मनोहर देखी । भयउ विदेहु विदेहु बिसेयी ॥
प्रेम मगन मनु जानि नृपु, करि बिबेकु धरि धीर ।
बोलेउ मुनि पद नाइ सिरु गदगद गिरा गभीर ॥

As soon as that reservoir of Beauty appeared before him, the wisdom of the Lord of Videha as if swooned, his body-consciousness began to leave him, his eyes became full of tears. King Janaka wondered what had happened to him. How does the mind of Janaka get tempted by the physical beauty of boys, which is an object of the sense of sight? He pulled himself up by his discrimination, by the exercise of patience; but he could not restrain himself from enquiring about them. Bowing at the feet of Viśvāmitra the King attempted to speak, but his wisdom failed to remove the tenderness of his heart; in the course of the speech his voice choked, it became full and heavy. Now hear what the King asked describing his own condition—

“O Lord, tell me, are these two boys jewels of a line of Munis, or are they descendants of a line of Kings?”

Or, has *Brahma* itself, whom the Vedas describe as ‘Not this, not this’ appeared in these Twin-forms? My mind, which is by nature full of dispassion, gets enchanted by their sight as the *ohakor* (partridge) gets enchanted by the sight of the moon.

It is, therefore, that, O Lord, I ask you sincerely; tell me, please do not conceal anything.

As soon as they came to my sight my mind got overwhelmed with Love, and has renounced, as if by force, the bliss of *Brahma*.”*

With a smile on his lips the sage supported the inference of the King.

The form, which though seen again and again goes on increasing the desire to see it, must be an extraordinary form. There is no such object in the world which though seen over and over again, increases the desire to see it. It is a common experience that the first sight of an object for which there may be a strong desire gives excessive joy; but the more the sight becomes easy and familiar, the less becomes the attraction for it. But the character of the Beauty of God is such that there will be never any satiety, even though it is seen over and over again. As the Love of the devotee goes on increasing from moment to moment, even so the splendour of God's Beauty goes on increasing. From moment to moment newer and newer aspects of that Beauty begin to unfold in a more and more attractive form. That form of God is not a creation of *Māyā*. It is wholly a divine and supernatural Form; drawn by the Love of the devotee when it manifests before him, it makes itself perceptible by raising the devotee to the divine level. Till that Beauty remains before him, the devotee lives in a divine region; he moves and has his being in the Divine. Except the sweet Beauty of God, he then neither sees nor hears anything. He gets merged

* कहहु नाथ सुंदर दोउ बालक ।

मुनि कुल तिलक कि नृप कुल पालक ॥

ब्रह्म जो निगम नेति कहि गावा ।

उभय द्वेष धरि की सोइ आवा ॥

सहज विरागरूप मनु मोरा । शक्ति होत जिमि चंद चकोरा ॥

ताते प्रभु पूछउँ सति भाज । कहहु नाथ जनि करहु दुराज ॥

इन्हि बिलोकत अति अनुरागा । बरबस ब्रह्मसुखहि मन त्यागा ॥

in it. He then obtains the true knowledge of God.

त्रिसत्यस्य भक्तिरेव गरीयसी भक्तिरेव गरीयसी ॥८१॥

81. According to all the three forms of Truth (practised through the body, speech and mind) the path of *Bhakti* (devotion) is the best path, it is the best [Or, in all the three forms of Time, *Bhakti* (devotion) to true God is the best path, it is the best].

Truth as practised through the body, speech and mind is called the three forms of Truth. Devarṣi Nārada has realized the superiority of *Bhakti* from the standpoint of all these three Truths. Therefore, he repeatedly declares that the path of *Bhakti* is the best path. This statement of the Devarṣi is corroborated even by the Upaniṣads. Thus—

सर्वोपायान् परित्यज्य भक्तिमाश्रय ।
भक्तिनिष्ठो भव, भक्तिनिष्ठो भव ।
भक्त्या सर्वं सिद्धयति भक्त्यासाध्यं न किञ्चिदस्ति ।

(*Tripad vibhūtinārāyaṇopaniṣad*)

"Abandoning all other methods take recourse only to *Bhakti* (devotion). Be devoted to *Bhakti*, be devoted only to *Bhakti*. Through *Bhakti* all forms of perfection are easily attained. There is nothing which cannot be attained by *Bhakti*."

Through *Bhakti* salvation is attained, and the dispenser of salvation, God Himself, manifesting in a Form, plays with the devotee. These are the words of the Lord Himself:

यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भस्मसात् ।
तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥

(*Shrimad Bhagavata* 11. 14. 19)

"O Uddhava, just as a strong fire reduces heaps of wood into ashes, even so devotion to Me burns out all sins (great and small)."

The spiritual life and practice of the devotee is protected by God, and it is God Himself who arranges God-realization by the devotee as the fruit of such practice. Everyone is qualified to follow the path of *Bhakti*. Therefore, what other path can be superior to it? That is why in various portions of the *Gītā*, the Lord expressed his praise and appreciation of *Bhakti*. In the twelfth chapter of the *Gītā*, He went to the length of declaring the devotee to be 'युक्ततम', the best and highest among those who are united to Him. This is why the Devarṣi defying the whole world declares in an open, stentorian voice that according to all the three forms of Truth (practised through body, speech and mind), or in all the three forms of Time (past, present and future), the practice of Devotion to true God is the best spiritual path, it is undoubtedly the best.

**गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्ति-
स्मरणासक्तिदास्यासक्तिसख्यासक्तिकान्तासक्ति-
वात्सल्यासक्त्यात्मनिवेदनासक्तितन्मयतासक्ति-
परमविरहासक्तिरूपा एकधाप्येकादशधा
भवति ॥८२॥**

82. Although fundamentally one, Divine Love has the following eleven types: (1) Attachment to virtue and glory, (2) Attachment to Form,

(3) Attachment to Adoration; (4) Attachment to Remembrance; (5) Attachment as servant; (6) Attachment as a friend; (7) Attachment as a wife; (8) Attachment as parents; (9) Self-surrender; (10) Absorption in Meditation; and (11) Supreme anguish of separation.

Mahātmās who reach the highest stage of perfection in Divine Love possess in them all these eleven types of attachment as the Gopīs of Vraja did, who have been already cited as examples by the Devarṣi. If all these forms of attachment cannot be developed together one has to select one or two sentiments from among these and cultivate Love with God accordingly. Love is fundamentally one; therefore no distinction of high and low should be made among devotees, according to the differences of sentiment cultivated by them.

There have been innumerable devotees who worshipped God according to these different sentiments. Only a few names are cited by way of illustration.

(1) Attachment to virtue and glory—Devarṣi Nārada, Maharṣi Vedavyāsa, Śukadeva, Yājñavalkya, Kāgbhuśundi, Śeṣa, Sūta, Śaunaka, Śaṇḍilya, Bhīṣma, Arjuna, Parīkṣit, Pr̥thu, Janamejaya, etc.

(2) Attachment to Form—Men and women of Mithilā, Janaka, the R̥ṣis of Daṇḍakāraṇya, the women of Vraja.

(3) Attachment to Adoration—Śrī Lakṣmī, Pr̥thu, Ambarīṣa, Śrī Bharata, etc.

(4) Attachment to Remembrance—Prahlaḍa, Dhruva, Sanaka, etc.

(5) Attachment as servant—Śrī Hanumān, Akrūra, Vidura, etc.

(6) Attachment as friend—Arjuna, Uddhava, Sanjaya, Śrīdāmā, Sudāmā, etc.

(7) Attachment as wife—The eight principal queens, etc.

(8) Attachment as parents—Kāśyapa-Aditi, Sutapā-Pr̥śni, Manu-Śatarūpā, Daśaratha-Kauśalyā, Nanda-Yaśodā, Vasudeva-Devakī, etc.

(9) Self-surrender—Śrī Hanumān, Ambarīṣa, Bali, Bibhiṣaṇa, Śibi, etc.

(10) Absorption in meditation—Yājñavalkya, Śuka, Sanaka and other wisemen, and Munis like Kauṇḍinya, Sūtikṣṇa, etc.

(11) Supreme anguish of separation—Uddhava, Arjuna, men and women of Vraja.

All these eleven types of Divine Love were found developed among the Gopīs. It should not, however, be inferred that the other names mentioned above possessed only a single type of devotion. The names have been classified according to the predominance of sentiment of the respective devotees.

इत्येवं वदन्ति जनजल्पनिर्भया एक-
मताः कुमारव्यासशुक्लाष्टिल्यगर्गविष्णु-
कौण्डिन्यशेषोद्धवारुणबलिहनुमद्विभीषणादयो
भक्त्याचार्याः ॥८३॥

83. All the Acharyas (Teachers) of *Bhakti* like Kumara (Sanatkumara and others), Vedavyasa, Sukadeva, Sandilya, Garga, Vishnu, Kaundinya, Sesha, Uddhava, Aruni, Bali, Hanuman Bibhisana, etc., without caring for popular praise or blame, unanimously declare this (that *Bhakti* is the best path).

Giving the reference of other principal teachers of the path of *Bhakti*, Devarṣi Nārada strengthens his own point of view. The names he cites were of the Masters and Āchāryas of *Bhakti* (Devotion). Sanatkumāra is constantly engaged in the *Japa* of the Mantra 'हरिःशरणम्' (Refuge to Śrī Hari) and is one of the pioneers in the path of *Bhakti*. Through his eighteen Purāṇas Śrī Vedavyāsa has declared *Bhakti* to be the principal path, and his *Bhāgavata* is the very mine of *Bhakti*. How is the devotion of Śukadeva to be described ? The *Bhāgavata* which deals primarily with *Bhakti* is an ocean of nectar which emanated from his lips. The aphorisms on *Bhakti* by Śaṇḍilya establishes him as an Āchārya in the path of *Bhakti*. Through the *Garga-Saṃhitā* of Maharṣi Garga runs *Bhakti* as a flowing stream. Maharṣi Viṣṇu was a reputed author of Smṛti. There was a Viṣṇuswāmī who was the Āchārya of the famous

Vaiṣṇava sect of that name. Kauṇḍinya is held to have attained perfection through the practice of absorption in meditation. Lord Śeṣa is engaged day and night in singing the praises of Hari through His thousand tongues. He is the supreme Teacher of the servant-sentiment. It was He who incarnated as Lakṣmaṇa to serve the Lord. Uddhava was the most intimate friend of Lord Śrī Kṛṣṇa. Āruṇi is held to be the other name of Nimbārka, who was a worshipper of the dual Form (Śrī Rādhā and Śrī Kṛṣṇa). Bali was the very embodiment of the sentiment of self-surrender; moved by his devotion God had to undertake the duty of a watchman at his gate. The servant-sentiment of Hanumān, the chief of devotees, is well-known to all. It was through his devotion that the great soul, Bibhiṣaṇa, earned the friendship of Lord Śrī Rāmachandra. All these Āchāryas of *Bhakti*, without caring for the praise or blame of the people, have sung the praises of *Bhakti*. Through the examples of their lives they have established the supremacy of *Bhakti*. Strengthened by their support, Devarṣi Nārada fearlessly sounds the trumpet of *Bhakti*.

य इदं नारदप्रोक्तं शिवानुशासनं
विश्वसिति श्रद्धते स प्रेष्टुं लभते स प्रेष्टुं लभत
इति ॥८४॥

84. He who believes and respects this teaching of Siva enunciated by Narada attains the Beloved, he positively attains the Beloved.

After giving his exposition of Devotion, the author now describes its fruit. The Devarṣi says that he who believes and respects these holy teachings originally laid down by the first teacher of *Bhakti*, Lord Śiva, and elaborated by Devarṣi Nārada, attains God in the Form of the 'Beloved'. Without faith and reverence nothing can be attained. The doubting soul inevitably perishes—संशयान्मा विनश्यति'. Practice of a discipline is possible for one who possesses faith

and reverence, therefore *Bhakti* (Devotion) should be practised with faith and reverence. Through other forms of discipline God is realized in other forms, but through Devotion, He is realized as the 'Beloved'. This Divine Love is the supreme or fifth *Puruṣārtha* (object of attainment), which involves even the renunciation of the desire for salvation (*Mokṣa*). It is the highest object of attainment in life.

(Concluded)

Perfection In Work.

BY ANILBARAN ROY.

We think that unless we act constantly with the mind, all our actions will cease and our whole life will be disorganised. This is an ignorance which we must get rid of before we can make any progress towards a higher life.

As a matter of fact our mind is only used as an instrument in the hands of nature for her own ends. The simple activities of the body are carried on instinctively and automatically, and the mind only creates confusion, when it interferes with its thoughts, prejudices and beliefs. The body has a consciousness of its own, and if left to itself can carry on its activities perfectly within certain limits. The mind is used for more

complex action; but here also it proceeds in a halting and imperfect manner. Our work will be perfect when we shall rise above these lower activities of nature and give up all our work to be directly initiated and guided from above by the supramental power. The body must be made more and more conscious and open, so that it may receive impulses from above and carry them out, the mind only serving as a free and open channel of communication.

So we must make our body and mind calm and free, open them to the Truth and allow the Truth to use them as plastic instruments; only then will our work be perfect, will be an expression of the divine will in and through us.

The Philanthropy of the Bolsheviks.

BY BASANTA KUMAR CHATTERJEE, M.A.

Bolshevism tries to remove the wants of all men. But it does not try sufficiently to elevate the character of men. It is no doubt good to remove wants, but it is equally, if not more, necessary to improve the character. The preachers of Bolshevism appear to overlook this fact. If I am very poor and my neighbour is very rich, if I see that my children cannot get sufficient food and proper treatment during illness for want of money while my neighbour squanders money in useless luxuries, it is but natural that I should feel resentment. I have a right to express my resentment in words. I can agitate for the enactment of measures by which the rich may be taxed for the benefit of the poor. But if I (alone and in company with others) forcibly take away the belongings of my rich neighbour and distribute them equally among the poor, it would surely be improper. For, it would amount to robbery. The fact that my party may contain a very large majority will not alter its character. It is this very robbery which Bolshevism encourages the masses to commit.

The word "Dharma" means that which holds. The Dharma for a man is that which holds or preserves his manhood. It is the collection of qualities which distinguishes a man from a beast. *Manu* (X. 63) has indicated that every man, no matter

in what circumstances he is born, should cultivate the following virtues:—

- (1) *Ahimsā*, or non-violence;
- (2) Truth;
- (3) Non-stealing;
- (4) Cleanliness (external as well as internal);
- (5) Control of the senses.

Bolshevism has given up the two virtues, non-violence and non-stealing. Violence and stealing reduce man to the level of a beast. The Bolsheviks are preaching that these great vices are really good virtues. By clever arguments and appeal to philanthropy they succeed in clouding the minds of people, so that the vices appear as virtues. In *Gītā* XVIII. 32 it has been said that when ignorance prevails vice appears like virtue, and vice versa.

In the verse from *Manu* referred to above, control of the passions has also been mentioned as a virtue for all men. But according to Bolshevism it is not necessary to control the passions. They are trying to loose the bonds of marriage as far as possible. If a man wants to commit adultery with another's wife, he can go to the court with the woman, and the magistrate, if he finds the woman to be a willing party, dissolves her previous marriage and recognizes the adultery as an act in consequence

of a lawful marriage. If after some time the woman wants to live with a third person, her second marriage will be similarly dissolved. Thoughts of welfare of the children will not stand in the way of such unrestrained license because in a Bolshevik State the parents are not burdened with the duty of bringing up the children, the State does so. Bolshevism attracts the weak minds of men by this bait of unrestrained sexual enjoyment. But the society which is built up in this manner is not far removed in morals from the society of beasts.

Bolsheviks say that money and woman are the real causes of much unhappiness in this world. Religious preachers also say the same thing, but the remedies prepared by both are as poles asunder. Religious preachers say that by controlling the senses evils arising from lust might be curtailed. Christianity issued the commandment "Thou shalt not commit adultery." Hinduism said "You should look upon others' wives as your mother." Such regulations on the one hand prevent unhappiness and on the other hand elevate human character. But Bolshevism preached that it was not necessary to restrain feelings of lust and that the laws of the State would be suitably modified so as to give greater scope for lustful propensities. With this end in view it was at first enacted in Russia that abortion was not a crime, but latterly they have modified the law on the subject. It would be futile to attempt to increase enjoyment by removing

the bond of self-control. Thus the Bolshevik programme appears very attractive to the youths. It has received encouragement from the modern movements for overthrowing ancient traditions. Control of senses, preservation of marital purity appear to be old prejudices in the eyes of the young who think that by shedding such prejudices they will be able to advance in the path of liberty. As a matter of fact, such a course of action instead of leading to liberty will lead to slavery of the soul in the bondage of passion.

Similarly, for the removal of the ills caused by money Christianity said "Thou shalt not steal." Hinduism said "Thou shalt not covet others' money" (*Īkōpaniṣad*). Bolshevism says "You are poor, but you are in the majority; if you can unite, the rich will not be able to resist you. Usurp their possessions, kill them if they resist. There is no sin in killing for the good of all." By this sort of preaching the Bolsheviks destroy in human mind the sense of virtue which considers it wrong to covet the riches of others and condemns stealing and killing.

The amount of misery in this world is no doubt very great. It is due to the fact that the amount of sin is also very great. Desire for improper enjoyment is the cause of sin. For this reason all religions try to reduce this desire. If this desire can be diminished, sin will diminish and hence human misery will also diminish. But Bolshevism has introduced a new method for reducing

human misery. It is trying to do so by offering facilities for improper enjoyment. It appeals to the masses to unite for plundering the rich. It loosens the bonds of matrimony. But such acts will increase the load of

sin, and therefore the amount of human misery. On account of short-sightedness the Bolshevik preachers do not realize it, but religious preachers, who have got a longer vision, could see the futility of such a programme.



The Ideal of Work.

BY LALJI RAM SHUKLA, M. A., B. T.

"And not by eastern windows
only,
When daylight comes, comes in
the light,
In front the sun climbs slow,
how slowly,
But westward look, the land is
bright."

—Arthur Hugh Clough.

"Doubt, desire, sorrow, remorse, indignation and despair itself vie like bull-dogs beleaguering the soul of the poor day worker as of every other man; but he bends himself against his task and all these are quelled, all these shrink murmuring far off into their caves."

—Carlyle.

Work is necessary both for worldly success and for spiritual enlightenment. All true knowledge, the knowledge of the Self, comes through work. The running water is limpid and pure, the stagnant pool becomes obnoxious. Aristotle was right when he said there is no holiday for virtue. Virtue lies in activity and not in capacity or acquired state of perfection. There is no light unless the wick and the oil consume. In

this consumption is life, light and brilliance. By the law of spiritual compensation, the lamp of virtue does not exhaust its material so long as it works. The more it is used, the more replenished it becomes.

Worldly men as we are, we cannot live at all times to that high state of spiritual peace which we enjoy so long as our gaze is concentrated on the Supreme Essence. The world has its vortices. The more we try to free ourselves from them, the more we study them, the more we become involved. Once an anxiety gets hold of a man's mind it brings a million in its train. And the more we dwell on them, the more is our heart thrown out of spiritual tranquillity. Edward Carpenter in one of his books "From Elphinstone to Elephanta" in a chapter entitled 'A visit to a Gyani' says, "Kill the thought at the moment and you can do anything with it afterwards." The thought whose force is checked gives its power to the Self. The greater the number of thoughts one checks, when they are in full vehe-

mence, the greater is a person's spiritual strength.

But checking the vehemence or the force of any thought is no easy matter. Schopenhauer in his book "The World as Will and Idea" at one place says, "The greater wonder is not the conqueror of the world but the conqueror of the Self." In the Upaniṣads the All-pervading Being is told to be the master of mind. God is मनीषी. Hence to be able to control one's mind is to be one with God.

One way to control one's mind is to take to some work that lies at hand, immediately a bad thought takes hold of one's mind. Anxiety will not be killed by dwelling on it but by ignoring it. We must bless our souls if we can take to any work just when we are most pressed by anxiety. "Blessed is he who has found his work and is up to it; let him ask no other blessing."

The *Gītā* gives the doctrine:

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

The *Yogī* does the work with the mind, body, or sense-organs in order that his soul may be purified. The mind does not gain rest when it has no definite occupation. It is ever active, and its actions in such a condition are injurious to the true interests of the Self.

Absence of occupation is not rest.

"A mind quite vacant is a mind
distrest."

—Cowper.

But very often we are faced with the question what work should we do? What is my duty? Work is to be found on all sides—which work should we avoid and which should we take to? Tolstoy has given a very good answer to this question in the form of a story which is worth reproducing here. As it solves troublesome problems of many a soul, it has a very great spiritual value. It is in consonance with the central thought of the *Gītā*.

The story begins thus: It once occurred to a certain King that if he always knew the right time to begin everything, if he knew who were the right persons to listen to and whom to avoid; and, above all, if he always knew what was the most important thing to do, he would never fail in anything he would undertake. The King asked answer to these questions from the various wise persons of his realm, but none of their answers satisfied him. To the first question some said that the King should have a programme of work in advance and this would give the proper time for any action. Others said it was not possible. In answer to the second question some said that what the King needed most were his councillors, others said that he needed the priests or doctors or warriors most. In answer to the third question also there were several answers. Some said the most important thing in the world was science, others said warfare and others still said religious worship. The King was satisfied with none of the answers, so he

himself went to a hermit, living far away as he was reputed for his wisdom, to get the proper answer.

The hermit lived in a hut and did not receive anyone except common folk. The King therefore put on the dress of an ordinary man and went on foot to the hermit. The hermit was digging a piece of land when the King arrived there. He was lean and could hardly work with the spade. Yet he was working. When the King approached him, he put his three questions to him. The hermit did not answer the questions, but silently by gesture asked him to help him in digging the ground. The hermit seemed tired and so the King took up his work and continued it on for an hour. Then, again, he asked his questions. But again the hermit did not answer the questions and wanted to resume his work. But the King out of politeness would not allow it, and went on digging till it was evening. Then the King again asked his questions, and said to the hermit that if he did not mean to answer them, he might go.

Just then a person drenched in blood came running up to them. The hermit became busy with him and asked the King to attend to his needs. The King found that the man was wounded in the stomach and would soon die if the flow of the blood were not stopped. The King did all that was needed to save the life of this stranger. It was night by then and the King being tired of the whole day's work fell fast asleep and slept soundly till morning.

When he awoke, he saw the wounded man lying by his side. The latter began to pray him for forgiveness. The King was surprised at it. He did not know the man, but the man told him that he was his bitter enemy, whose land and goods had been confiscated by the King and whose brother had been hanged. He had learnt that the King was going to the hermit. Hence he had gone to take his revenge. He had been lying in ambush when he was found out by the King's servants who wounded him. He now became the friend of the King as he owed his life to him. But for his service, he would have expired. The King was glad to see that his bitter enemy had turned a friend to him at such a cheap cost.

As it was now broad daylight, the King wanted to depart from the hut. He again went to the hermit to ask answer to his questions. The hermit said: "You have already been answered." The King was surprised, but the hermit made it clear.

The hermit said, "Do you not see if you had not pitied my weakness yesterday and had not dug these beds for me, but had gone your way, that man would have attacked you and you would have repented of not having stayed with me. So the most important time was when you were digging the beds; and I was the most important man; and to do me good was the most important business. Afterwards when that man ran to us, the most important time was when you were attending to him, for if you had not bound up his

wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was the most important business. Remember then; there is only one time that is important—Now. It is the only important time because it is the only time when we have any power. The most necessary man is he with whom you are, for no man knows whether he will ever have any dealings with anyone else; and the most important affair is to do him good, because for that purpose alone was man sent into this life."

I know many of my readers may be well aware of this story. But truth never becomes stale by repetition. Meditation on old thoughts brings new wisdom. This story makes it clear that in this complex world we cannot decide beforehand what would be our duty in the course of our life. As we proceed our path opens out. The true worker has no dearth of work. One step leads on to another. The work that lies to hand is the most important. "Refuse not the employment", says Carlyle, "which the hour brings thee for one more ambitious. The highest Heaven of Wisdom is near alike from every point; and thou must find it, if at all, by a method native to thyself alone."

Every man finds his work after his nature in the environment in which he is placed. Let him think that it is the Divine Hand that ordains everything and that has placed him there. In one's own special environment lies one's duty and in

doing service to those around us lies spiritual elevation. Men are everywhere alike. If one class of men—those who surround you—does not satisfy you, neither will another class. If one kind of environment does not suit you, a changed environment will also become soon too hot. Everyone carries his devil with him; and it is this which creates mischiefs.

The eternally working man is not only at peace with himself, but is also creating friends about him. No one likes one who does not give anything to others. Again, we can right the wrongs we have done to anyone simply by doing new acts of goodness. "New actions are the only apologies and explanations of the old which the noble can bear to receive or to offer." We can undo the evil only by doing the good. Thus constant work is one law of happiness and success in life. The supreme bliss is realized through devoted, selfless work. When the mind is most disturbed, it is at that time when we need work most to bring equanimity to the soul. Let a man begin doing any work, at that moment, that commands his attention, and from All-Powerful Unfathomable Nature the solution to his problems will arise. Nature helps him who has faith in her. Our intellect is too limited, our vision too narrow to know the ultimate possibilities of what we are doing. But every good act, to be sure, saves from many misfortunes. The above story makes it clear.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

"In this path (of disinterested action) there is no loss of effort, nor is there fear of transgression. Even a little practice of this discipline protects one from great fear (of birth and death)."

(Gita II. 40)

This thought has been appreciated both in the East and in the West. A nation or an individual remains great so long as the path of duty is followed, so long as work which is the eternal law of life is not shirked. Everyone has to work. Some are forced to it, others do it willingly, spontaneously and freely.

In the case of the latter performance of duty, joy and freedom become one.

No work sincerely done goes in vain. There are many who are out to exploit other man's labour. But this exploitation does not last long. The sins of the exploiters recoil on their heads. Nature does not tolerate cheating. Let us be firmly convinced of this truth. Noble sincere work may not be valued by others, but it does good to the soul that works. It brings him nearer God. Thus is work its own reward.



Flower-Birth.

I am the clay-petal of a mortal flower-birth,
I am the barren brownness of desert-desire,
Through my dim pores is fluted the music of earth,
My breast bears the candle of a glow-worm fire.

I am a pilgrim-poet on the ways of the world,
My poems are surges swinging upon Time's ocean,
Around my life's stone-torpor ages have swirled,
Far-calling fountain-voices of deep emotion.

When the divine death-victor Will comes near,
My sleeping soul remembers an ancient duty:
My dark dungeons, light-festivalled, disappear,
And heavenly jewels jingle in my earth-beauty.

Crowned with pure joy each clamouring atom stills:
At the feet of the Timeless-Beloved my body thrills.

—Nishikanta.



The Relative Value of "Hindu Dharma."

BY M. HAFIZ SYED, PH.D., D.LITT.

Ethics, according to the ancient Indian thought, is the science of right relations. It is meant for human beings who stand at various grades of evolution and who vary in ever so many ways, one from the other. Mentally, morally and spiritually they do not stand at one level of culture and development. Their thoughts, feelings, ideals and outlook on life are different and they by no means coincide to need a uniform code of ethics.

As everything in this world is relative in its bearing with every other thing so must the ethics be, otherwise it will lose its binding force. What is permissible for a child cannot be sanctioned for an adult. What is tolerated in the life of an undeveloped savage could not be connived at in a well-developed sage or a philosopher. Both stand at different levels of growth and development. In every age and every clime, the existence of mankind varying in their mentality and intelligence is historically proved, this fact of moral gradation and various stages of its development in the life of humanity, was fully recognized by the exponents of Indian thought. Its rational and ethical bearings are further explained.

All who are sharers of one Life must inevitably, as parts of the whole, find their natural development and

their happiness in harmony with the Life of which they are parts. Disharmony is always productive of suffering. Only in harmony can peace and happiness be found: and the very moment we realize that there is but One Life,—as Śrī Kṛṣṇa said: "I established this universe with one fragment of Myself and I remain"—that moment we realize, or are bound logically to realize, that the part can only find its perfection and its happiness by harmony with the whole to which it belongs. Over and over again we will see it pointed out that only by harmony with the world around us is it possible for humanity to advance and to find true peace and happiness.

The law which is made by men can be changed by men. There is nothing unnatural in it. But a law of nature is not a command. It is an expression of the innermost essence of things according to which only they are able to show activity, according to which only they have various effects upon each other. What we have to do with the laws of nature is to study nature and find out what they are; and in this study man has been greatly helped by the cumulative experience of Those whom we speak of as Ṛṣis, illumined Sages. Those illumined men, having unfolded the Divine Spirit within Them, were able to tell us of the fundamental laws of nature which we

cannot break. We can break a man-made law, but we can only disregard a law of nature; and disregarding a law of nature means suffering.

That is our starting point. What is the next stage? The evolution of the world is a progression from a very simple to a very complex condition: in the words of Herbert Spencer, "from homogeneity to heterogeneity". That is the scientific way. From the standpoint of philosophy and religion it is the gradual unfolding of the divine seed into the likeness of the Divinity who put it forth to unfold itself. This is the great circle of evolution, as it were, coming forth from one Life, and returning to that Life, enriched with the results of the pilgrimage. Now, the R̥sis divided that circle into two halves; one half, They said, is the *Mārga of Pravṛtti*, of forthgoing. It is the path in which the germ goes out into the world of matter, constantly acquiring in order that it may grow, and evolving faculties that are unfolding within it. When that first half of the circle has been accomplished, when experience has been gathered, then, They say, we come to the time when the path of return must be begun.

Now, the Ethics of the path of going-forth are different from the Ethics of the path of returning: but our standard of Right or Wrong being in harmony with the Divine Will, remains untouched. For, although the actions will be different according to the path that the man is treading, he will be going in consonance with the Divine Will, whichever path he may

be in,—the one path where he is acquiring, or the other where he is throwing away the outer in order that the inner may develop into the divine form.

Now let us bear in mind the last beautiful order of the Hindu system; not the life of the *Jīvātmā* any longer embodied in matter, but the life of the individual during a single experience from birth to death: that is, the system of the four *Āśramas*, which exactly corresponds with the caste system. The one is not complete without the other. It was a great dual system. We see at once that the caste of the *Śūdra*, is parallel to the order of the *Brahmachārī*, or the student. He then has to develop obedience, service, dutifulness, he has to learn the lessons for that particular order. Then he goes on to the *Gr̥hasthāśrama*, the household life: he is then the typical *Vaiśya*. All other orders depend upon him: he is the supporter and maintainer. And in that household life his virtues are quite different from the virtues of the *Brahmachārī*. After he had passed through the *Gr̥hasthāśrama* and gained all his experience, then he was to step out into the *Vānaprastha* stage where, himself free from worldly affairs, he would be able to counsel and advise the younger generation, no longer to take an active part in the business of the world, but to leave it to the younger people who are able to do it well. The duty of the *Kṣatriya* comes under this stage. Then came the last *Āśrama* which is the correlative of the *Brahmana*

caste, where the *Sannyāsī*, having gained all his experience, renounced the outer world, and prepared himself for the life on the other side of death.

Thus well-conceived was evolution according to Hindu thought, and that is why it is said that it was the most comprehensive system that had ever been given to a Nation. There are no gaps in it. There is no ethical question that cannot find its right solution in one part or another of this great system of human evolution. If we realize this outline, then we will readily be able to see how Dharmas are relative, *i. e. how the right thing for a man to do at any particular time depends on the place which he is occupying in evolution.* "Better one's own duty (*Swadharma*) though destitute of merit, than the duty (*Dharma*) of another, well-discharged. Better death in the discharge of one's own duty, the duty of another is full of danger (*Gītā* III. 35).

The law of the past shows where a man is: the law by which he has to guide his conduct shows where he ought to be, and where he will be as he lives through life, if he carries out that *Dharma*. The double idea is there. Let us take then an average man: he begins his life as a student. What is the duty of the student according to Hindu Dharma? Let us remember that the great Lawgiver, Manu, divided the relations of people into three: We are surrounded, Manu said, by our elders, by our equals, and by those who are younger to us. Everyone with whom we come

into contact is either our elder, our equal or our younger. And according to that relation will be the virtues that we ought to practise towards them. Sometimes people say: "We ought to work without desire". That is possible only on the *Nivṛtti-mārga*. But nothing is more fatal to progress than to give up the desire for fruit until we have evolved within ourselves the power which will make us work as hard without the desire for fruit, as we could work when we are moved by that desire. Let us see how it works out. This view of *Dharma* is a view that has been very much misunderstood. It has often been criticised by some of the Western scholars, specially Christian divines who lay much stress on "Absolute morality". The Indian Philosophers think that "Absolute Dharma" is too metaphysical to be followed. Indian Philosophy maintains that "Absolute Dharma" can have no existence except in the Absolute. We are all relative. We cannot go beyond that. All our relations to everything around us, our relations to human beings, our relations to the animal kingdom, to the vegetable and to the mineral kingdoms, our relations to everything that lives in the world of which we form a part,—nothing can be excluded from that. For we are only a part of the vast chain of evolution that stretches from world to world. Take the average man still on the *Pravṛtti-mārga*. What is his law of evolution? It is to be found in what the Hindu books call *Dharma*. *Dharma* really shows the evolution through which a man has passed, which

brings him to the position he occupies at the moment. If we fully grasp this sound conception of the relative value of Hindu Dharma we shall be able to save ourselves from much heart-burning and irritation when we deal with different types of people living in this world.

The Unsubstantial Nature of Sensual Pleasure.

BY JAYADVAI GOYANDKA.

It is often found that though the necessity of *Bhajana* is understood by an individual, he does not make much progress in the practice—although he has acquired an intellectual knowledge of all the truths, the heart very often remains away from God. What is the reason? An attempt should be made to understand this. In my humble opinion, this is due to lack of reverence and faith, for owing to their past accumulated sins and ignorance, people are being kept 'attached to sensual pleasures, and do not have implicit faith in the Lord and His mercy. That is why they generally keep away from Him. It is due to their ignorance that people attached to sense-enjoyments find pleasure in the objects of the senses, which change from moment to moment, are circumscribed by time and space, transient, perishable, the very embodiment of sorrow and the root of all sorrow. That is why they keep themselves attached to them. But the man of understanding who comes to know the true character of sense-objects, never gets attached to them. This is why the Lord says:—

ये हि संस्पर्शजा भोगा दुःखयोगिन एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

(Gita 6. 22)

"The pleasures born of contact (of objects with the senses) are verily sources of pain (even though appearing as enjoyable through ignorance). They have a beginning and an end and are not abiding in nature. It is for this reason, O Kaunteya, that a sensible man does not indulge in them "

Therefore, understanding the true character of sense-objects, and with a view to get over the attraction for them, we should give thought to the question whether the pleasure which attracts and binds us to objects lies really in them. If the objects were the seats of pleasure, then in their proximity happiness should be constant. But this is not borne out by experience. Sense-objects give only a momentary glimpse of happiness while in reality they are transient and the very embodiments of sorrow. Take an object of taste as an illustration. The sweetmeat called *Laddu* is dear to us. But the liking for it felt during hunger is not retained to the same degree when the hunger is satisfied. Not only that, when the desire for taking it is fully satisfied, we begin to feel a dislike for it, and the insistence on anybody's part that we should take more of it begins to appear distinctly disagreeable. Similarly all other sense-objects, *c. g.*, sex, etc.,

lose their charm immediately the desire is satisfied.

Therefore, let us consider wherein happiness or pleasure truly lies. An examination of the question will bring us to the conclusion that God, who is the embodiment of Knowledge and Bliss, is the sole repository of Happiness; objects which give us experiences of pleasure do so because of His existence. Through all objects which are dear to us is reflected the Happiness which comes from God.

A man goes to the sea-shore and stands there. He finds the waves of the vast, fathomless ocean dancing before him. Suddenly his attention is drawn to a gem emitting its subdued light from the deep bed of the ocean. Although just near the shore, the water at the point was very deep, but he goes mad for acquiring the precious stone. Throwing away his clothes he plunges straight into the ocean. Although repeatedly diving deep into the ocean he fails to get the jewel and his desire to acquire it remains unfulfilled. But the sparkle of the gem makes him restless; therefore, though tired and sad he does not cease diving over and over again. Much time elapsed since he thus started diving for the jewel.

In the meantime a saint goes there for bath. He observes the man diving and coming up to the surface again and again, and looking disheartened every time he appeared. His very look indicated that he was anxious and sad, as if he was

earnestly trying to acquire something which he failed to reach. Approaching the man, the saint asked:—"Brother, why do you look so perturbed, and why do you dive into the ocean over and over again?" But the man is unwilling to give away his secret lest the saint may take away the jewel. So he avoids a reply.

But presently the eyes of the Mahātmā fell on the gem, and he understood the secret of the man's anxiety. He asked the man, "Are you not diving, again and again, to get this gem?" Now finding that his secret was out, the man had to admit the fact. The saint, again, asked the man how long he had spent in diving for the jewel.

Man: Much time has elapsed since I started diving for it.

Saint: How many dips you must have taken?

Man: Oh, they are numberless. I have been taking dips since I came to the sea-shore.

Saint: Could you lay your hands on anything?

Man: Nothing.

Saint: Then, why are you taking more dips?

Man: I continue to do so in the hope that sometime I may reach it.

Saint: No, brother, if you go on taking dips all your life, you will not get the jewel.

Man: Why?

Saint: The jewel which appears before you does not really exist there.

Man: What an absurd suggestion you make, I see it directly before me.

Saint: (With a smile on his lips) Wait a bit. The whole mystery will be revealed to you presently.

This made the man pause for a while. Now, when the water had become perfectly still, the saint again began his queries with the man— "Well, brother, do you notice anything else where the jewel appears to you ?"

Man: Yes, I see also a tree there.

Saint: But does it really exist there? And if it does, could you ever touch even a branch of it, though you have taken so many dips?

Man: No, I could touch neither a branch nor a leaf; but if it is not there, where could it be?

Saint: If there had been a tree there, you could touch at least a leaf of it. The fact is that there is no tree at all. Note, there is a tree on the shore. You are seeing its reflection in the water.

Saying this, the saint waved a small twig of the tree on the shore. Observing that the waving of the twig produced a corresponding movement in the reflection of the tree,

the man was dumb-founded, and said to the saint, "What you say is true, this is, in fact, nothing but a reflection of the tree. Now, kindly tell me how I may get the jewel."

Saint: If you are anxious to get the jewel, climb this tree. You will get it on the branch corresponding to where the jewel appears in the reflection.

Then the man climbed the tree and looked for it, and discovered the ruby at the topmost twig of the tree. He was beside himself with joy when he found it and began to express his gratitude to the saint.

The ocean, in this illustration, is the world as we see it; the objects of the world constitute the water, sense-born pleasure is the reflection of the jewel, the *Jiva* (individual soul) is the man taking dips in the ocean, the process of repeated births and deaths corresponds to taking dips in the ocean, the Sadguru is the saint, strong Dispassion is the tree on the shore, practice of a discipline corresponds to climbing the tree, and realization of God, the embodiment of Supreme Bliss, corresponds to acquirement of the jewel.

Like the reflection of the jewel in water, whatever pleasure is derived from sense-objects is nothing but a reflection of the *Paramātmā*, the embodiment of Knowledge and Bliss. If you desire to realize Him then search for Him climbing the tree of strong Dispassion under the direction of a Sadguru, without being attracted

by the false pleasure of sense-objects which glitters as a reflection in the ocean of this world. Then alone you can attain the purest Bliss.

Let us imagine a man seated in a small hut. It is the morning time. From the hut he observes that the rays of the morning sun have spread outside the hut. This brings him to the conclusion that the sun has risen. Though the sun is not actually before him at the moment, yet from the existence of the rays no doubt remains in his mind about the existence of the sun itself. There is light even in his hut, but this instead of coming directly from the sun is reflected from the rays. Thus he gets lighted by the light of the sun, though the sun is not actually before him. If the tiles on the roof of his hut are removed, he can see the sun seated within the hut itself. Even so, due to *Avidyā* (Ignorance) the *Paramātmā* is hidden from us. Objects of the world appear pleasurable to us because of the reflection they carry of the *Ānanda* which is Sattvic (good and true) in character and a manifestation of Supreme Bliss. If by any means the veil of *Avidyā* is removed, we may come face to face with that embodiment of Supreme Bliss. From the very pleasure derived from sense-objects there should be no difficulty about our coming to a definite conclusion about the existence of Supreme Bliss. The fact that we clearly experience partial happiness through objects of the world, itself definitely establishes the existence of the *Paramātmā*, the embodiment of

Supreme Bliss, from whom that Happiness is derived. It leaves no scope for disbelief or irreverence.

Even as a cluster of glow-worms cannot convey any idea about the sun, so it is not possible to convey the impression how infinitely great is the joy of divine bliss in comparison to sense-born pleasure. The human intellect is altogether incapable of comprehending it. Let alone the joy of divine bliss, which is a far-off thing, it is very difficult for a man attached to sense-born pleasure to derive even pure Sattvic (good and true) joy. Let us take an illustration in order to understand the joy of divine bliss. There is a mirror. The reflection of the sun can be seen in it. The glitter of that mirror bearing the reflection of the sun falls on a wall and the wall is lighted up by that glitter. Thus the diffused light on the wall is a reflection of the light borne by the reflected image of the sun's rays. Even so, sense-born pleasure is only a reflection of the light borne by the reflected image of Divine Supreme Bliss. Sense-born pleasure is akin to the diffused light on the wall; the reflection of the sun on the wall is alike to joy, which is Sattvic (good and true) by nature. The image of the sun in the mirror may be compared to the concentrated heap of Sattvic joy, and the sun in the illustration is God Himself. Thus we see that if the Lord's Supreme Bliss be described as millions of time superior to sense-born pleasure, the allegory would fall much short of faithful expression.

Even a slight examination will clearly prove the falsity, instability and trifling character of worldly objects. We see that an aeroplane is twenty-five to thirty feet in length when on the ground. When flying in the air it generally looks four or five feet in length, when it goes higher it looks like a bird; and if it rises higher still, it may not even be observed. Every object in the world will similarly appear differently under different circumstances, and the circumstances are transitory. From moment to moment every object is decaying. You pluck a good smelling flower. It appears very pleasant to the sense of smell but it will lose its charm when you have smelt it a few times. Finally, it will wither and become worthless. Thus when every object appears differently under different circumstances and decays from moment to moment, how can it be held that it is true or genuine. That object alone can be held to be real which ever remains constant and which is not subject to change and deterioration. Things which appear differently according to the differences of circumstance and time can never be held to be real. That which is real can never cease to exist, and that which is subject to decay and ceases to exist can never be real. The Lord said:—

नास्तो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

(Gita 2. 16)

“The unreal has no existence, and the real never ceases to exist;

the real nature of both has been realized by the wise seers.”

A case comes up for hearing in a Court of Law and the plaintiff produces five witnesses in support of his allegation. It is his claim that he advanced to the defendant a loan of ten thousand rupees, which the latter is dishonestly trying not to repay. The Court asks, “Have you any witness to prove your case?”

Plaintiff: Yes, Sir, these five persons are my witnesses; I gave the ten thousand rupees in their presence. One of them recounted the money already counted by me and actually handed over the same to the defendant.

Court: Did you pay in coins or in currency notes?

Plaintiff: In coins.

Court: Where did you make the payment?

Plaintiff: In a garden of guava trees and flowers.

Court: At what hour did you make the payment?

Plaintiff: At noon.

Now, the Court asked the plaintiff to retire and summoning the witnesses one by one began to question them about facts. He asked the first witness, “Did the plaintiff pay any money to the defendant in your presence?”

First Witness: Yes, Sir, he lent eight thousand rupees to the defendant.

Court: Was anyone else present there at the time?

First Witness: Yes, Sir, there were three other men present.

Court: At what hour of the day did the transaction take place ?

First Witness: It was morning.

Court: All right, you may retire.

Then, summoning the second witness he asked, "How much money was lent by the plaintiff to the defendant ?"

Second Witness: Ten thousand rupees.

Court: Did you personally witness the transaction ?

Second Witness: No, Sir, I simply heard about it.

Court: At what hour of the day did it take place ?

Second Witness: I heard that it took place in the evening.

Court: All right, you may go.

The third witness was then summoned.

Court: How much was lent by the plaintiff to the defendant ?

Third Witness: Twelve thousand rupees.

Court: Did you personally see the transaction ?

Third Witness: I not only saw it; I actually recounted all the money and handed it over to the defendant.

Court: At what hour did this take place ?

Third Witness: At night, after we had all partaken our meals.

Court: All right, you may go.

The fourth and fifth witnesses also were similarly summoned and questioned. One of them said that he was in the habit of going to the garden every morning for flowers, but he did not see any monetary transaction taking place between the parties. The other said, "I go there only to eat guavas, I know nothing about money." Hearing the contradictory and irreconcilable statements of the witnesses, the Court dismissed the case as false. The plaintiff, then, approached the Court again and entreated the latter for reasons of dismissing his claim. The Court said, "One of your witnesses says that you lent the defendant only eight thousand rupees."

Plaintiff: Yes, Sir, the amount was exactly eight thousand. It was through mistake that I made a claim of ten thousand rupees.

Court: Another witness says it was twelve thousand.

Plaintiff: Sir, he may have forgotten the amount.

Court: Your witness says you paid not in coins but in currency notes.

Plaintiff: Yes, Sir, I paid in currency notes.

Court: Your witness says that only two persons were present during the transaction.

Plaintiff: Yes, Sir.

Court: Another said it was morning when the transaction took place.

Plaintiff: Yes, Sir, it was morning. I made a mistake about the time.

Observing the plaintiff contradicting everyone of his original statements the Judge came to the definite conclusion that he was telling lies and that his allegation was nothing but a concoction. For perceiving objects of the world we have similarly five witnesses in the form of the five organs of perception. The experience of none of them tallies with that of the other. The ear receives nothing but sound, the organ of smell functions only with regard to smell, the tongue can speak only about taste, skin knows only about touch and the eyes receive only the knowledge of form. When the experience of all the witnesses differ from one another, how can the state-

ment of any of them be accepted as real ?

The objects of the world, which neither appear the same to all, nor give alike pleasure and pain to all, which change from moment to moment, which exist now and the next moment may cease to be,—is it not sheer folly to regard them as real, and get attached to them ?

From their falsity, changeability and property of yielding sorrow, know the objects of the world to be unreal, and God alone to be real, the foundation of all, the embodiment of Supreme Bliss. Cultivating reverence, devotion and practice of dispassion constantly engage yourself in *Bhajana* and meditation of the Lord, associate with His devotees, and have firm faith only in His grace. You may thus completely get rid of *Avidyā* (Ignorance), attachment and the other forms of *Kleśa* (pain), as well as sin and sorrow, and attain everlasting Supreme Peace and Supreme Bliss.

The meanest cur am I; I know not how to do the
right;

'Twere but what I deserve, should'st Thou my
wickedness requite

With the dread fate of those who never saw Thy
flowery feet;

For though mine eyes have seen, my ears have
heard saints guileless, meet,

Who reached Thy fragrant presence, yet I stay, for
false am I,

Fit for naught save to eat and dress.

—*Mānikha Vāsagar.*

Time-Wheel—II.

(*The Decline of Dharma*)

BY Y. JAGANNATHAM, B. A.

As I said, the topmost point is now reached ; but since the wheel knows no stopping, as such is the will of the Lord, its downward motion is certain and signs of decline appear naturally in due course in the conception of man's duty. The Kṣatriya, who hitherto wielded power with Brahmana, or complete divine knowledge in view, now becomes defective in his knowledge, feels difference with the Brahmana, quarrels with him and even does away with him. Selflessness slowly gives place to selfishness, and greed is a drug that now enters into the potion of power. But the Lord, who now felt that *Dharma* has become defective, and that a fraction or *Pāda* of it is lost, does not allow it to drift away with the fast-running current of time, but in due fulfilment of his declared policy, that he would "descend" when *Dharma* is in danger, He descended on the nerves of that Brahmana himself, whose father was done away with by the Kṣatriya.

Paraśurāma, for such was his name, who, by birth, is a preceptor-Brahmana is now a punishing Brahmana, as the divine ray entered into his being for this purpose, and he slaughters and slaughters the Kṣatriya to remind him of his folly and to restore Brahmana once more to his

view after a practical demonstration of the superiority of Brahmana and his power. As if to show that the punishment chastened the Kṣatriya and brought him to his senses and to his pristine primal position, the Lord himself next descended as the ideal Kṣatriya, sent the punishing Brahmana to rest and retirement as his services were no more wanted, and ruled the land for a sufficiently long time upholding *Dharma* and presenting all its practical workings before the eyes of His subjects. You know that Rāmarājya is a regular byword with us.

Though *Dharma* was re-established with His advent, His exit marks again the beginning of its deterioration, for such is the working of Time, and with another turn of it, further deterioration also of *Dharma* resulted.

The Kṣatriya began to err again; his knowledge of God is reduced to half, since another fraction of *Dharma* is now lost. His longing for worldly possession and power is now marked and confirmed; but he has learnt double-dealing, for he now wants to serve both God and mammon alike. Intellect now comes into play dominating knowledge and power which respectively characterized the foregoing two periods and both Brahmana and Kṣatriya became intensely calculative. In short, they lived in a regular Vaiśya atmosphere.

Yudhiṣṭhira and his brothers do not spurn either worldly possessions or worldly power. They feel for their loss; they fight for them; they mediate for them in the name of justice and reason; and when all attempts fail, they open hostilities and a bloody war was the result. Even in the case of the Brahmana, there is a distinct climb-down. Whilst retaining his preceptor position, he now joins hands with the Kṣatriya and appears in the battle-front with deadly weapons in hand and crying death to his opponent "either by curse or by arrow." The scales of *Dharma* and *Adharma* are now even; but there is already some undesirable and obnoxious stuff in the Kṣatriya class, which, if not at once swept clean, will certainly turn the scales towards *Adharma* side. So the Lord hastened to descend among them once more, this time not as a ruler with sceptre in hand, but as a love-musician with flute in hand. He knew the baneful and enfeebling effects of Time and noticed that His children are already getting diminutive both in mind and body, a fit material for the coming age. He felt that they will be utterly unable to grasp Him and his glory with their little intellects, and that attainment of *Yoga* and Brahmaic Knowledge are sheer impossibilities for their weak nerves and unruly senses. It is for the sake of these children, and for preaching them the doctrine of love and philosophy of action that He descended as a Love-God.

Age of
Power-cum-
Intellect.

The Kṣatriya class is, of course, purged of its mischievous element; many princes in the way of unrighteousness perished in his hands; the rest were swept away in the battle of brothers and the earth was unburdened of its heavy load of the wicked and sinning. *Dharma* itself was installed on the vacant *Gadi* of Hastināpur in the person of Dharma-rāja, the Perfect Kṣatriya, who always remembered Śrī Kṛṣṇa as the great Lord, in spite of the workings of Time on him.

But although *Adharma* was removed from the field for the time being, Śrī Kṛṣṇa knew that it will crop up with redoubled vigour as the wheel of Time is going to take one more turn on His exit from the world, when *Dharma* will have lost three of its feet to plod thereafter in the world only in name. He apprehended that the Perfect Kṣatriya will vacate his throne as soon as he notices symptoms of the coming age, and in his anxiety to save his line from extinction and afford his *Darśana* to his only descendent in the mother's womb with a view to make him a perfect ruler, He condescended to enter into the womb on the pretext of saving the boy from the deadly weapon of the irate Brahmana.

He felt sure that the men of the coming age would not at all remember Him, being engrossed in fortune-building and consort worship, and in His infinite love for those unfortunates, He declared that He would grant them liberation if they just hear of Him, think of Him, or even call Him

with an *unreserving heart*. What do you think of the love of the Great Lord, when he says that even the worst trait of a man's character, when directed towards Him, will bring the man to His lotus-feet ere long?

The Lord of Love now quits the world as also the Perfect Kṣatriya and his brothers.

Age of Service.

The age of intellect, of transacting nature, terminates yielding place to the age of emotion and service. Body-worship has commenced to become the order of the day. *Dharma* is a cripple. The Kṣatriya who has seen God while in the mother's womb, now begins his rule. You must remember that he is the last of the Kṣatriyas blessed with divine grace and divine vision. This Kṣatriya, *Parikṣit* as he was called, (for it appears he conducted a regular search, *Parikṣā*, in the whole world for the sweet face of the charming Love-God, whom he had once seen in the mother's womb and who he knew had taken the world-form) one day overhears the piteous conversation of the crippled bull of *Dharma* and his old mother, the Earth. His mother weeps for the exit of her protecting Lord and fears the fracture of her backbone by the thumping strides of the godless rulers soon to come into power, and who will confine themselves within the "Eat, drink and be merry" limit. Her son consoles her saying, "Mother! No use; no use. We are in difficult times. Your good days are gone as also mine ever since you have ceased to bear the auspicious foot-prints of

the Lord who has left us. See what a hopeless cripple I am, leaning only on one foot. It is time for the Śūdra to come in, to bind me down and shove me into a corner."

While they were so conversing, the first Śūdra, *Kali-Puruṣa*, appeared on the scene, wearing the signs of a ruler and kicks both of them heavily with his booted leg. The Kṣatriya noticed this occurrence, and promising them immediate redress, chased the Śūdra, sword in hand, who ultimately surrendered, but craved protection and accommodation somewhere in his vast Kingdom. This the Kṣatriya readily granted, as if helpless, for the working of Time. I hope you will be able to unravel this little story as I have already given sufficient material to help you for this.

Remember the symbolism that Śūdra stands for body and service, and that Śūdra power means body worship and rule by service. Man knows no more the correct use of intellect; he becomes intensely impulsive, emotional and service-loving. Ministering to the comforts and conveniences of the body, and devising means for its prolonged stay in the world, are the sole objects of his life; for now to him, his body is his God. He cannot stand the slightest fatigue or the slightest bodily exertion. For, what else could be the reason for the last Kṣatriya, who, for living in it, could not help coming under the influence of the Body-Age, to place a dead serpent around the neck of a *Rṣi* in Yogic meditation, who did not

respond to his request for a cup of water to quench his thirst after a hunting excursion ?

And now, even this last Kṣatriya was removed by the curse of that Ṛṣi's son. But this Kṣatriya had already seen God, and he has also heard of Him and His descents and deeds from that illustrious son of Vyāsa during the week's time mentioned in the curse. So he saved himself in spite of the cruel effects of the age, which had, of course, started with his reign.

Now the Śūdra enters the field unopposed. He comes to power and commences to rule unfurling the banner of his Kingdom. His is the present age. Brahmana, Kṣatriya and Vaiśya are now only in name. They conform to him and vie with him in the matter of ease-loving and service hunting. What else is this if it is not the working of 'Time' ? Where can we find a Brahmana in this age when all are Śūdras even in the seers' sense of the term ? But the 'Time-Wheel' must roll on and on. No hand, not even that of God's, can stop its course. It is natural that, in the course of Time, the world gets more and more materialistic until men have become akin to grovelling swine wallowing ever in sensual sties.

The Śūdra has the traditional right to serve, and if the Brahmana scrambles for his service, conflict naturally ensues. Power goes now by the

name of service, and since everyone wants power for body-worship, body embellishment and for the commanding of material comforts, the quarrels among these castes become almost canine. No one remembers how few are the wants of man, and how simple were his ancestors in the matter of daily life.

If Adam and Eve were naked, it was because they had no body-consciousness; for, they saw God, lived in God, and remembered nothing except God. They belonged to the age of Knowledge. If they ate the forbidden fruit of Desire, it was again the work of 'Time. Fashionable jewellery and fashionable dress are the hall-marks of the so-called civilization, and man is now a bundle of artificialities. He never feels how far he is removed from God and how near he is to the brute. Let us bear in mind that what is called progression in the material line, is a real and appalling retrogression in the spiritual line.

But man, though he is helplessly swept down by the current of Time, is not without hopes of rest and redemption. For, the very Lord resides in Him. The Lord is the Pivot around which the wheel of Time rotates. As I told you once, it is bereavements, foiled expectations and similar setbacks in life that make a man feel perplexed and giddy. There will then be no more scramblings for power and pelf. It is then he feels that he is run down by some invisible power, which is nothing but that of the current of Time, and if he could, in

Śūdra, the autocrat.

Lord's Love for man.

Caste-Conflict.

a fit of intense concentration but cry even once for the Lord, who is so near to him and so ready to help him, the Love-God instantaneously appears on the shore, lifts him out of the whirling waters of Time and clasps him to His bosom with assurances of safety.

But remember that He will not for a minute stop the coursing of the Time-Stream as He knows that there are others who want it for their swimming exercise, and who think they can manage their business without His intervention. It is natural that He helps only those who cry for His help. If some little urchins are swimming in a pond, the man on the bank should not proffer them help for fear of being ridiculed; but the moment a shriek is heard and life-danger is apprehended, he must run to the spot and rescue the urchin.

We are all little urchins swimming in the current of Time and we do not like to be lifted out of it till we feel giddy; and the Lord knows this too well. Let us therefore never raise the question of why the Lord should not stop Time itself. We are all creatures of Time, and we therefore don't feel giddy in the ordinary course. But let us remember the Lord who is its controller and its Central Pivot, and let us hold firm to the unmoving Pivot even when we feel bewildered in the whirls of Time. Let us also remember that set-backs in life are our best correctives, and that a man with an apparently smooth and un-

eventful material life is not the beloved of the Lord.

As "woman and money" worship advances, the immanent Lord of Love is lulled to sleep as it were. The Lord of Desire, who is our mortal coil, represents Him and officiates for Him. In the matter of mercilessness and selfishness, there will then be no difference between the man in the country and the prowling tiger of the forest. When the wheel of Time reaches its down-most point, the Love-God merges and is lost beyond recognition in the Lord of Desire, viz., the body. Mankind will then be a mere mass of moving stumps of wood, fit to be chopped by the mighty sword of Kalki, the last Descent of the Lord of the age. The advent of the Lord as Kalki marks the closing of the Body-Age, and the wheel of Time which has by now run half of its course begins to ascend once more to complete its round for producing conditions favourable for the building up of the golden age or the age of knowledge. That age, again, gives place to the one succeeding, and thus the wheel of Time knows no stopping; for such, I say, is the will of the Lord. But as I told you already, His infinite love is there, and it can be easily tapped by the plaintive voice of the self-surrendering votary staggering on the precarious Time-Wheel, when the Love-God loses no time in removing him out of the clutches of Time and out of the pale of metempsychosis.

*Time-Wheel's
Eternal Motion.*

*Lord, the Root
of Time-Wheel.*

The Kalyana-Kalpataṁ



The scene at Chitrakū

UNTO BLISS

SIVA

Do not get perplexed in the face of suffering. It is for your own good that sufferings come to you. Know every suffering to be nothing but the fruit of some action done by you in the past. When you go through suffering you work out the effect of that *Karma*, and thus freed from its bondage you become pure. The great warrior Bhīṣma, at the time of his parting from the body, called out all his past *Karmas* and said, "If there is any *Karma* still left to be worked out, let it come and impose its fruit on me." Therefore, whatever suffering may come to you, bear it patiently and peacefully, and feel happy in mind with the knowledge that you have worked out the *Karma*, which has been best for you.

Every incident which brings you either happiness or suffering is ordained by God, and He being supremely compassionate cannot prescribe anything which is not full of blessings for you. Therefore, rejoice in your suffering knowing it to have been ordained by God. Know it for certain that it is only for your good that God has sent this suffering to you.

Realize it clearly that a sense of want, a consciousness of opposition, is what is called suffering. Now, this sense of want or of opposition originates from your own thought due to your sentiments of attraction and repulsion. If there is no attraction or repulsion, no love or hatred, it is possible to maintain under all circumstances a state of undisturbed joy. Realizing that whatever happens in the world is nothing but the sport of God, His play, do not cherish any attraction or attachment, and hatred or hostility to anything and thus renounce all mental opposition or sense of want. You will find suffering, whatever its nature may be, will no more produce any effect on you.

Non-acquirement or destruction of objects liked, or craved for, by the mind, is called sorrow or suffering. Through the acquisition of worldly objects the mind gets entangled to such objects. That is why the seeker of liberation deliberately renounces objects of worldly happiness like wealth, honour, prosperity, fame, etc. If you lack these objects, or once being in possession lose them, know that

through this loss you have been freed from the strong, closely woven net of suffering. Let not such loss cause you any pain or sorrow.

Worldly pleasure and pain centre round your name and form; you are the soul itself; you are neither the body, nor the name. You are for ever only a witness to all states of pleasure and pain. The days of childhood you have seen, as well as the days of youth, and now you are gathering the experiences of old age. The states have changed but you, the witness or the observer of the states, have remained the same, that is why you remember what you observed in the past. Now, make up your mind that you are not the enjoyer, you are only a witness (of the different states). You are wholly beyond pleasure and pain, you are untainted by them. In the state of the soul you are in possession of an unbroken joy. The soul is never rendered poorer by loss of wealth, it is neither dishonoured nor defamed, neither does it get ill nor die. Under all circumstances it remains the same. Then, why do you call incidents connected with your name and form by the term sorrow, and feel pain

therefrom? Give up this stupidity, and feel an unbroken joy under all circumstances. Pain or sorrow can never come near you. It comes because you accept it, and give it a place. Give up accepting it, then no sorrow will ever visit you.

Offer your all—body, mind and wealth—to God; you are, in fact, not their owner; God is their owner. You have usurped ownership over them, and have got attached to them, that is why you suffer. Withdrawing all your attachments from objects of the world devote them all to the feet of God; what you call your own, offer them all to God. Let Him make whatever use He likes of His own things—let Him either preserve them, or destroy them. Why do you feel adversely affected, if they are destroyed? Having offered them to God, give up all cares and merge yourself in joy.

Remember: there is no distinction between the decree of Providence and Providence Himself. He is both the sport and the sporter. Realizing this supreme secret, recognize and grasp Him appearing under all circumstances as the decree of Providence. Then, there will be joy and joy alone.



Centres of Hinduism—V.

(Continued from the previous number)

BY K. S. RAMASWAMI SASTRI.

ŚRĪ MADHVĀCHĀRYA: BIRTH AND EARLY LIFE

He was born in Pajāka Kṣetra six miles south-east of Udipi, in the South Canara District. His parents were Madhyageha Bhatta and Vedavati. They had two sons and a daughter, but their sons died in infancy. In 1199 A.D. Śrī Madhva was born to them. He was named Vāsudeva. He is believed to have been an incarnation of God Vāyu. He was a bright, precocious, attractive and lovable child. He excelled soon in learning and in games. He was invested with the sacred thread and became soon an adept in sacred learning.

THE GREAT RENUNCIATION

He became the disciple of Achyuta-prekṣa. He soon resolved to become an ascetic. His father fought against this move but finding Vāsudeva immovable in his resolution he fell at his feet in a passion of grief. Vāsudeva said that this was the best proof of the inevitableness of *Sannyāsa* (renunciation), as only an ascetic is entitled to accept the prostration of an elder in age. Eventually he soothed his father by saying that he would become an ascetic as soon as a younger brother was born. A younger son was born. He was to become later on the famous Viṣṇu Tīrth who

was the founder of the Sodai Mutt. Vāsudeva became an ascetic in his eleventh or twelfth year after initiation in the temple of Ananteśwara at Udipi.

HIS SPIRITUAL CONQUESTS

His new name as a member of the ascetic order was Pūrṇaprajña. Soon afterwards an itinerant Pandit, named Vāsudeva came to Udipi with a large retinue. His arguments were overthrown by Śrī Pūrṇaprajña who is also known as Śrī Ānanda Tīrtha and whom we shall describe hereafter by his more famous name Śrī Madhvāchārya. This was forty days after Śrī Madhvāchārya's ordination as an ascetic.

Śrī Madhvāchārya was by this time not only an expert in logic and grammar but was a great authority on the Vedas and the Itihāsas and the Purāṇas as well. He criticised and tore to pieces an ancient philosophical work named *Iṣṭasiddhi*. He began to have an increasing number of followers. His daily lectures expounding some philosophical truth or some scriptural passage drew large, crowded and appreciative audiences. On one occasion he maintained that *Anumāna* or inference as a source of human knowledge was inferred to *Pratyakṣa* (direct perception) and *Śabda* (the spoken word). He han-

dled the subject with such logical skill and subtlety that the name of *Anumāna Tīrtha* was bestowed upon him.

At that time Jainism and to some extent Buddhism were prevalent in South Canara. On one occasion a Buddhist leader named Buddhi Sāgara came to Udipi accompanied by a great logician named Vādi Siṃha. But both were beaten in logic by Śrī Madhvāchārya and acknowledged defeat by going away in the night.

Śrī Madhvāchārya then took up for criticism Śrī Śaṅkarāchārya's *Sūtra Bhāṣya* itself. This is not the occasion to go into a discussion of Śrī Śaṅkara's exposition and Śrī Madhva's criticism. They are both great and commanding spirits and everyone should read their works for himself and arrive at his own views about God and Nature and the human soul.

HIS TOURS

Śrī Madhvāchārya then started on an extended tour through Southern India. He went to Viṣṇu-mangalam and thence to Trivandrum. At Trivandrum there was an inconclusive disputation between him and Śrī Vidyā Śaṅkara Swāmi who was the then head of the Śringeri Mutt.

The latter challenged him to write a *Bhāṣya* on the Vedānta Sūtras, and Śrī Madhvāchārya accepted the challenge. Both met again at Rameswaram where they stayed for the *Chāturmāsya* or the customary stay

of ascetics in the same place during the rainy season.

Śrī Madhvāchārya then went through the Pandya and Chola country and reached Srirangam. He then went to Sri Mushnam. He took part in innumerable disputations and discussions throughout the route. He eventually returned to Udipi.

FIRST TOUR TO BADARI

He first composed his *Bhāṣya* on the *Bhāṣavadgītā*. He then went to Badari. It is stated that there he met Śrī Vyāsa and learnt from him the real import of the Vedānta Sūtras, and that Śrī Vyāsa commanded him to write a *Bhāṣya* on the Sūtras.

HIS RETURN HOME

It is said that he composed his *Bhāṣya* on the Sūtras on the spot. His devout disciple and follower Satya Tīrtha copied it out. He returned via Ganjam and Godavari. When he reached Godavari, he met the two great pandits Sobhana Bhatta and Sāmi Śāstri, who were vanquished by him and who became his disciples and later on his successors under the names of Padmanābha Tīrtha and Narahari Tīrtha.

After he returned to Udipi he taught his faith to many sitting in the temple of Ananteśwara. The holy spot where he used to sit and teach in the temple is a space of three cubits square and is left vacant and accounted sacred even today. His own teacher Achyutaprekṣa accepted his teaching and became a convert to his faith.

THE COMING OF ŚRĪ KṚṢṆA'S IMAGE

One day Śrī Madhvāchārya was in a poetic and prayerful mood and composed many verses. He was then on the seashore. He saw a ship in distress on the high seas. He saved it by his spiritual power. The master of the ship went to him and begged him to accept some present. Śrī Madhvāchārya said: "You have some clods of earth known as *Gopichandana* in your vessel. Give me some of them." The shipmaster did so. Śrī Madhvāchārya ordered a big piece to be carried to his Mutt. It broke in two and disclosed a beautiful image of Śrī Bāla Kṛṣṇa holding a churning rod in one hand and a churning rope in the other. Śrī Madhvāchārya felt transfigured by spiritual emotion.

Verses poured forth from his inspired lips. In this way the twelve chapters of his *Dvādaśa Stotram* were completed in an intense passion of devotion. He took the blessed image to Udipi and built a temple there and installed the image therein and worshipped it nine times a day. He ordained eight ascetics and put them each in charge of a Mutt at Udipi and made them jointly responsible for the worship of the image by turns. It is stated that he forbade animal sacrifices and ordered that his followers, when performing Vedic sacrifices, should use for sacrifice only animal forms made of rice-flour and not live animals themselves.

THE SECOND TOUR TO BADARI

He then went for a second tour to Badari at some time between 1260

and 1271 A. D. In the course of this tour King Mahādeva, who was a Yādava King at Devagiri, compelled him and his party to work along with workmen in digging a big tank. Śrī Madhvāchārya requested him to show how the work was to be done. Hypnotized by Śrī Madhvāchārya the King began to dig away with the spade. Meantime Śrī Madhvāchārya and his party left.

When he and his party reached the Ganges there were further troubles. No boats were available for crossing the river. But he and his party trusted God and boldly forded the mighty river. On the opposite bank Mahomedan soldiers barred the way. But he pacified them by fair and gentle words. He was taken to King Jalaluddin. He spoke to the King in elegant Persian. The King marvelled at his personality and his attainments and offered him a rich Jāgīr. But Śrī Madhvāchārya declined it, and proceeded on his onward journey.

On his further way he and his party were attacked by robbers. On one of these occasions he threw a bundle of his cloths among the bandits. It seemed to their hypnotized eyes a big nugget of gold. They fought for it among themselves and killed one another. On another occasion the robbers were beaten and overcome by his follower Upendra whom he inspired with his power. On a third occasion the party was saved by another miracle of the master. He once saved his disciple Satya Tīrtha from a terrible attack by a tiger.

He eventually reached Badarikāśrama and met Śrī Vyāsa again. He received eight *Sālagrāma* images from Śrī Vyāsa. He composed his famous work *Śrīmanmahābhārata-tātparyanirṇaya*. He condensed in it in thirty two chapters of simple stanzas the essence of that supreme epic of India. He afterwards returned. He went to Hastināpur near Delhi and had his *Chāturarmāsyā* stay there. He then went to Benares and vanquished many disputants there. During the further return journey the priest of a Śiva temple showed great honour to Śrī Madhvāchārya. He then went to Goa. It is said that on one occasion he sang with such sweetness and power that certain seeds sprouted and became a tender plant by the compulsive power of his divine melody. He eventually returned to Udupi. Of the eight *Sālagrāmas* referred to above, one was installed at Udupi, one at Subramaniam, one at Sode Mutt, and five at the Uttaradi Mutt.

THE CONVERSION OF PANDIT TRIVIKRAMA

Padma Tīrth was at this time the Jagadguru of Śringeri. It is stated in *Śrī Mādhva Vijayam* that he connived at the theft of Śrī Madhvāchārya's library. Śrī Madhva complained to the King by name Jayasinha who was the ruler of Kumbha. The King secured the return of his library. The procession to Visnumangalam after this recovery of the library was one of unparalleled grandeur. King Jayasinha showed the highest honour and reverence to

the Āchārya. It was at Visnumangalam that Pandit Trivikrama challenged him to a controversy. It went on for fifteen days. The Pandit was vanquished and became a convert. It was his son, Pandit Nārāyaṇāchārya, that wrote *Śrī Mādhva Vijayam*. At the command of the Master, Trivikrama wrote the *Tattva-pradīpikā* which is a commentary on the master's *Bhāṣya* on the Vedānta Sūtras.

ŚRĪ MADHVĀCHĀRYA'S WORKS

The Master had written by this time his *Gitā Bhāṣya*, *Sūtra Bhāṣya* and *Anu Bhāṣya*, *Bhāṣyas* on the ten Upaniṣads, *Mahābhārata-tātparyanirṇaya*, and the ten Prakaraṇas such as *Tattva-nirṇaya*, *Yamaka Bharata*, *Sadāchāra Smṛti*, *Jayanti Kalpa*, etc. At the request of Pandit Trivikrama he composed *Anu Vyākhyāna* in simple verse. It was on this work that Jaya Tīrthāchārya wrote later on his famous *Nyāyasudhā*.

THE GROWTH OF THE FAITH

By this time Śrī Madhvāchārya's parents died. His younger brother prayed to him to be accepted as a member of the Holy Order. He was accepted as an ascetic under the name of Viṣṇu Tīrtha. Seven other persons also took holy orders on that day. These eight persons were the first ascetics of the eight Mutts at Udupi. Viṣṇu Tīrtha settled eventually at Subramaniam. He founded the Sode Mutt. Padmanābha Tīrtha was chosen by the Āchārya as his own successor.

THE LAST DAYS

Śrī Madhvāchārya lived for seventy-nine years and odd spreading his

faith. It is said that one day when he was expounding the *Aitareya Upaniṣad* he vanished from the earth and went away to Śrī Vyāsa's abode at Badari.

HIS PERSONALITY

He was a man of consuming energy and dominating personality. He was a dynamo of spiritual devotion and his presence no less than his teachings galvanized his hearers into purity of life and prayerfulness of heart. He combined zeal with gentleness, and a life of renunciation with a life of strenuous activity. He had a wonderful eloquence and he had at the same time logical acumen of the highest order. Thus he was fitted in every way to be a spiritual leader of mankind. He had also a practical genius for organization. The way in which he organized the Udipi Mutts and provided for the worship of Śrī Kṛṣṇa shows this well. He organized his followers by attaching them to the Mutts and by lighting in them the fire of a living faith. He forbade animal sacrifices and lifted the *Ekādaśī* to a position of supreme importance. He stressed the importance of abstemiousness and fasts. He enhanced the importance of the Itihāsas and the Purāṇas in the Hindu doctrine, while emphasizing the supremacy of the Vedas. He stressed the importance of (1) *Ankara* or marking the body with the five arms of God Viṣṇu, (2) *Nāmaharaṇa* or giving His names to children, and (3) *Bhajana*, or singing His glories. By these means he gave Hinduism a new practicality and the Hindu com-

munity a new compactness and cohesion.

HIS INFLUENCE

He carried forward the great Vaishnava tradition which was made dynamic and comprehensive by Śrī Rāmānujāchārya. The Vaishnava religion always emphasized the doctrines of *Bhakti* (devotion) and *Prapatti* (self-surrender). Śrī Madhvāchārya gave the highest place to these doctrines in his system of thought. But he never asked his followers to refrain from going to the Śiva temples. In this respect he and his followers are more tolerant than the Śrī Vaishnavas. He differs from the Śrī Vaishnavas also in saying that all the Avatāras (incarnations) of God are perfect and that there cannot be any imperfect or partial or fragmentary Avatāras. These views have influenced later thought a great deal, though some of his peculiar doctrines such as the idea that there would be eternally damned souls and the idea that the souls can never attain the supreme bliss of God but can have only a gradation of bliss lower than the bliss of God are departures from more ancient views and did not vitally influence later thought. Śrī Chaitanya and other later Vaishnava teachers of Northern India were profoundly influenced by Southern Vaishnavism as taught by Śrī Rāmānujāchārya and Śrī Madhvāchārya. The attempt to detect the influence of Christianity on Mādhvaism is a woeful failure. It is argued that Mādhvaism believes in eternal hell like Christianity; it believes in Salvation

through the intercession of Vāyu just as Christianity believes in Salvation through Jesus; and that, the miracles recorded in *Śrī Mādhva Vijayam* resemble the Gospel miracles. But Śrī Mādhva's doctrine in regard to eternal hell is in vital connection with the doctrine of the three guṇas which does not appear at all in the Bible. Śrī Madhvāchārya evidently took his idea from the verse in the *Gītā* 'क्षिपाम्यजस्रमशुमान्' (XVI. 19), though the Lord does not seem to have intended such an interpretation at all, any more than the words 'शाश्वतीः समाः' in Ch. VI verse 41 of the *Gītā* implies eternity. Nor is the idea of intercession foreign to the Hindu faith or one that must have been inevitably borrowed from Christianity. The idea of vicarious atonement is of the essence of the Christian doctrine. There is no parallel to it in Mādhva-

ism. The Mādhva doctrine has no place in it for crucifixion or resurrection. Mādhvaism gave a specially exalted place to Vāyu as the presiding deity of *Prāṇa* (Cosmic life) and taught that the grace of God Viṣṇu comes through him.

The same place is assigned to Lakṣmī by Śrī Vaishnavas. The inference from miracles is the weakest of all inferences because the lives of all religious leaders abound in similar and very often identical miracles. Śrī Madhvāchārya was a Hindu of Hindus and never felt the influence of any alien faith. He emphasizes fully the Hindu doctrines of *Karma* and caste and image-worship and has given the most exalted place to the *Veda*. He was thus a Hindu thinker to the core and he profoundly influenced later Hindu life and thought.

(To be continued)

By Truth, by hard self-discipline, by thoroughness of knowledge, by chastity, the Spirit always may be gained—that Spirit within, full of light and radiant, which penitents, their guilt removed, behold.

Truth only triumphs—falsehood never! By Truth the heavenly way is opened out by which sages, satisfied in heart's desire, proceed thither where is that highest treasure-house of Truth.

Vast, wonderful, incomprehensible, and subtler than the subtle, far off beyond the far and here at hand, It manifests itself in those who look for It here on earth—in them—for it is hidden in the recesses of the heart.

—Mundakopaniṣad.



Thoughts for Daily Meditation.

- July 1,
Saturday. Remember this thought, and revolve it in mind over and over again:
"By knowledge, self-discipline, and dispassion, the heart becomes pure. But a devotee who adheres to the *Bhajana* of God, attains the supreme Truth."
- July 2,
Sunday. "Realizing this, drive out all sorrow from your heart:
"Flooding every pore of your being with joy, cast off all sorrow, for the doer of all actions is God. Therefore, put down the load of worries from your shoulder."
- July 3,
Monday. Just ponder over this, and know wherein lies your true welfare.
"Do that which may please God. Let no separate desire spring up within you; herein lies your welfare."
- July 4,
Tuesday. Cultivate this one desire, and no other:
"When God is pleased, joy follows. All desires give birth to sorrow. But the Vedas declare that the one desire, which is blessed, is the desire for Divine Communion."
- July 5,
Wednesday. Retain this truth constantly in your mind:
"If it be the pleasure of the Lord, the unforeseen happens, and the foreseen does not come to pass."
- July 6,
Thursday. Fix this truth on the tablet of your mind:
"Hear you, saints and the wise, all the so-called realities of the world are false; without the *Bhajana* of the Lord all of them are as worthless as dust."
- July 7,
Friday. "Sing or dance, laugh or weep, as you may; without Truth you will not attain Him, for He is the knower of the inner Self,"
- July 8,
Saturday. Knowing this fact, put yourself on guard about the use of every moment:
"This human form, which gods and angels aspire for, you have been privileged to get, so that you may attain God. Waste it not, life is so precious."
- July 9,
Sunday. "Do not waste this splendid opportunity of God-Realization, Oh ye, the saintly and the wise, for it is the time to meet Him. Even a moment is invaluable. Why not bear this in mind, Oh thou foolish, ignorant soul."
- July 10,
Monday. Think, and realize this:
"If you are anxious to meet Hari, do away with 'I' and 'Mine'; for many have proved failures clinging to 'I' and 'Mine'."

- July 11, Tuesday. See, how much wonder lies hidden in this human body:
 "This body of ours resembles exactly the shade caused by clouds, and the Lord is to be found within it. How strange is this !"
- July 12, Wednesday. Remember that attainment of God lies through service of others:
 "Do good to others by speech, action and thought. Have a firm conviction that you will thereby attain God."
- July 13, Thursday. Do you know, what is *Bhajana* through service ?
 "Do no injury to any creature whatsoever. Such is the way of saints. This is *Bhajana*, this is *Sevā*, and this is the way to love God."
- July 14, Friday. "Try to imbibe the virtues of others and not their shortcomings. Those who, on the contrary, assimilate the defects of others, leaving aside their virtues, are without a heart."
- July 15, Saturday. Remember this, and ever be in communion with God:
 "This is the view of all saints—and all else is wrong—that those who forgetting the Lord, meditate on other things, cannot get over their troubles."
- July 16, Sunday. Fix your mind on the Lord alone, for:
 "So long as you devote your attention to many things no good results are likely to ensue. But if you devote yourself solely to the Lord, you are sure to attain Bliss."
- July 17, Monday. Remember, you are not to get such an opportunity again:
 "Renouncing all illusion and unreality, derive profit by worshipping the Lord. Such an opportunity will not easily return,—this possession of a human body."
- July 18, Tuesday. There is no other friend like the Lord. Devote yourself daily to His service:
 "Through body and mind daily worship and serve the beloved Lord, who sports in the bower. Let union with Him be constant, for there is no friend like Him."
- July 19, Wednesday. Remember that you may not wound the feelings of any saint:
 "You may do innumerable acts of service to God, perform numberless sacrifices and countless acts of charity, but if you happen to wound the feelings of a saint, Śrī Hari (God) will not recognize them at all."

July 20, Thursday. Remember that a person sinning against a saint is the greatest sinner:

"He who has sinned against a saint is a sinner against the Lord a thousand times. In spite of all his *Bhajana* and worship, he is sure to be drowned in the mid-ocean."

July 21, Friday. Who will get the real thing?

"If a man's actions are in harmony with his words, his conduct reflects his mind, then he has steered clear, whether he is conscious of it or not."

July 22, Saturday. ii

Remember, how wonderful are the results of service to God:

"He who serves Hari, recites His Name and offers Him the mind and body, the Lord treats him as His own, and being very much pleased takes him up on His bosom."

July 23, Sunday. Do not forget that by shirking *Bhajana* you are taking this loathsome birth again and again:

"He who does *Bhajana* of the Lord gets merged in the Lord; while birth takes place through forgetting the Lord. This human body is finally reduced to one of these three states—filth, worms or ashes."

July 24, Monday. Remember, it is not difficult to attain God:

"It is very easy to attain the Lord, while worldly life is full of baffling difficulties and cares. Take lesson from the life of Pingalā, the harlot, and attain final beatitude."

July 25, Tuesday. Remember, obstacles do not arise in the paths of those who are devoted servants of the Lord:

"He who daily lovingly serves the beloved sporter in the bower (God), no obstacles arise in his path, whether bodily or mental."

July 26, Wednesday. Remember, he who is obsessed by pride never attains God:

"Those who want to realize God while retaining the sense of egoism are sure to be bewildered and lose their track. They may continue to walk for decades while their goal is only at a few paces from them (i.e., if a man is successful in getting rid of egoism, there is very little difference left between himself and God)."

July 27, Thursday. Those who are true to the Lord and to their preceptors, never come to grief:

"Realizing that the body is illusory, those who remain true to the Lord and to their preceptors, enjoy great bliss. Take it for granted that they are the real votaries of Divine Love."

- July 28, Friday. This should encourage you to devote yourself to *Bhajana* heart and soul:
- "He who has devoted himself to the *Bhajana* of Hari attentively all his life, if he, being unconscious, happens to forget the Lord at the last moment, he will nevertheless reach the Lord, who is pleased with him."
- July 29, Saturday. Pray to God:
- "O Beloved, without You a moment's time is passing like a *Yuga*; grace me with Your vision soon. For me there is nobody but Yourself. Have mercy on me, relieve me of all pains, O Lord, who are the crest-jewel of lovers."
- July 30, Sunday. Pray, again :
- "A terrible fire is raging (within me) before which I am like a piece of cotton. Protect me Thou two, delight of the Supreme Charmer (Śrī Rādhā), and the Graceful Sporter (Śrī Kṛṣṇa)."
- July 31, Monday. When the Divine Couple will make an abode in your heart, you will automatically forget every other thing:
- "There is no danger to the life-breath, nor attachment with anybody either; when the swarthy complexioned Lord is in the heart, who cares what happens after."

A Peep into the Illustrations.

1. *Crying for the Moon.*

It is a picture illustrative of *Vātsalya-Bhāva* (mother-sentiment) with reference to God. Darling Śrī Kṛṣṇa is on the lap of Mother Yaśodā crying to have the Moon plucked for Him as an object to play with. The Gopis find it hard to pacify the Lord. They resort to the device of placing a basin full of water before Him in which the reflection of the Moon is caught. But child Śrī Kṛṣṇa insists on having the real Moon and not its reflection. All the different sentiments with reference to God—viz., the servant-sentiment, the friend-sentiment, the sentiment of parents and the wifely sentiment—are cultivated with a view to make life more and more centre round God leaving its ego-centric propensity. The cultivation of these sentiments greatly help the devotee in the practice of remembrance, which is recognized by every scripture as the surest method of God-Realization.

2. *The Meeting at Chitrakūta.*

The picture depicts Śrī Bharata meeting Śrī Rāmachandra at Chitrakūta and persuading Him to return to Ayodhyā. The sincere and humble importunities of Śrī Bharata and Śrī Rāmachandra's unique advice to His brother form a theme on which the poet-saint Tulasidas lavished all the skill and delicate touch of a master artist. At this meeting of the brothers it was decided that in the absence of Śrī Rāmachandra, Śrī Bharata would act as regent of the State placing the wooden sandals of Śrī Rāma on the throne of Ayodhyā.

Why should Meat-eating be Abjured ?

BY Y. GOVINDA RAO.

The appeal made by Sri Jayadaya Goyandka in this article "Why should meat-eating be abjured", published in the *Kalyana-Kalpataṛu* of April, 1939 (No. 4. of Vol. 6) relying primarily on the scriptural and ancient authorities, has been a very instructive one.

To make the subject more illustrative, I am tempted to add a few words to his appeal. In the present age of Reason and Science, every fact, be it mundane or super-mundane, scriptural or non-scriptural, has to stand the test of the Western scientific laboratory. Whatever is proved by Science easily appeals to the modern educated mind. Srimat Kuvalayānanda in his *Yoga Mīmāṃsā*, Vol. I. No. I. p. 38, has clearly brought out the scientific reasons against meat as a diet for human consumption. The physiology and anatomy of the human and animal bodies differ as regards the length of the colon (large and small intestines). This decides the nature of food taken by herbivorous and carnivorous animals. The colon of the herbivorous animal is long and that of man is the longest, while the

colon of carnivorous animals is always short. There are decided advantages for both in this arrangement of Nature.

It must have been noticed by all who pass by the vegetable and mutton markets that the smell of putrefaction is more repulsive and unbearable in the latter than in the former. The reason is that animal matter begins to decompose much earlier than vegetable matter. "*If the useless residues of a flesh diet are not speedily discharged from the body, they would putrefy and develop dangerously active poisons. For this reason, the colon of the flesh-eating animals has been made short. But the residue of the vegetable diet, ferments and produces acids which help the bowels in their movement.*" So it is an advantage that the residue of vegetable matter should be delayed in the colon for a long time. On the same principle, Nature has purposely made the colon of the carnivorous animals short. The length of colon of the human body should convince everyone that the only diet natural for man is the vegetarian.

The more a person conceals his devotional practices from others, the better for him.

Keep your own sentiments and faith to yourself. Do not talk about them aloud. Otherwise you will be a great loser.

—Swami Ramakrishna Paramahansa.

Achāra—the Hindu Guide to Conduct.

BY M. S. SRINIVASA SARMA, M. A.

"What am I ? What may I hope for ? What ought I to do ? What shall we choose and what shall we refrain from ?"—are the vital problems which will have to be faced by every individual if he wishes to make his life worth living. Morality etymologically signifies customs or habits. Customs are not merely habitual ways of acting ; they are ways approved by society. In a genuine sense all morals are merely customs that matter. Morality thus is our social attitude towards the human environment ; and character means the organized capacity for efficient social functioning.

Duty, which "holds" society together in integrated unity, resides in the individual, but arises in society, and works for social solidarity. But what is the criterion which settles for me what my specific duties are ? The answer of the Hindu thinkers to this question is—'ĀCHĀRA'. It is the name given to those principles of conduct which regulate people in their relations to each other, and have become a matter of habit and second nature. It thus comprises the social conventions, and rules of manners, and constitutes the source of instruction regarding conduct. Without it the individual would be practically helpless in determining the right course of action in various situations. Manu says that the four essential characteristics of duty are

conformity to Holy Scriptures, the codes of Law, the conduct of respectable persons (*Āchāra*) and personal conviction:

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्भर्मस्य लक्षणम् ॥

The whole of man's life, all its purposes, all its meaning and all its value receive their tone and colour from the moral habits, ideals and institutions of the group. The influences of heredity, education and social living are embodied in the *Āchāra*.

Āchāra is indispensable to morality which is the interrelation of human individuals with one another by action, thought and emotions. The operation of *Āchāra* implies the existence of a relatively stable society which has had continuous life of its own for a long time, and which has developed and established institutions peculiar to itself. *Āchāra* is inseparable from institutions. The institutions provide areas of moral life in which individuals meet, respond, interact and hold intercourse with one another and that is the very substance, structure and composition of morality. *Āchāra* is the way in which men learn by experience how to live together ; it is therefore a framework of moral goodness.

Āchāras are the expressions of the common life of a society. They at once imply and create a community

of moral attitude in a plurality of moral agents. Behind all Āchāras lies some exercise of reason; they are the characteristic manifestations of the life of reason. The effect of following the Āchāras is thus to cultivate and encourage the consciousness of rationality in the individual and of community of reason between individuals. Bradley, the great English philosopher, points out that "the wisest men of antiquity have given judgment that wisdom and virtue consist in living agreeably to the ethos of one's people". He even goes to the extent of asserting that "the man who seeks to have a higher morality than that of his world is on the threshold of immorality".

Society is an unconscious and gradual formation; it is characterized by inevitable unity and continuity in its evolution. It conserves in its Āchāras the achievements of the past and the unrealized aspirations of the future. The fundamental safeguards which the *Āchāra* provides against individual impulse and passions, the conditions of close association, interdependence and mutual sympathy which the group affords, the habituation of certain lines of conduct valued by the group—all these are the roots on which the stem and flower of personality naturally grow and thrive. As Bradley says "the morality already existing ready to hand in laws, institutions, social usages, moral opinions and feelings is the element in which the young are to be brought up. It is not wrong; it is a duty to take

the best there is, and to live up to the best. We should consider whether the encouraging oneself in having opinions of one's own in the sense of thinking differently from the world on moral subjects be not, in any person other than a heaven-born prophet, sheer self-conceit".

Āchāras thus constitute the social heritage which a man acquires without testamentary title. To fall in with them is to enfranchise the individual as an accepted, participating member of an established order of human life. He becomes an acknowledged shareholder in the accumulated moral substance of the society. To take the line of *Āchāra* is to take the high way of orderly and reasonable way of living. As *Āchāra* represents the capitalized experience of men, to accept its prescriptions is to draw interest from the funded moral capital of the past, and to enjoy as an inheritance an unearned increment of moral advantage in the present. It is fortunate for progress that this is so; for, without these rules, each would be thrown on his own resources. Such a course would quickly reduce social life to chaos. If everyone had to start anew to frame all his ideals and make his laws, we should be in as melancholy a plight morally as we should be intellectually if we had to build each science afresh.

It may be said that nothing is left to the individual's initiative and independence if he should be guided by the Āchāras in his everyday conduct. *Āchāra*, however, only empha-

sizes one factor in moral life—the indissoluble continuity of the moral life of the individual with the past of his society. Institutions which live through Āchāras are constantly being modified. Āchāras themselves are subject to the criticisms of experience; and sometimes they pass away. "God reveals Himself in many ways lest one good custom should corrupt the world." The moral life of the individual has to do with the future as well as the past; the purposes and needs of individual lives give rise to institutions, modify them, and, if necessary, extinguish them. In all these spheres there is ample room for the initiative of individuals. And this may be admitted without losing sight of the profound importance of Āchāra in the individual life or of the need for cultivating respect for Āchāra as an essential factor in moral experience.

Thus it should be borne in mind that the Āchāra, i. e., the ethos of a people is not a stationary thing. It develops by the constant effort of the best members of the community to reach a higher standard of life than that in which they find themselves. In every society we have a set of people, the chosen few, 'श्रेष्ठाः', who are the best exponents of the culture and ideals of that group. They have no vested interests, and their main concern is the welfare of society 'लोकसंग्रहं, सर्वभूतहितं'. They are not only the custodians of achieved culture, but the ready sponsors to the forward march of that society; and it is to them that the individual members look up for light, life and guidance. They

are called the Āptas whose judgments bear the stamp of *Pramāṇa*. They see into the life of things, and are great fountain-heads of spiritual wisdom. They are the inspired teachers of humanity who through years of self-restraint and self-culture so purified their intellectual and moral nature as to recognize in their fullness and glory the invisible spiritual realities around. They are the true reformers, since by spiritual intuition they see things *sub specie aeternitatis*.

स्वकर्मण्यभिमुक्तो यः रागद्वेषविवर्जितः ।

निर्वैरः पूजितस्सद्भिरासौ श्रेयः स तादृशः ॥

The *Gītā* proclaims the influence of the personal example of great men well-versed in Śāstras in the following terms:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that the people go. Thus the responsibility of effecting salutary and necessary reforms rests on these natural leaders. It needs the alchemy of personal lives of these great men to transmute the lead of old ideas into the gold of compelling motives. A society can only pursue its normal course by means of a certain progression of changes; and these have a definite origin and ordered antecedents and are in direct relation with the past. The burden of transvaluation of values and of the revision of the existing Āchāras thus is gladly undertaken by the Śreṣṭhas.

Thus if a man is to know what is right, he should have imbibed by precept, example and experience the ethos of his community. He should grasp the meaning of these Āchāras, and guide himself by their true value and significance. Therefore when Bradley asks us to realize ourselves in "our station and its duties", because "there is nothing better nor anything higher or more beautiful than it", what he wants us to do is to identify ourselves with our society and its Āchāras; for, the Āchāras comprise functions exerted in the interests of the conservation of society. People who act in the same way in similar circumstances feel like-minded in relation to one another; and like-mindedness is one of the essential achievements of the moral life at its best.

It should not be thought the Hindu ethical writers were ignorant of the essentially mobile and progressive nature of morality. They knew that change was the primal law of life; but they were wise enough to emphasize that the path of progress must be evolutionary, and never revolutionary. The ideals of progressive society and mobile social order are concretely embodied in the conception of *Yogakṣema* which is personally guaranteed by God in the *Gītā*. *Yoga* is progress and *Kṣema* is order;

the one connotes steady growth and progressive realization of the goal, and the other signifies the conservation of what has been achieved. Śrī Śankara defines *Yoga* as 'अप्राप्तस्य प्रापणम्' and *Kṣema* as 'प्राप्तस्य रक्षणम्'. Thus it is wrong to think that we are tied down to an effete, dead and antediluvian tradition. It is a growing, developing ideal of all-round social development.

The consciousness of *Āchāra* is peculiar to the Hindu ethical system; and its function is to conserve the social organization in which man works out his characteristic destiny. Man looks to the future as well as the past; and *Āchāra* is the way in which in social life he looks backwards, and avails himself of the experience of others to assist his own in the present. He cannot escape from it if he wishes to realize his capacity for intimate social intercourse with his fellows. It is on account of this great value that the Śāstras declare that 'आचारः' is 'परमो धर्मः'. Hence the remark of the wisest man of Greece that "to be moral is to live in accordance with the social order of your own country"; and hence too the wisdom of the answer of Pythagoras, when someone asked him what was the best education for his son, "make your son a citizen of a people with well-established institutions."

Sing with *Bhakti* the hallowed Name of the Lord, and the mountain of your sins shall vanish, just as a mountain of cotton will burn to ashes and disappear if but a spark of fire falls on it.

—Swami Ramakrishna Paramahansa.

The Problem of Evil.

BY RAJANIKANT MODY.

We very often think that God is partial as well as cruel, and this conclusion we arrive at by observing the miseries and evils suffered by so many. But in considering a philosophical and spiritual problem like this, our rationalistic and logical intellect is the most insufficient, even a dangerous thing, and we cannot assert anything based simply on human Reason. For man is at this stage only a mentalized vital and physical being, while all these problems are essentially supra-physical, and as such they are beyond the scope of pure human Reason. Not that the human Reason is something quite useless, but if supported by Intuition it may be able to solve those higher mysteries. In itself Reason is not of much use, but if constantly illumined by the unfailing light of Intuition, it may work wonders.

Imagine for a moment that there is a garden full of various kinds of trees. Every tree, we know, requires a particular kind of manure in order that it should thrive and bloom. The gardener well knows this and puts different kinds of manure at the roots of each tree. Manure consists of so many dirty things like spoilt curds, dung of animals, rotten flesh, fish, etc. Now think for a moment that all the trees are suddenly made conscious with a consciousness akin

to the one possessed by human beings. What will they feel? What will they say? They will certainly be repelled by the nasty smell emanating from the manure at their roots; and they will consider the gardener who put it there to be a cruel fellow. Well, they go to the gardener and complain about the hellish smell. And what will the gardener do? He will have a sweet smile on his face and say—"My dear trees, you are all too young to understand your own good. Do you think I put that ill-smelling manure at your roots simply to satisfy my sense of cruelty? I know that though the smell is unbearable to you at present, the same manure will ultimately make you thrive and prosper." And the trees will not understand all this philosophizing and will go back murmuring to their respective places.

The same holds good in the case of human beings. Whatever we consider to be misery and torture is really nothing but a preparing of ourselves for the higher realizations that are awaiting us. To protest and complain about miseries is the childishness of the unregenerate, immature human soul; to understand and reconcile them with our own being is the way out of them and to the Divine *Sachchidānanda*.

The Kalyana-Kalpataru



Offering to the Sun.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

JULY, 1939

[No. 7

नमः सवित्रे जगदेकचक्षुषे
जगत्प्रसूतिस्थितिनाशहेतवे ।
त्रयीमयाय त्रिगुणात्मधारिणे
विरञ्चिनारायणशङ्करात्मने ॥

Obeisance to Śrī Sūrya (Sun-god), who is the only eye to the world, the cause of the origination, preservation and destruction of the world, the very embodiment of the three Vedas, and who, according to the three different Guṇas, manifests Himself in the three Forms of Brahmā, Viṣṇu and Śiva.

Devarshi Narada.

By HANUMANPRASAD PODDAR.

अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शार्ङ्गधन्वनः ।

गायन्माद्यन्निदं तन्मया रमयत्यातुरं जगत् ॥

(*Srimad Itihagava/a*, I. vi. 39)

“O blessed is, indeed, Devarṣi Nārada, who goes about playing on his *Vīṇā* singing the praises of Śrī Hari and getting intoxicated with it, scattering joy throughout the afflicted world.”

Kāraka Puruṣas (Agents of God) appear on earth for the good of the world in the same manner as God Himself takes His incarnation. It becomes their natural function to prepare the ground for the sports of the Lord, to bring together appropriate materials for the sport, and thus help the Lord in His sports. Such Mahā-puruṣas (great souls), though liberated themselves, do not make use of their privilege of salvation, and move about in the world among ordinary souls for the latter's spiritual welfare. Although this function of theirs continues at all times without any break, yet during the advent of some special incarnations their activities become more extensive and more intense. They live their auspicious lives for the highest good of the world. Absolutely devoid of ignorance, egoism, sense of 'Mine' and attachments to worldly objects, etc., these Mahāpuruṣas act as instruments under the control of God. All their activities are, in fact, the activities of God

Himself. Devarṣi Nārada is a Mahā-puruṣa (great soul) of this type. He has free access to all the Yugas, all the regions of creation, all scriptures, all societies and all activities of man. He was present in the *Satya-yuga* and also in the Yugas of *Tretā* and *Dvāpara*, and, it is said, that even in this dark age of *Kali* qualified souls are now and then blessed with his *Darśana* (sight). From the highest region like Goloka, Vaikuṇṭha, the region of Brahmā, etc., to the lowest like Tala, Atala upto Pātāla, he is free to move without any restriction. Through the power of *Yoga*, he can go wherever he likes in the twinkling of an eye. He is mentioned in all the scriptures, such as, the Vedas, the Smṛtis, the Purāṇas, the Samhitās, as well as in the ancient books on Astronomy, Music, etc. From Bhagavān Viṣṇu Himself, Śiva and other Devas down to the terrible Rākṣasas all show him honour and respect and give him their confidence. While, on the one hand, the Lord of Devas, Indra, shows deference to his opinion, on the other Kayādhu, wife of Hiranyakaśipu, who was a sworn enemy of the gods, trusting his words regards herself protected in his *Āśrama*. While, on the one hand, he is observed delivering instructions on the Supreme Truth even to Mahāpuruṣas like Vyāsa, Vālmīki and Śukadeva, on the other he is found engaged in the

attempt to create misunderstanding and quarrel between two rival parties. But, really speaking, he does nothing for himself. He takes up a work when he finds that this will lead to some good to somebody, or when he observes it as a beautiful act of the drama of divine sport. The misunderstandings and quarrels he creates are all intended for the good of the world and with a view to help forward the sport of the Lord. This is so, because every act of his is verily an act of God. Truly speaking, he should be regarded as the very 'mind' of God Himself; this may be clearly revealed through the grace of God when the personality of the Devarṣi is deeply pondered over. There are some writers who contend that there were several Ṛṣis bearing the name of Nārada among whom the following seven are considered to be principal:—(1) Brahmā's son, born out of His mind; (2) maternal uncle of Parvata Ṛṣi; (3) brother of Arundhatī (wife of Vaśiṣṭha), and husband of Satyavatī; (4) the master in the art of carrying tales and creating quarrels among people; (5) a courtier of Kubera; (6) one among the eight scriptural authorities in the court of Śrī Rāmachandra; (7) a member who participated in the sacrifice of snakes performed by King Janamejaya.

We have neither the desire to enter into a controversy whether there was one Nārada or many, nor do we possess the qualification to arrive, through discussion, at the truth about the matter. In our view, we

see one and only one Nārada, who performed different acts, as the instrument of God, in the different Kalpas and Yugas, and who is engaged in performing the same even today. It is our intention on the present occasion to say something about that aspect of the Devarṣi's activities which has relation with the propagation of *Bhakti* (Devotion). Really speaking that is the primary function of the Devarṣi. Although learned in all the scriptures and master and teacher of all the truths, in the end the Devarṣi instructs only on Devotion. It was he who inspired Valmiki, Vyāsa, Śukadeva, Prahlāda, Dhruva and other great souls to engage themselves in the practice of Devotion. Not only this, with the *Vinā* in hand and singing the sacred Divine Names, he moves about freely and fearlessly through all the Yugas and all societies, purifying men and women throughout creation and drawing their minds towards God. The Devarṣi himself has described the incidents of his life during two Kalpas. The portion of the *Bhāgavata* bearing this description is extremely interesting. For my own as well as the reader's delectation a summary of the same is given below:

Maharṣi Vyāsa, possessed of the supernatural vision, divided the Vedas into four parts for the benefit of the people at large. He composed the *Mahābhārata*, which is full of ancient stories and is known as the fifth *Veda*. He brought forth the Purāṇas. Thus though he had done all he could for the spiritual good of all

beings, he was not quite satisfied, his heart was not completely at peace; he felt within himself that there was something lacking. In a somewhat dejected mood he went to the bank of the river Saraswatī, and having seated himself there began to reflect as follows:—"I have done all I could, and yet why do I feel something lacking within me ? Have I failed to deal at length with that aspect of *Dharma*, which is known as *Bhāgavata Dharma* ? This *Bhāgavata Dharma* is the dearest object of God and of His beloved *Paramahansa* devotees." No sooner did these thoughts arise in his mind there appeared before him Devarṣi Nārada with a happy countenance, singing the praises of Śrī Hari. After mutual greetings and exchange of courtesies, Mahārṣi Vyāsa described his mental condition to the Devarṣi and asked the latter about the remedy. Thereupon, Devarṣi Nārada said:—

"O best of Munis ! In all your books, you have not sung the praises of God to the extent you described the other aspects of *Dharma*. That is why your mind is covered with the cloud of dejection. Words or poems which do not describe the glories of God, though they are soft, sweet and full of poetic beauty are known as *Kākaṭīrtha* (sacred to the crow) by men of wisdom, who know what is true and what is false. That is to say, such poems attract the mind of lustful men attached to the gross enjoyments of the world, who belong to the same category as the crow which strikes with its beak at

ordure, but they cannot attract the Bhāgavatas and Paramahansas, who are like the swan floating on the sacred Mānasa lake. But words which contain a discussion on the Divine Name and Divine Glories are regarded as supremely delightful and capable of destroying the sins of men though they may sound harsh to the ear, may be devoid of poetic embellishments, or may even be full of grammatical errors. Therefore, all men of virtue and Mahātmās make it a point to hear, repeat or sing words which express the Divine Names and Glories. O chief of Munis, you are unerring in your vision; there is nothing concealed from you. Now, therefore, you describe the sports of Śrī Hari for the good of the world. Men learned in the scriptures have pointed out that the supreme fruit of man's austerities, practice of 'hearing', performance of daily obligatory rites and possession of a sharp intellect lies only in describing with reverence the glories of Śrī Hari. Please hear the story of my previous birth and then reflect what a change was effected in me through the practice of hearing of the glory of Śrī Hari.

"O great Muni, I was the son of a female servant in my former birth. During a certain rainy season a large number of Mahātmās came to our village to spend their four months of obligatory rest. I was a small child at the time, and my mother engaged me in the service of those Mahātmās. I never exhibited any form of childishness in the

presence of those Mahātmās, giving up my plays I began to spend quietly all my time at their feet, and I was very sparing in the use of words. These are the reasons why though looking upon all with an equal eye, the Mahātmās were pleased with me and began to show me exceptional kindness. As ordered by them I used to eat the leavings of their food left by them on leaves after they had partaken from the same. The effect of this was that all my sins were destroyed. Through the continuity of this practice for some time my heart became pure, and I began to take relish in the *Dharma* practised by them (*Bhāgavata Dharma*). The Mahātmās used to discourse on the stories of Śrī Kṛṣṇa every day and through their kindness I used to hear those beautiful stories with reverence. When I had done this for some time I developed *Bhakti* (Devotion) to God. O chief of Munis, at the first stage I began to take relish in God, and then my understanding became steady and firm. With the help of that pure and firm understanding and through my undefiled form of supreme *Brahma* beyond *Māyā*, I began to perceive the whole of this real and unreal creation as an imaginary projection through *Māyā*. Throughout the rains and autumn those Mahātmās continued to sing the stainless glories of God, hearing which there grew within my heart the Sattvic type of *Bhakti* which is destructive of the other two Guṇas, viz., *Rajas* and *Tamas*. At the time of their leaving the village those Mahātmās who were ever kind to

the poor and distressed, finding me to be attached to them, sinless and possessing reverence and control over the senses, delivered to me the most secret knowledge, which was delivered by God Himself, through which I came to understand the power of the *Māyā* of Lord Vāsudeva, an understanding which leads to the attainment of the supreme state of God-realization.*

* Following the above order laid down by Devarshi Narada, Madhusudana Saraswati, the famous commentator of the *Gita* has divided *Bhakti* into eleven stages in his book entitled "*Bhakti-Rasayana*". Thus:—

प्रथमं महतां सेवा तद्व्यापात्रता ततः ।
 अद्वाथ तेषां धर्मेण ततो हरिगुणश्रुतिः ॥
 ततो रत्यङ्कुरोत्पत्तिः स्वरूपाधिगतिस्ततः ।
 प्रेमवृद्धिः परानन्दे तस्याथ स्फुरणं ततः ॥
 भगवद्धर्मनिष्ठतः स्वसिंस्तद्वृणालिता ।
 प्रेम्णोऽथ परमा काष्ठेऽयुदिता भक्तिभूमिकाः ॥

1. Personal service of Mahapurushas. 2. Acquiring of qualifications so as to draw their compassion. 3. Faith in the *Dharma* practised by them. 4. Hearing the Divine Glory with reverence. 5. From hearing, growth of the germ of Divine Love. 6. Divine Love leading to Self-realization. 7. Self-realization leading to increase of Love in the Supreme embodiment of Bliss. 8. Through increase of Love germination of supreme Bliss. 9. Firm adherence to *Bhagavata Dharma*. 10. Development of the qualities of a *Bhagavata* within the devotee. 11. Attainment of the highest stage of Love. This is how the eleven stages have been described.

"The Mahātmās, then, went away, and I continued to practise *Bhajana* as instructed by them. I was the only child of my mother, hence she was extremely attached to me. She knew me to be her only refuge in life. One day a deadly snake sent, as if, by the God of Death bit her, and this caused her death. I regarded the incident as an act of special grace arranged by God, who ever seeks to do good to His devotees, and leaving the village began to travel towards the north. Reaching a thick forest, I came upon a Peepul tree on the bank of a river, sitting under which I collected my mind and began to meditate with reverence on the lotus-feet of the Lord. At that time my eyes were filled with tears of joy under the influence of Love. I observed that Lord Śrī Hari had revealed Himself in my heart. The sight of God swelled the flow of Love into a flood. The hair of my body stood erect through excess of emotion. I totally lost myself in the ocean of bliss, and forgot all about the world and even the consciousness of my own existence.

"Then, suddenly, that extremely beautiful and captivating Form vanished from before me. This caused me terrible sorrow. I attempted, again, to have the sight, when I heard a voice from heaven saying:— 'O child, you cannot again gain My sight in the present birth; I revealed Myself once before you in order to increase your Love. Through the influence of *Satsang*, even for a short while, you have developed strong

Devotion to Me. When you leave your present body, you will be one very near and dear to Me, your understanding will be unshakably attached to Me, and through My grace, you will remember the incidents of your present birth even after the termination of this *Kalpa*.' Thus I learnt that I had gained the favour of God, so bowing myself low to the ground, I left the place and began to move about in the world thoroughly gratified, giving up egoism and jealousy and cultivating innocence, remembering, and singing loudly, without any delicacy, the most secret and blessed Names and Glories of the Lord. Attaching my mind to Śrī Kṛṣṇa, I gave up association with the world. In course of time, that body of mine got destroyed and I attained the pure, divine body of a companion of God.

"At the end of the *Kalpa*, I entered the heart of Brahmā through His breath when He lay down on the ocean of dissolution, withdrawing the entire creation within Himself. At the end of a thousand Yugas, when Brahmā began to re-create the world, I came out from His breath with Marīchi and the other Ṛṣis.

"Since then, observing the vow of *Brahmacharya*, I move throughout the three regions, both inside and out, wherever I like. Through the grace of God, my admission is nowhere restricted. I go everywhere singing the praises of Hari to the accompaniment of this *Vīṇā* which is adorned by *Brahma* in the form of sound, and is a gift from God Himself. God's compassion on me is so infinite that

whenever I merge myself in Divine Love and sing on His sports, that very moment He appears before me and gives me the privilege of His sight, just as an ordinary person appears when called aloud.

"Repetition of Śrī Hari's Name is like a strong barque to those who are deeply attached to worldly enjoyments to take them across the ocean of existence. That is why I move about singing constantly the praises of Hari for the good of the world as well as my own good. Through *Yoga* and other practices the minds of men attached to the world cannot be as quickly pacified as through the practice of *Bhajana* of Śrī Hari." Saying this, the Devarṣi started from the place singing the Name of Śrī Hari.

According to the *Mahābhārata*, Devarṣi Nārada possessed knowledge of all the truths of the Vedas, was honoured and venerated by the Devas, was a specialist in Itihāsas and Purāṇas, was acquainted with facts of previous Kalpas, knew the laws of *Dharma*, was exceptionally learned in the sciences of Vedic pronunciation, rules and grammar, was a master of music, knew how to decide between two conflicting scriptural injunctions, was fully capable of analysing words, was an eloquent speaker, was wise, possessed of a good memory, possessed of high morality, was a poet, a man of wisdom, capable of coming to a conclusion after scrutinizing all evidences, capable of

removing the doubts of learned men similar even to Bṛhaspati, knew the truths of *Dharma*, *Artha*, *Kāma* and *Mokṣa*, possessed a direct vision of all the regions of creation through his power of *Yoga*, recognized those who were qualified for *Mokṣa*, created quarrels for the good of the world, was a master in the arts of forming alliances and of war, was capable of arriving at truth through inference, was a complete master of all the scriptures, an expounder of laws, a repository of all qualifications and a man of infinite power and brilliance. He was the very embodiment of knowledge, a store-house of learning, the very aggregate of bliss; sustainer of good conduct (सदाचार), unmotivated lover of all souls, a natural friend of the universe, a great teacher of Devotion and the very embodiment of Devotion.

After finishing his instruction on every other subject, the Devarṣi by saying 'अथातो भक्तिं व्याख्यास्यामः', takes up *Bhakti* (Devotion) as the last and final subject of instruction. This proves that *Bhakti* occupies a very high position.

Bowing to the feet of Devarṣi Nārada, who moves about the three worlds singing the praises of Śrī Hari out of sheer unmotivated kindness to Jīvas (souls), let us carefully read his instructions on his beloved subject of *Bhakti* (Devotion) and try to mould our lives according to the same.*

* The Aphorisms on *Bhakti* by Devarshi Narada appeared as a series entitled "The Philosophy of Love" which was concluded in the June, 1939 issue of the *Kalpitaru*.

Truth as Personal Experience.

BY LALJI RAM SHUKLA, M. A., B. T.

अन्तर्बाह्यविमर्शोऽयं देहापेक्षो न साक्षिणः ।

—*Naishikarmyasiddhi*.

Some ten years ago a historic meeting took place between the two great geniuses of the modern world—Tagore and Einstein. The subject of their discussion was the nature of Truth, and the views that the two thinkers represented are characteristic of the thought of the East and of the West. Einstein held the view that Truth has a being of its own, it is independent of human realization. Tagore, on the other hand, advanced the view that all Truth is human. No truth is truth which is not experienced by anyone, which is independent of human experience.

The view held by Einstein is the scientific view; it is the realist's outlook on facts of the world. On the other hand, Tagore represents the standpoint of those who hold mind to be the centre of creation—the view which in the West was for the first time asserted emphatically by Berkeley, who declared:—"All the choir of heaven and the furniture of the earth are in a mind."

The scientific view seems very plausible. The planet Neptune did exist before it was discovered. So also there are thousands of other facts about nature which are facts even though we do not know them. As a matter of fact, if the whole of Truth consisted in our knowing it,

truth would be too poor. Its contents would be meagre and ever-changing. For very often our views about a fact change. Truth thus would be liable to constant change. It would be no truth.

The very essence of truth seems to consist in its objectivity—that is, its independence of being an experience of any individual. Truth which is an individual experience is only relative. Human truths, it is very often asserted, are half-truths, hence no one should be dogmatic about them.

The above position seems unassailable. How can all truth be human truth? The implication of this position is that the human mind not merely knows truth but it makes truth. This is exactly what the Poet meant. The materialists, the scientists, regard matter as the root-principle of creation; they regard mind as an evolute of matter. But if we think a little deeper, we would discover that it is consciousness that is at the centre of creation as well as all the theories about it. Who would posit matter as the all-powerful God manifesting itself in the form of this world, were there not a mind to call it as the all-powerful God? We are here reminded of a remark of Schopenhauer in this connection. Speaking of the materialists, he says, "Though they think that they have all the time been talking about matter,

they have really been talking about the mind that thinks of matter." There is no matter without mind.

only in virtue of its being so that it establishes or recognizes any standard at all.

That truth is objective and something universal, no one would deny. But its objectivity or universality is not a bar to its being a personal experience. What I experience may be experienced by others also. Human mind always tries to have the truth. The standard of truth is fixed by itself. No standard of truth can be a standard which is not recognized as such by the human mind. It is the human mind itself which creates the division of experience as subjective and objective and establishes a standard of truth and falsehood. We regard what is objective and universal as truth, but ultimately to regard anything as objective or as universal is again a matter of our own choice. We are an individual on the one hand, and on the other we partake of the life universal. No knowledge would be possible if we did not have this dual nature.

Not only this, since the division of universal and individual occurs in one's own consciousness, the self has an absolute existence—it over-reaches or surpasses all such divisions. The self which supplies the criterion of truth is above all relations. It is

Critical thought leads us to the view that nothing is independent of consciousness. All standards and all values have meaning only therein. What is a fact and what is not a fact is also a matter of conscious recognition. This consciousness, though it seems to stand in opposition to what is objective, really contains all objectivity. On the one hand, it is a direct experience to us, on the other it holds the remotest planets within itself. As the Ṛṣis of yore sang:

तदेजति तन्नैजति तद्ग्रे तदन्तिके ।
तदनन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

(Isha, 5.)

When the Poet said "All truth is human", he hinted at the above truth enunciated by the Upaniṣads.

We are not isolated individuals. We are intertwined with each other, and in the last analysis there is among us an identity of being. Hence no truth, wheresoever it may exist, can escape the realization of each soul, for a soul is nothing but a window from which the Universal Mind, who cognizes all truth, peeps out.

Those who are solely devoted to God chant His Name with every breath. Some chant 'Om Rama Om' constantly within themselves. The votaries of the path of Knowledge chant 'Soham'. Of some, the tongue moves constantly (in uttering prayers or some *Mantra*).

—Swāmī Rāmakṛṣṇa Paramahansa.



Truth, the Fountain-Source of Knowledge.

BY V. A. SURYANARAYANA, B. A.

'In Interiore Hominis Habitas Veritas.'

Truth dwelleth in the inner man. As Browning says, "Truth is within ourselves: it takes no rise from outward things." Swāmī Vivekānanda defines it as "one mass, devoid of form, name and colour, timeless, devoid of past and future, spaceless, devoid of all, where rests hushed all speech of negation, (being) voiceless." Truth is the highest point of Life, Light and Love. There is no knowledge higher than that of Truth. There is no religion higher than Truth.

In Vedānta Philosophy, Truth is described as *Sat-Chit-Ānandasvarūpa*, or Existence-Knowledge-Bliss Absolute. It is the eternal, infinite, indivisible, indestructible, absolute, ultimate reality. There are no two realities in it. It is the one and only reality; or, at least that, in the absence of which, all else is false. It is incommunicable, inasmuch as it cannot be bequeathed to posterity for further development. No one can adequately explain or express in words the real experience of Truth. It is only to be known by an actual experiencing of it.

Though Truth, or rather philosophic Truth,—to distinguish it from its other aspects—is often disparaged as frippery and moon-shine and the pursuit of it as wandering in a cloud land, a hunt after mirage and a wild-goose chase, it is the only thing that is real and eternal. Tennyson,

in his "Ancient Sage", utters the famous truth that "the nameless Power or Powers that rule were never heard or seen. And if the Nameless should withdraw, thy frailty counts most real, all thy worlds might vanish like thy shadow in the dark". Truth is not subject to change, though there may be variations in the process of pursuing it or in the degree of realizing it. Any change that is associated with or attributed to it is one of degrees and not of kinds.

In the other branches of knowledge the truth is quite different from the process of the application of the knowledge or of the obtaining of knowledge. But in philosophy the knowledge of truth is the Truth itself. The light comes from within and not from outside. The mind turns upon itself and begins the process of analyzing it.

But even the inward process of self-analysis is a preliminary step in the pursuit of philosophic Truth. What we call Metaphysics and Psycho-analysis are but the elementary stages of this progress. In the higher stages of progress is developed what is called self-consciousness. It is the knowledge of the 'self' that enables the philosopher to identify himself with the Spirit or the Divine Principle in him. In the final stage the 'Knower' and 'Known' ultimately

resolve and dissolve into one and the same thing. Soul-consciousness is an effusion of the soul itself. It is what sun-light is to the Sun. The last stage is reached when the philosopher realizes that his soul is a part and at the same time one with the Universal Spirit. This superconsciousness is what is known as the Atmic consciousness of the *Yogī* who attains 'liberation of the soul' or *Mokṣa* when the *Jivātmā* merges in the *Paramātmā*.

Truth is at once the centre and circumference of all knowledge. It is the unseen light beyond the perception of which there remains nothing to be seen. It is spiritual radiance and the all-embracing divine effulgence. According to Tennyson, Truth is "that God which ever lives and loves, one God, one Element and one far-off Divine Event to which the whole world moves." The close proximity of Truth to the human soul is no where so clearly expressed as in the following words of Tennyson:—

"Speak to Him, then, for He hears
and spirit to spirit can meet,
Closer is He than breathing and
nearer than hands or feet."

Philosophic Truth is not of the nature of poetic truth which is an idealization of imaginative thoughts by giving expression to them in harmonious words. The poet experiences a momentary vision of Truth manifested as Beauty, which he paints in choice words and pictures in sensuous imagery. Though poetry has been characterized as the blossom and the fragrance of all human

knowledge, human thoughts, human passions and emotions and language, and though poetry has been identified with Beauty, and Beauty equated with Truth, poetry cannot be anything more than an imitation of Truth. It is to Truth what expression is to impression. Truth is the unaffected seer within, while Beauty, the ideal of poetry, is the outer reflection of the unseen Divinity behind men and things. As William Watson finely puts it: "Song is not truth, nor wisdom, but the rose upon Truth's lips, the light in wisdom's eyes." Poetry is elementary philosophy and is at its best a rest-house on the road to the temple of Truth.

Poetry blooms like the lotus in the sight of the Sun of Truth and loses its all in the oceanic consciousness of philosophy. This merging of poetry in philosophy is best expressed by the great poet-philosopher Rabindranath Tagore when he sings the glory of the Poet of poets and pays his soul's homage to the Fountain-Spirit of all poetry in these rapturous words:—"Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to Thee." The poet is an ideal dreamer and identifies himself with the vision as long as it lasts in his mind. In Tennyson's "Higher Pantheism", we see the meeting point of poetry and philosophy and the harmonious blending of the East and the West in the following lines:—

"The Sun, the Moon, the stars, the
seas, the hills and the plains,

Are not these O soul; the vision
 of Him who reigns,
 Is not the vision He? Though
 He be not that which He seems?
 Dreams are true while they last
 And do not we live in dreams?

Philosophic Truth begins where poetic truth ends. It commences with the problems of death and ends with the solution of Life Eternal. It is not of the nature of scientific truth which ends with a generalization of the results of experimentation, observation, tabulation and speculation. It is at once the antithesis and complement of scientific truth. It is different from artistic truth which is an objectivation of the glimpses of imagination generated in the artist's mind in moments of inspiration and expiring with the end of inspiration. Even the religious truth which has its end in a revelation falls short of Philosophic Truth, which boldly declares the divinity of man as in the famous utterance of Goethe:—

"Let me tell you, what is man's
 vocation.
 There was no world! 'tis my
 creation
 It was I who raised the Sun from
 out of the sea.
 The Moon began her course with
 me."

All knowledge is grounded on Philosophic Truth. All lines converge on the same point. All the rivers of knowledge lose their waters in the oceanic consciousness of Truth.

Philosophy is the source as well as the confluence of all other channels of intellectual achievement. The different branches of progress are but the various parts, bits and the rays of the sun of Philosophic Truth. The rays of the sun cannot exist without the existence of the sun. In this sense, Philosophic Truth or progress in it, is the only real progress. In philosophic progress the 'self' itself is the entity progressing in self-knowledge. This self-knowledge cannot be borrowed or brought ready-made from others. It is to be acquired by oneself. In the pursuit of Philosophic Truth, 'self' and 'self-knowledge' progress endlessly, and cannot be separated from the process of self-advancement. Nay, the knower too is progress.

Philosophic Truth is the knowledge of the One without a second, of the all-pervading Author of the universe. This truth reveals the Divine Glory of the Great Artist, whose wondrous works reveal the omnipotence of the All-penetrating Force that creates, preserves and destroys the worlds at His will. Other sciences deal with the works of the Author of the Universe. But Philosophic Truth reveals the Author Himself in His unalloyed Beauty. Philosophic Truth teaches "Know Thyself." In fine, it exhorts man to realize the Divinity within and restores him to his pristine purity and power.

Those who repeat "Namaḥ Śivāya" pouring out tears of love, gain true life and is guided by it in the path. It is the true substance of the four Vedas—the Lord's great Name. Wherefore, say "Namaḥ Śivāya".

—Sambandar.

A General Estimate of the Indian and European Philosophy.

(By Way of Contrast)

BY MAHANAMBRATA BRAHMACHARI, Ph. D.

1. LOGIC AND METAPHYSICS

In European philosophy, speaking in a very general way, the realm of logic and that of metaphysics are not sharply distinguished,—sometimes they are not distinguished at all. The nature of Plato's 'Idea', Aristotle's 'Substance', Leibnitz's 'Monad', Bradley's 'Absolute' has much to do with the Subject-Predicate relation in a proposition, which is purely logical or even grammatical. The whole medieval controversy of nominalism and so-called realism seems to be a fight primarily due to a confusion between the abstract substantive of formal logic and the concrete reality of metaphysics. In Indian philosophy, however, the logical realm and the metaphysical realm are sharply contrasted. We read as early as in the *Kaṭha Upaniṣad*: 'नेषा तर्केण मतिरापनेया'. Metaphysical truths cannot be ascertained by reasoning. We read as late as the "Govinda-Bhāṣya" of Baladeva, one of the greatest exponents of the Vadānta Philosophy of the 18th century:

‘पुरुषधीवेविष्यात् तर्का नष्टप्रतिष्ठाः ... पुरुष-
बुद्धिमूलतर्कावलम्बनस्य भवतो देशान्तरकालान्तरजनिपूर्णतमता-
र्किकद्रव्यत्वसंभावनया तर्काप्रतिष्ठानदोषादनिस्तारः स्यात्’

(Govinda-Bhāṣya, II. 1. 2)

Says Baladeva, "Owing to the differences of their brain the reason-

ing power of men also is different—there is no finality about reasoning. A proposition established by pure human logic, unaided by intuition, is always liable to be set aside by a higher intellect, born in another time and place."

From the time of Upaniṣads down to the present day, the ontological truths have been always regarded by the Hindu philosophers to be the object of experience. As the empirical truths are the objects of empirical experience, so also are the metaphysical truths objects of metaphysical experience. By metaphysical experience is meant *Aparokṣānubhūti*, non-mediate intuition. It is a power of the human soul which is much more deeper than the intellect. A Hindu thinker would disagree with Aristotle in defining man as a rational animal. He would shake hand with Plato in declaring with him that truth is the object of direct vision—of non-mediate apprehension and it is this function and not rationality which constitutes the differentia of men. What is the place of logic, then, in Hindu thought. A Hindu philosopher will not hesitate a moment to accept with John Dewey that intellect is an instrument of life. Did not Aristotle also say that logic is an 'Organon'? Yes, but the question is organon of

what? What is logic an instrument of? The probable answer from the West is: it is an organon of discovery—an organon of Truth, while an oriental philosopher would deny it and maintain that it is an organon of Proof—an instrument of ascertaining validity of something that has been already discovered.

There is no doubt about the fact that to this conception of logic as an art of discovery, modern science owes much of its development, but nevertheless due to the same attitude metaphysics suffers from a drawback. An Indian philosopher never dreamt of controlling nature by the power of his intellect and here he obviously failed. He contemplated on the union with nature in intuition and there he decidedly gained because it is in that union that our mind becomes aware of the Real in its very intimate individuality. What, then, does a Hindu philosopher do with his reasoning, does he throw it overboard as utterly useless? No, certainly not. One can very easily recognize in the development of philosophic culture and thought of Indian philosophers throughout the centuries, overwhelming display of reason and dialectical inquiry—by no means less acute or penetrating than any of his European friends, but almost all directed, not towards finding metaphysical truths but towards the systematization of truths already received. Truth comes to him from two sources—sensible intuition and spiritual intuition. Logic is the mediator—the linesman between two roads, clarifies the experiences, classifies them, systematizes them and

brings about synthesis throwing out what is untrue and does not fit, and when the task is finished demands for more truths. 'तत्परोक्षकारी तर्कस्तवपेक्ष्यत एव', says Baladeva, "Of course, reasoning auxiliary to intuition is always allowed." Truth must be reasoned about, must be submitted to logical inquiry and interpreted and demonstrated by intelligence, says Manu, the Law-giver. The demarcation line between logic and metaphysics being so vague and indistinct, metaphysics in Europe and America suffers a regrettable fate. It has been set aside by the positivists on the one hand and by the logicians on the other. To many thinkers since August Comte, metaphysics is nonsense. Positive sciences and logic are just enough to solve all problems. Due to this vagueness, not only does metaphysics suffer, logic also has to carry the burden which it is not intended to do. What is the nature of Being? If this is a sensible metaphysical question, then one does not know how can logic ever answer it. Special sciences may claim the power to answer that question but we do not quite see which of the sciences would do it. Every science starts with some assumption or other about the nature of Being, and a scientist can never see his own back as long as he remains a special scientist. As a scientist, he cannot start in the vacuum without initial postulates.

But an Indian philosopher reads in his Upaniṣad to begin with, 'विज्ञाप्य मत्तां कुर्वीत' (*Bṛh. Up.* IV. 4. 2). "Having known Him let him meditate." Here

Vijñāya refers to indirect knowledge. *Prajñām* is direct or intuitive knowledge. Says Baladeva, 'तत्र परमेव प्रापकं पूर्वं तु तत्र द्वायमिति.' "The first—*Vijñāya*—is merely the gateway while *Prajñām*—meditation—is the direct means of acquiring Truth." This sharp distinction between logical truth and ontological truth is the outstanding achievement of Indian thought.

II. SCIENCE AND PHILOSOPHY

Modern Western thought distinguishes and separates Science and Philosophy very carefully. This we do not find in Indian thought. They are fused. The same kind of phenomena we come across in the Greek culture. Every systematic thought is science to Aristotle, who loves knowledge for knowledge's sake and it is the feeling of wonder about the mysteries of existence that leads him to philosophize and look for the reason of everything. In India, however, the same phenomena of putting all investigations together is due to a somewhat different reason. A Hindu philosopher has a unifying outlook and a sanctifying attitude. He sees man and nature and God and atom all together and spiritualizes everything. Everything he fuses into one whole. This fusion, to be sure, is by no means due to confusion of thought. *Parā Vidyā* and *Aparā Vidyā*—*Jñāna* and *Vijñāna*—are very sharply distinguished in principles but while handling the subject-matter there was no separation made between sacred and secular. Science was not divorced from philosophy. Everything is the object of inquiry and

every inquiry is about Truth which is One. Far from being a confusion of thought, this phenomena of keeping science and philosophy together seems to be due to an extraordinary consistency of thought. The world was conceived to be one whole and one and the same ultimate principles were recognized to be underlying throughout the entire cosmic order. This resulted in a unique integration of the total culture of India. One may say that it was due to this fact that science in the modern sense never developed in India. But we disagree with such a statement. Divorce of science from philosophy does not seem to be a necessary factor for the development of the former. Why India lacks science is not due to her integration of science and philosophy but quite a different factor—a factor, which is primarily responsible for the development of science in the West, namely, 'verificatory technique', which was an unknown field to the Indian thinkers. Besides this, many other things seem to be more in favour of the development of science than otherwise. Indian logic, although in one sense we have said was an instrument of proof rather than that of discovery, was in another sense more scientific than Aristotelean logic. *Anvaya-vyatireka** of Hindu logic anti-

* "Anvaya-vyatireka:—अन्वयव्यतिरेकस्तत्सत्त्वे तत्सत्ता तदसत्त्वे तदसत्ता". If A is, then B is, if A is not, then B is not. When this is true A is the cause of B. This is exactly the same as J. S. Mill's method of difference, which is one of the most important scientific canons.

cipated Mill's canon of Method of Difference by centuries. But science in a modern sense did not develop due to the lack of what today we call experimental verification, which is undoubtedly the contribution of modern Europe. But still certain sciences that did develop considerably in India, such as the medical science which even today can stand, to say the least, side by side with its European rival, developed unlike that rival, in co-ordination with a sound philosophy of life. The integration of science and philosophy therefore can never be the reason of the drawback suffered from by either of them, rather it seems to be indispensable in order to make them both real and to render genuine service to humanity.

III. THEOLOGY AND PHILOSOPHY

Philosophy and theology are not only two realms of thought fused into one but they are one and the same subject to a Hindu philosopher, much as it is to Aristotle. But here again, the reason that makes Aristotle identify theology and philosophy and what makes the Hindu philosophers do the same are quite different, in a sense, opposite. The one important reason why Aristotle could do that, without any hesitation or scruple, was the fact that the Greeks had no such thing as a body of truths called 'Revelation.' And the reason why the medievals and even the moderns cannot do so is the fact that they have to pay homage to the revelation as well as human reason. But in India theology and philosophy are identical in spite of the Revealed Truth—the Vedas

and the Upaniṣads. The reasons seem to be two: (1) Indian philosophy originated from revelation and did not have to meet the demand of it, by anything which is foreign to it, which is just the case in Europe where revelation is Hebraic (Jewish) and philosophy is Hellenic (Greek) and hence one has to meet the other though quite foreign in their origin. (2) The Hindu philosopher considers his philosophic truths also as something to 'receive' and not to formulate. Or, in other words, he considers his philosophy also as a kind of revelation and not a fabrication of human reason, and hence to him there exists no antagonism between philosophy and revelation, while in the West philosophy is conceived to be the product of reason and hence it has to meet what is claimed to be 'received'.

IV. RELIGION AND PHILOSOPHY

Philosophy was never separated from Religion in the history of Indian thought. All the great philosophers were deeply religious personalities and they philosophized mainly for the sake of religion. In this respect the Franciscan and Dominican monks of the middle ages of Europe, such as Alexander, Bonaventura, Albert, St. Thomas, display similar tendencies. But here too, one difference is very noteworthy. To those monks, religion is paramount and philosophy is the handmaid. It is the other way about to an Indian monk such as Śāṅkara or Nimbārka. In Europe a philosopher was burnt alive if his philosophy did not dovetail with the then religious doctrines, whereas in India, a religion

is thrown out if it cannot show that it follows some commentary, old or new, real or forced, of the *Vedānta* philosophy. Buddhism is an example on the point. Lord Buddha was born in India, he preached in India, even the Emperor Aśoka was converted, the ethical teachings of the Enlightened One were assimilated by the Hindu life, the Lord Himself was accepted as an incarnation of Viṣṇu by the Hindus,—and yet, the philosophers threw it out of India, only because it was not wedded to the philosophy of *Vedānta*—the truths of the Upaniṣads. In the middle ages of Europe one could write a new philosophy only when the Church canonized it, while in India, where exists no Church hierarchy, you can start a new religion, provided you have converted the Vedantist, to supply you with a metaphysical basis.

V. METHODOLOGY

By methodology, I mean the means of knowing. I want to ask and answer what is it that the Vedantist hold to be the tool of discovery of the ultimate truths of metaphysics. We want to consider this too in the light of European thought by way of contrast. The place of logic in the philosophies of the East and West has been already brought out during our discussion. A few words more to make the issue clearer.

“Darśana” which is the word for philosophy in Sanskrit means a ‘vision’ of the ultimate reality and a philosopher is one, who has, through contemplation, attained what might be called the spiritual dimension of his

personality. This discovery is to be achieved by ‘*Aparokṣānubhūti*’, immediate integral intuition. This is a kind of intuition that gives us such an overwhelming vision of reality as possesses unquestionable certainty but lacks adequate expressions in the subject-predicate form and for this reason sometimes takes recourse to myths and symbols. It is integral, because in it the mind unites itself with its object and grasps it in its fullest manifestation. It is a power of the human soul which lies deeper than intellect. The soul attains it when she is free from speculative thoughts and past impressions. The human soul requires prolonged training to attain this. ‘Tending’ of the soul, in the language of Socrates, and the study of philosophy culminate in the attainment of the identical goal, namely, ‘vision’ of the Infinite. Indian systems prescribe elaborate rules and techniques for this preparatory training of the soul (यदिच्छन्तो ब्रह्मचर्यं चरन्ति *Kaṭha*, 11. 15). This thorough emphasis on contemplative intuition (निदिध्यासन) is peculiar to the Idealistic Philosophies of India, whereas European thought lays great stress on mechanical science and logical analysis. Pythagoreans used to hold that mathematics can give them some short-cut to metaphysical realm. Plato said that even God geometrizes. Spinoza utilizes the geometrical method even in his ethics. Leibnitz, the father of modern symbolic logic, maintains that human knowledge is confused while divine knowledge is clear and that ideal can be reached through something analogous to logic

and mathematics. To crown all, Hegel gave the royal throne to logic. To him logic is not a mere theory of thought, but an account of the actual process of the reality. Real is rational and rational is real, which is therefore essentially knowable in the logical way, whereas for the Upaniṣadic seers integral experience is the highest kind of knowledge. For Śankara, *Tattva-jñāna*, or intuitive insight, is the only real apprehension. For Rāmānuja, *Brahmasākṣātkāra*, the vision of reality, and not logical knowledge or sensuous perception, brings true wisdom. For the Buddhists, neither *Sañña*, sense perception, nor *Vijñāna*, discursive reasoning, but *Prajñā*, creative insight, is the only way to apprehend ultimate truth. Patañjali, Kapila, Buddha, Vyāsa, all talk about the futility of speculative reasoning in the realm of metaphysics. *Samādhi*, *Kaiḷya*, *Nirvāṇa*, *Mukti*, all point to the contemplative way of knowing the supra-physical reality.

Different are the processes through which we deal with reality. First of all, comes sense-perception, by which we come in immediate contact with reality. It is immediate, but uncertain and confused. Then comes logical analysis, which makes our knowledge distinct and transparent but adds no iota to its content, any more than we add anything to the nature of space by studying geometry. We combine and recombine what we already possess. That this logical thinking is a method of discovery is a fallacy which underlies the major portion of European thought. Now,

then, there is a third kind of knowing—the highest possible kind, that has the merit of both sensation and logical thought, but the defect of none. Clearness of logical thought and directness of perception find their ideal unification in the non-mediate apprehension, *Aparokṣānubhūti*. And for this reason, this is considered to be the best means for the understanding of the ultimate reality, which is the object of all metaphysical investigation, so says a Vedantist.

This intuition should not be confused with imagination. In intuition there is an objective reality that controls our apprehension whereas in imagination we re-arrange the concepts we already have and make fanciful or even useful combinations. In intuition we discover a reality as much as we do in sense-perception. Like perceptual knowledge, therefore, it is objectively determined. Unlike imagination intuition does not alter the nature and character of the reality apprehended.

This intuition is not intellect. In intellectual knowing there always yawns an unbridgeable gulf between subject and object—knower and the known. So it always gives us a piecemeal view of the reality, it is always fragmentary and hence stands in need of verification, whereas intuitive knowledge is an existence aware of itself. Here alone all dichotomies between reason and sense, thought and being, action and apprehension, active knowing and passive knowing—recognize their underlying unity. It therefore brings a vision of

the integral whole in its concreteness. It bears its own witness. Sense-perception is superficial, intellect is symbolical, whereas intuition is first-hand, direct and synthetic.

Last of all, this intuition is not instinct. It is very similar to instinct so far as its directness and spontaneity are concerned. But the most characteristic distinction between them lies in the fact that instinct is confused and irrational, while intuition is fully conscious and clear, more so than our scientific knowledge. No doubt, in the instinctive level too, there is a sort of unity between subject and object, which is lost as we grow intellectually. In the supralogical intuitive state we recapture it. The integrity of the child and the wisdom of the wise are both combined in it.

This '*Anubhūti*' is a simple act of mental vision. The great illustration of such knowledge is, according to the Indian philosophy, the knowledge of the Self. We become aware of our Self immediately by a sort of identity with it. Self-knowledge and Self-existence are inseparable. It is the only true and direct knowledge we possess. It is neither conceptual nor sensual but it underlies all our experiences. We cannot prove it, because it is the foundation of all proof and the first principle of all natural and moral sciences. Those, says Śāṅkara, who try to prove the Self, attempt the impossible task of burning fire with fuel. Here then, if anywhere, we know reality in its essence. This is why the Vedantist recognizes the true knowledge of the

true Self to be the key to unlock the entire realm of metaphysical truth. Hence, the search after the true knowledge of the Self (*Ātmajñāna*) became the starting point of Indian philosophy. This, therefore, constitutes the methodology of the philosophic discipline of the Hindus.

To a Hindu, however, to be very accurate, philosophy itself is a method and not an end in itself. Unlike Aristotle, a Hindu philosopher does not pursue knowledge for its own sake. To him, it is a means to a still higher goal. Man has a soul, says a Hindu philosopher, and the soul can attain everlasting Beatitude, which is the greatest thing in life to attain. Philosophy is that which shows the way. But the way is such that you cannot think through it, you have to live by it. This living consists in the contemplative feeling, *Anubhava* of the Reality.

VI. NATURE OF PHILOSOPHICAL INVESTIGATION

Indian philosophy had always been a system of co-operative discipline, whereas in Europe philosophy is more or less an individualistic enterprise. That is the reason why when we study European philosophy we read *Philosophers*—certain persons of certain localities; and when we study Indian history of thought we read *Philosophies*—systems of impersonal thoughts. One reads, for instance, Kantian Philosophy, Hegelian Philosophy, Cartesian Philosophy, German Idealism, British Empiricism, Scottish Realism, in European thought, but in India one reads the *Nyāya* system,

the *Yoga* system, the *Sāṅkhya* system, the *Vedānta* system, and so on. The particular point I am trying to bring to light is that in Europe, especially in so-called modern philosophy, there is no unity of thought. Different systems of thought require to be understood in the light of the person who formulated it, his age, his environment—social, political, religious, sometime even domestic—leave a very recognizable stamp on his speculation. So, in spite of the fact that he deals with universal problems, his philosophy is in a sense a private affair—a product of the time. But when one studies Indian thought, one can hardly read into it except in a very very general way, the stamp of any time or person or locality or surroundings. The system of thought stands by itself, impersonal, free, indifferent to insignificant changes of the environment, since they were investigated impersonally and co-operatively. One would easily be able to appreciate this aspect of Hindu philosophy, if one considers the nature of modern science in the West. When studying a system of chemistry or physics today, we hardly need to know who wrote it or what was the characteristic of his social, political or religious environment. These factors have very little, if any, bearing on the truths of chemical or physical sciences, that a chemist or a physicist discusses. This is so, because science embodies truth that results from the activity of groups of people who work co-operatively and who, since they seek truth and nothing else, are in that sense impersonal and unaffected by

any environmental change, immediate or remote. If anything colours their thinking, it is nothing except the accepted body of truths, already taken to be established. One does not question it, not because he is not entitled to, but because it saves his labour. The case is very similar with Indian philosophers. A number of great philosophers worked untiringly and contributed immeasurably but passed on unnoticed without leaving any trace of their noble personalities in the body of the truth they discovered. One can, for instance, read the philosophy of Patañjali and his commentator Vyāsa, and his commentator Vāchaspati Miśra and Vijñāna Bhikṣu, without knowing anything about their life and age. These commentaries, to be sure, do, by no means, mean mere footnotes or word meanings. They are genuine pieces of philosophical work, results of systematic inquiry and life-long investigation. But the commentator would never think of writing a new philosophy like Bacon or Descartes, brushing aside all that his predecessors had achieved. He makes it a commentary, indicating that he accepts as much as possible, the established truths, not blindly, neither being forced by any authority, though he cherishes profound respect for the 'ancients', but simply because it saves his labour. As much as he accepts, he embodies in his commentary. Of the rest, what he finds obscure, he clarifies, what he finds inadequate, he modifies, what he considers doubtful, he criticizes, what is palpably untrue, he rejects. This is not all. The

main work of the commentator, then, consists in the added contribution he makes, by which he builds on the established foundation. As he seeks truth with a purely scientific spirit, he is impersonal to that extent and so the truth stands paramount, indifferent to time, space and personality. This is precisely what I meant by calling Indian philosophy more co-operative and unitive than European thought.

By further extension of this conception and character of Indian philosophy, one finds, in a very general way of course, the whole of Hindu thought, a continuous discipline of co-operative endeavour. That is to say, different systems as they arose instead of demolishing the previous ones by doubting or calling them 'idols' in order to prepare a new field for a fresh system, rather took the charge, with typically Hindu veneration for the past, of actually building on the previous ones by undertaking higher criticism. Or, in other words, the later systems sought to criticize the established categories of the previous ones and reduce them to still more higher ones. Says Baladeva, a Vedantist, while criticizing the *Sāṅkhya* and *Yoga* systems of thought:

‘किञ्च योऽनयोरविरुद्धस्तत्र नो न विद्वेपः । किन्तु
विरुद्धोऽज्ञः परिधीयते ।’

(*Govinda-Bhāṣya* II, 1, 8)

“The fact is that we simply discard the portions expressly opposed to *Vedānta* and accept the rest of the philosophy of *Yoga* and *Sāṅkhya*.” A Vedantist would never criticize

Sāṅkhya from the standpoint of the latter as an Aristotle would criticize a Plato and then let him come through the backdoor in critical places. A Vedantist has no backdoor through which *Sāṅkhya* can get in, simply because he lives on the upstairs. He can criticize *Sāṅkhya* precisely because he has taken a step decidedly ahead, and he has got to temper the roof of *Sāṅkhya* which is going to be his floor. If we illustrate the point in a very general way, we shall see that it is built like a pyramid.*

The *Nyāya-Vaiśeṣika* system accepted nine categories to be irreducible and therefore fundamental. They are: four kinds of atoms (earth, water, air, fire), *Ākāśa* (a continuum), *Kāla* (time), *Dik* (space), *Ātmā* (soul) and *Manas* (mind).† The *Sāṅkhya-Yoga* system went still further, did not actually throw out these categories but reduced them into two, demonstrating that nine of them are not fundamental, but reducible to two principles—*Puruṣa* (soul) and *Prakṛti* (unmanifest). The *Vedānta* accepted these two reals, but reduced them into a still more fundamental one, the *Brahma*—God. This last reduction, Śāṅkara and Sāṅkarites accomplished

* The terms ‘later’ and ‘previous’ are used in the sense more logical than chronological, although chronology also has not been altogether lost sight of.

† तत्र द्रव्याणि पृथिन्यसे त्रैवाग्न्याकाशकालदिगात्म-
मनांसि, etc.

—*Pāṭartha-dharma-saṅgraha of Prashastapada*, 1, 4.

Also “क्षिन्यप्येवमसद्भूयोमहालक्ष्मिर्देहिनी मनः ।
द्रव्याण्यथ.....”

Siddhanta Muktaavali of Vishwanatha.

at the cost of the two, by declaring that those two, *i. e.*, *Prakṛti* and *Puruṣa*, are unreal shows whereas the 'One' is the only Real. But the Vaiṣṇava Vedantists achieved that ultimate reduction by deriving the two from the 'One' and thus making them all real—all the categories of all the previous systems thereby became real, only their reality became derivative.*

Thus viewed in their most general aspects Indian Philosophies appear like one huge monumental structure built on the rocky foundation of the Upaniṣads with a rounded dome of Theistic *Vedānta*, whereas European

Philosophies look like a big modern city with a number of palacial mansions, nice to live in, for a decade or so, but scarcely any to speak to posterity the continuous story of the human quest through the millenniums. That the past is immortal, as claimed by Whitehead and Bergson, is proven ostensibly by Indian Philosophy, while European speculation invalidates it by its inherent tendency of rejecting the tradition and creating philosophy *de novo* almost in every decade. These are some of the outstanding features which the two modes of philosophic discipline of the East and West exhibit, when considered objectively in contrast.

Mirabai.

Come to my love's dream-bower !
 How long shall I gaze on the road
 and wait thy coming's hour ?
 Lone is my vigil—starless, dark,
 my life is moveless, cold:
 For Thee I've bid adieu to all—
 dyes, garlands, blooms and gold.
 Surrendering at Thy dawn-rose feet
 my body with my soul
 Under Thy aegis, Evergreen !—
 shall I not reach the goal ?
 My moments weigh like endless nights:
 for Thou art far away,
 Mira, Thy maid for aeons, opens
 her heart's bolt to Thy day.

('TRANSLATION—DILIP KUMAR)

(Translated from Mamatā Devī's song on Kṛṣṇa by Dilip Kumar Roy. The poetess limns the longing of the Princess Mirā of Rajputana for her beloved Kṛṣṇa for whom she had renounced her hearth and home and throne and all and lived as an ecstatic minstrel in Brindaban where the Princess composed her lovely songs now famous throughout India.)

A Few Questions of Universal Interest.

BY JAYADAYAL GOYANDKA.

A friend has sent me some very useful questions. They are reproduced below together with their answers.

Question: How can Dispassion (वैराग्य), in the true sense of the term, be developed?

Answer: True Dispassion may be developed through the realization of the fact that all worldly objects being transient and perishable bring nothing but sorrow. This realization has to be gained through association with people who possess true Dispassion.

Question: God is realized through 'exertion' as well as Divine Grace. How is 'exertion' to be practised, and how is Grace to be comprehended?

Answer: 'Exertion' (पुरुषार्थ), in the real sense of the term, means complete surrender to God, who is all-pervading and embodiment of Knowledge and Bliss. Making the heart full of the spirit of Dispassion, one should diligently try to surrender oneself to God. 'Surrender' means practice of *Japa* of the Divine Name, practice of meditation of the Divine Form, careful observance of the Divine injunctions, and realization of Divine Grace at every step, both through the means which bring either pleasure or pain, and through the actual experience of pleasure or pain. The secret of Grace may be comprehended only when one has surrendered himself to God.

Question: What is the easiest method of attaining God-Vision and God-Realization?

Answer: Practice of exclusive Devotion is the easiest method. The Lord says in the *Gītā*:

भक्त्या त्वनन्यया शक्य महमेवविधोऽर्जुन
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

(XI, 54)

"O performer of matchless austerities, Arjuna! Through practice of exclusive Devotion alone I may be thus known in essence, directly perceived, and realized through establishment of identity."

The character of exclusive Devotion is as follows:

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

(Gītā, XI, 55)

"O Arjuna, he who performs action only for My sake and has wholly surrendered himself to Me, who is My devotee, freed from attachment, and without any hatred towards any being, he (possessed of exclusive Devotion), attains Me."

The realization of *Paramātmā* as all-pervading Knowledge and Bliss may be gained even through the practice of *Jñāna-yoga* (the *Yoga* of Knowledge), but the direct perception of the Divine Form possessed of attributes may be gained only through the practice of exclusive Devotion. 'Exclusive Devotion' and

'Complete Surrender' mean one and the same thing; in explaining 'Surrender' one has to give a description of 'Exclusive Devotion,' and in explaining 'Exclusive Devotion' one has to describe 'Surrender'. Just as the word 'मत्परमः' in the above verse indicates surrender to God, even so in Chapter IX, verse 34 'Exclusive Devotion' has been described as being included in 'Surrender'. In Chapter IX, verse 32 the Lord says that women, Vaiśyas, Śūdras and even men born of sinful wombs (untouchables etc.) attain the Supreme State by taking refuge in Him (surrendering themselves to Him).

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तु ॥ दृष्ट्वास्तेऽपि यान्ति परां गतिम् ॥

In verse 34, only a verse after the above declaration, the Lord has explained the character of 'Surrender' as follows:—

मन्मना भव मद्रक्तो भक्तार्त्ता मां नमस्कुरु ।
मामेवैर्थासि युक्तर्धनमात्मानं भक्तगणनः ॥

"Fix your mind on Me, be My devotee, worship Me, bow down before Me Having thus surrendered yourself to Me, you will identifying your soul with Me, attain Me."

Though the whole of this verse describes 'Exclusive Devotion' in the name of 'Surrender' yet when it says 'be My devotee' (मद्रक्तो भव), it enunciates *Bhakti* (Devotion) in very clear terms.

Question: Why do not people feel the need of God? What are the means to feel that need?

Answer: People fail to realize the need of God because of their

ignorance about God's Form, mystery, innate nature, qualities, glory and the Truth about Him. As soon as this ignorance is removed, they begin to feel the need. This ignorance is removed through association with men, who possess actual knowledge of the Form, etc., mentioned above.

Question: "O Umā, he who has known the nature of Rāma, likes to do nothing except *Bhajana*."* What is this nature of God, a knowledge of which makes it impossible to withhold oneself from *Bhajana*?

Answer: God, the Supreme *Puruṣa*, is the greatest friend who scatters mercy and love to all without any motive, He treats those with affection who surrender themselves to Him, He is the protector of the distressed,—a possession of true knowledge of all these and other virtues of God makes it impossible for one to withhold oneself from *Bhajana*.

The Lord Himself says:—

"O Bhārata, the undeluded soul, who thus knows Me in truth as the Supreme *Puruṣa*, he, all-knowing, constantly engages himself in *Bhajana* with all his heart,"

(*Gita*, XV. 19)

"Having known Me (in truth), who am the Enjoyer of all sacrifices and austerities, the Lord of all the worlds and Friend of all beings, that is, a lover of all without any motive, he attains peace."

(*Gita*, V. 29)

* उमा राम सुभाष जिन्ह जाना ।
तिन्हहि भजन तजि भाव न आना ॥

"O Arjuna, in whatever way men worship Me, in the same way do I seek them (and fulfil their desires); men of understanding knowing this secret follow My path in every respect."

(Gita, IV. 11)

"It is My resolve that when a being takes refuge in Me, and seeks My protection, by saying even once 'Oh Lord, I am Thine', I offer him security against all creatures."*

(Valmiki Ramayana, XVIII. 93)

Question: We are in the habit of talking big, but do not seriously devote ourselves to the practice of any discipline. Why does this happen?

Answer: This happens because of our bad habit. This habit may be removed through association with noble, worthy souls and advanced practicers as well as reflection on the teachings of the scriptures.

Question: What is the reason of our developing, now and then, lack of faith even in true Mahātmās?

Answer: Association with unbelievers and the awakening of the latencies of sin done in the past—these are the two reasons which cause occasional lack of faith even in true

Mahātmās. Therefore, the association with unbelievers and evil latencies should be abandoned with the help of discrimination. Prayers should be offered to God for the destruction of evil latencies.

Question: If we do not take to 'exertion' (पुरुषार्थ), but try to realize only Divine Grace, can this not lead to our deliverance?

Answer: The realization of Divine Grace cannot lead to the evil result of depriving the practicer of the power to exert himself with a view to please God. For true 'exertion' lies in surrendering oneself to God, and through surrender alone it may be possible for one to comprehend the mystery of Divine Grace.

Question: How can we develop the strong faith that God is present everywhere, that He hears our prayers with a sympathetic heart, and that when we feel sufficiently agitated, He may reveal Himself and give us the privilege of His sight?

Answer: Strong faith may be developed through hearing, again and again, the immortal stories relating to God's virtues, favour, majesty, mystery, sports and reality from the lips of devotees, who know the truth about this reality, and reflecting on the same, and through the practice of some discipline laid down by them.

Question: By constantly reflecting that he is low, a person becomes low; but Goswami Tulasidasji attained the Supreme State by regarding himself to be fallen and low. How did this happen?

* यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां श्रुत्वा मां शान्तिमृच्छति ॥
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम बर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
सकृदेव प्रपन्नाय तवासीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्गतं मम ॥

Answer: A person becomes low through performance of action which is vile and low, and not by regarding himself to be low. He who prays with humility before God, though he may be fallen and low, attains the Supreme State. What is there to wonder, then, that Goswami Tulasidasji should attain the Supreme State? God delivers only him who regards with a sincere heart that he is the humblest, the most fallen and degraded of creatures. For God is called the friend and protector of the fallen. He who considers himself to be superior to others sinks in the spiritual scale. For it leads to pride, which, proceeding as it does from ignorance, causes his downfall. To regard oneself to be superior to others is nothing but ignorance. To regard oneself as humble is a virtue. One does not become low by regarding himself to be low, on the contrary he is held to be a high soul.

Question: How can one develop true attachment to God?

Answer: This may be developed through association with devotees who are attached to God and carrying out their commands.

Question: How is it possible to make one an instrument, and God the wielder of the instrument?

Answer: This may be done through association with persons who have already made themselves instruments of God, *i. e.*, who have completely surrendered themselves to God, and through practice of disciplines according to their instructions.

Question: How can we come in contact with true devotees of God?

Answer: Through latencies of good *Karma* stored in the past, through sincere reverence for such devotees, and through the grace of God and of such devotees, one may come in contact with true devotees of God.

The Realm of God.

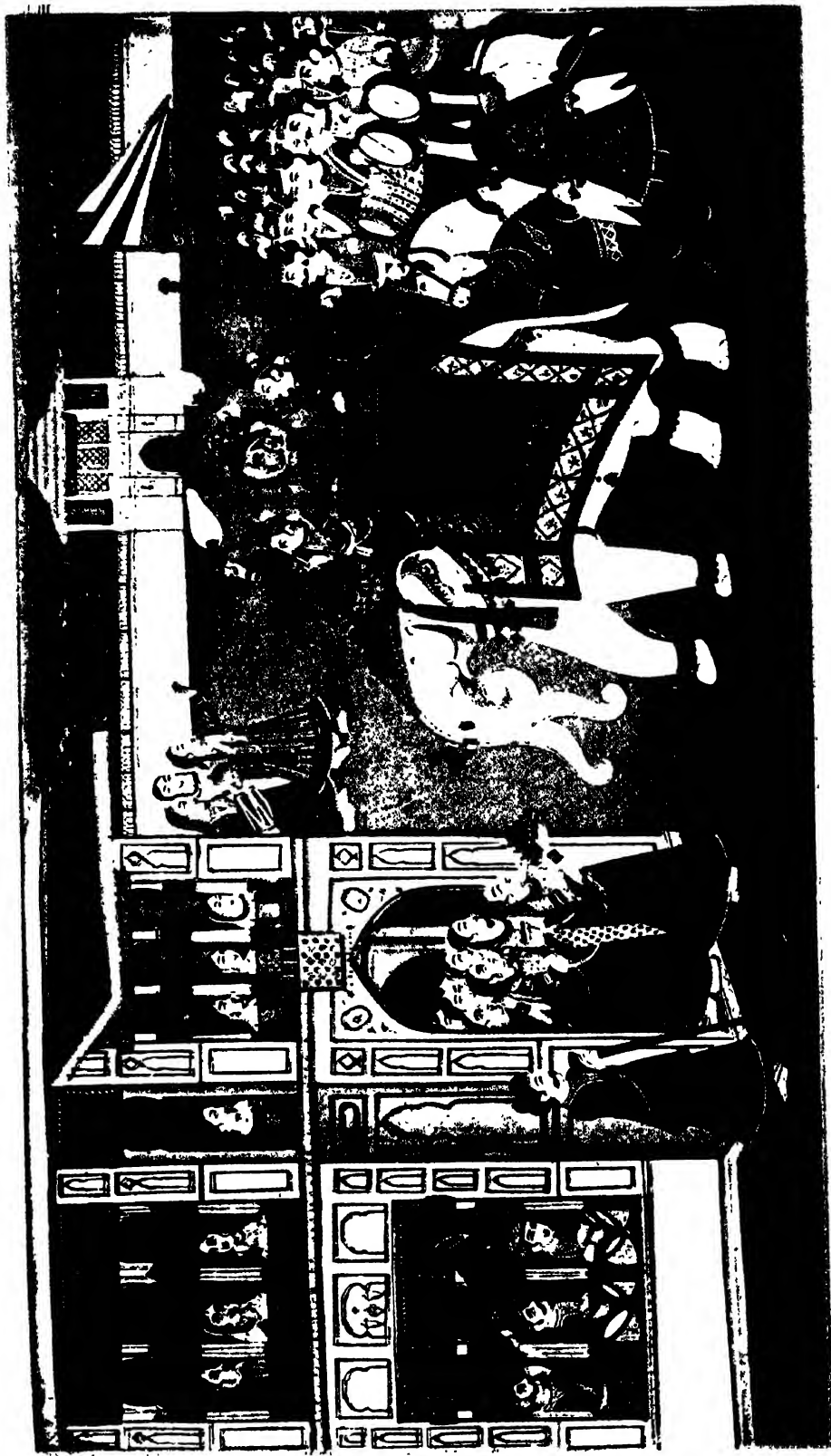
A dike to hold these worlds asunder that they intermingle not; such is God. Day and night pass not across that dike, neither old age, nor death, nor grief, nor good nor evil deed.

From it all wicked men turn back. For the realm of God of which we speak is one from which all evil is driven away. Therefore, a blind man when he has crossed the dike is blind no longer, a wounded man no longer wounded, a sufferer no longer suffering. Therefore, for those who have crossed it, night, too, appears as day. For the realm of God is for ever bright.

Aspirants who find that world of God through observance of *Brahmacharya* (chastity), theirs is that heavenly country; theirs, in whatever world they are, is freedom.

Chhândogya Upaniṣad.

The Kalyana-Kalpataru



Marriage Procession of Śrī Rāmachandra.

UNTO BLISS

SIVA

Do not despair; firmly hold to the belief that the propitious hand of God is constantly over your head and is shading you. Take to the practice of *Bhajana*, then you will be able directly to perceive that protecting hand, and realizing yourself to be protected by the power of One who is so Great and Mighty, you will begin to dance in sheer joy.

* * * *

Look, look, He is smiling and calling you; He has come very near you; very, very near you; now if you desire, you may touch Him. Catch hold of Him ! O unlucky soul, why are you so tardy ? You do not believe it, that is why you are deprived of the privilege (of catching Him).

* * * *

You regard these to be nothing but idle sentiments, creations of the fancy, empty, meaningless words ! O the pity of it ! This is how you are being deceived ! Try, even but once, believing with a full heart that this is true !

* * * *

The child in distress cries; it calls loudly for the mother; the mother comes as soon as she hears the loving and affectionate call of the child. When the mother is at a distance, she may not even hear the call; but this Mother of yours, the embodiment of *Sat*, *Chit* and *Ānanda*, constantly stays with you. Whenever you call for Her, you will get a response. Learn how to call loudly for Her ! Call for Her, call for Her !

* * * *

Do you ask, how you should call ? Call just as a child, wholly dependent on the mother, calls with full confidence in her. You know, as matter of fact, how to call; but you have no faith, that is why you fail to make the attempt.

* * * *

Have faith. Fill the heart with softness, simplicity and confidence. Then, raise the cry. Your call will not go in vain.

* * * *

It was Draupadī who raised a real cry; the Lord of Elephants

raised a cry. Even today people may be raising cries and getting response just as Draupadī and the Lord of Elephants did. You also raise a similar cry—you will find there will be a response.

* * * *

But do not expect—in fact, give up the very idea—that God, who is omniscient, who is your dearest friend, will carry out what you may desire, and allow you to go to a deeper state of degradation.

* * * *

The child runs to catch the fire; meeting with an obstruction on the way it weeps. It raises a plaintive wail for the mother, the mother hurries to the place, but she does not allow the child to proceed towards the fire. She removes the child to a distance from the fire, and the latter if it does not forget the fire may, in its ignorance, weep all the more. It feels extremely grieved.

The mother does not care for its weeping but at the same time she cannot bear to see the child grieve for anything. She makes a sound indicating kisses to the child, tries to pacify it, and hiding it through the skirt of her garment removes the covering and begins to give the child a suck of her nectar-like milk.

* * *

Thus, raise a wail for the Lord and He will come. He will take you up on His bosom and satisfy you with the stream of nectar from His heart. That stream of nectar will be so sweet that though fully satisfied yourself, you will crave all the more for it. This constant craving, even though the state of everlasting satisfaction is reached through Divine Love, is what is called *Bhakti*. This is the supreme object of the devotee, in comparison to which he holds lightly even the state of *Mokṣa*, or beatitude.

Let me not see, even for a moment, the unfortunate who are devoid of Devotion to Your feet; let me not listen to pleasant stories other than those of Yours; O Mādhava, Lord of the Universe, let me not even think of those who deny You; let me not be deprived of opportunities of worshipping You in this and my future lives.

—Kulasekhara.

May I have love for the Infinite Lord and the company of the great who have resorted to Him; whatever birth I take, let me have good will towards every creature.

—Parikṣit.

Thoughts for Daily Meditation.

- August 1, Tuesday. Poor, helpless souls, who are constantly engaged only in accumulating wealth, derive no happiness from wealth. They suffer throughout life from the anxiety about how to increase and protect their wealth, and after death go down to hell.
- August 2, Wednesday. Just as a slight mark of leprosy spoils the whole beauty of one's appearance, even so, covetousness, however small, spoils the spotless reputation of a man of reputation and the praiseworthy merits of a man of merit.
- August 3, Thursday. He alone is wise who does not leave the anchor of *Dharma* either through greed of wealth, or under the influence of attachment, anger, malice, lust or fear.
- August 4, Friday. He who, out of greed, gives up *Dharma*, and engages himself only in accumulating wealth, is like one who leaving aside a heap of gold springs at a handful of ashes.
- August 5, Saturday. Parents, wife, son, relatives and friends—all will show affection so long as one possesses money. When he becomes poor, none will care even to speak to him. This is the selfish way of the world.
- August 6, Sunday. But at the time of departing from this world money avails not in the least. Wealth accumulated throughout life with so much labour becomes the property of another. *Dharma* alone is a friend and companion who accompanies a person even after death.
- August 7, Monday. He who neglecting *Dharma* wanders after money loses all hope like the deer running after a mirage over the burning sand of a desert.
- August 8, Tuesday. Money is the primary source from which originates and develops the fifteen evils—viz., theft, violence, untruth, hypocrisy, lust, anger, pride, inebriation, quarrel, enmity, distrust, rivalry, adultery, gambling and drunkenness. Therefore, he who seeks his own welfare should never get attached to money.
- August 9, Wednesday. For the sake of money differences are created between a brother and a brother, the wife and husband, the father and son and between two friends. Friends who regarded themselves as one in soul and separate only in bodies turn into enemies for the sake of the worthless shells of money.

- August 10, Thursday.** Even a dear friend gets perturbed and angry for the sake of a little money and at once forgets his sentiment of friendship. The friends, then, mutually renounce each other and occasionally even go to the length of murdering one another.
- August 11, Friday.** Men, who, though possessed of the human body, which even the Devas covet, waste their lives idly and carelessly, and do not care the least for their true self-interest, attain an extremely bad Fate.
- August 12, Saturday.** The human body is the gate to salvation. Possessing this body a soul can attain freedom from all bondage. He is no man of understanding, who though possessed of the human body, remains attached only to wealth which is the root of all evils.
- August 13, Sunday.** He who though possessed of wealth deprives the Devas, R̥sis, the Manes, fellow-men, other creatures, men of the same social order, friends and relatives of their due share, is a miser and is bound to be degraded.
- August 14, Monday.** If you have money, serve God through it by giving it to the poor and other legitimate claimants according to their requirements. By doing so, you will attain good, both in this world and in the next. If you have no money, do not try to earn it by any sinful method.
- August 15, Tuesday.** Remember: Wealth, enjoyments of the world, *Karma*, or the gods—none can do any good to one who has fallen into the jaws of Death. At that time, it is only the practice of *Bhajana* of God's Name that stands one in good stead.
- August 16, Wednesday.** Never associate with bad men whose only business is to indulge in sex-enjoyments and to earn money. As a blind following a blind falls into the ditch, even so he who follows the footsteps of worldly men suffers a fall.
- August 17, Thursday.** Learning, austerities, renunciation, life in solitude and control of speech all go in vain in the case of one whose mind is overcome by lust.
- August 18, Friday.** Just as a strong boat is the greatest shelter to a drowning man, even so a true saint is the only shelter of souls drowning in the ocean of worldly existence.
- August 19, Saturday.** A true saint is he, who attaches his mind to God without any motive, whose worldly urges are pacified, who is equal-

seeing, without any worldly attachments, without the sense of ego, who is free from the struggle between attraction and repulsion and is humble in spirit.

- August 20, Sunday.** The Sun gives light to the external eyes. But the saints light up the internal eye of Knowledge. Such a saint is a true Deva, a true friend. He is, indeed, a Form of God himself.
- August 21, Monday.** Regarding them all to be various forms of God, a householder should serve the Pitṛs, the Devas and guests daily according to his capacity.
- August 22, Tuesday.** Meritorious action, with a view to attaining happiness in the other world, should not be undertaken, which involves trouble or suffering to relatives or other dependants whom you maintain through your honest and pure earnings. To keep them happy and contented is meritorious action on your part. Do not allow them to feel that you are conferring an obligation on them.
- August 23, Wednesday.** Do not get merged only in the thought of maintaining your relatives, nor forget the practice of *Bhajana* of the Lord's Name. Place your complete faith and trust in the Lord.
- August 24, Thursday.** Just as travellers meet for a short while at the place where drinking water is freely supplied, and after drinking water go their own ways, even so friends and relatives, husband and wife, father and son meet in this world.
- August 25, Friday.** The man of small understanding, who forgetting the Lord is attached only to his family, and is anxious only for money, children and enjoyments of the sex, has to go repeatedly through the terrible sufferings of birth and death, caught within the wheel of "I" and "Mine".
- August 26, Saturday.** Attaining the human birth, God alone should be worshipped and adored with a whole heart. For God is the dearest Soul, Friend and Lord of all creatures.
- August 27, Sunday.** The fullest effort for attaining blessedness may be made till the body is in health and the senses are strong. When the body is ill, no spiritual practice can be properly followed. Therefore, take even from now to the practice of a course of discipline.
- August 28, Monday.** Without serving the Demon in the shape of worldly objects, go and take refuge in the Lord. It is then that you will attain Peace and Happiness.

- August 29, Tuesday. God is the sole repository of Happiness. He who seeks Happiness elsewhere than in God has to constantly suffer from the buffets of disappointment.
- August 30, Wednesday. It is due to man's stupidity that in spite of these repeated buffets he turns towards the world, and goes through the experiences of suffering, again and again.
- August 31, Thursday. Therefore, give up this foolishness, and propitiate the Lord. He is the Soul of all creatures, hence it is not difficult to please Him and attain Him.*

The Philosophy of Dharma—II.

(Continued from page 34 of the January, 1939 number)

BY MOTILAL SHARMA.

It would be obvious from the foregoing philosophical treatment that the three forces of knowledge, action and objectivity make up the whole process of this universe. That is to say, the combination of these forces is what we call the universe. Their various proportions in the combination account for the three main divisions into which all beings of the world have been divided. Beings in which knowledge predominates are called conscious beings, which are further divided into five classes—worm, insect, animal, bird and man. The *Sāṅkhya* designates this class of created beings as तिर्यक् सर्ग. It is predominantly kinetic. Beings in which the force of action predominates are called अन्तःसंज्ञ, sub-conscious beings. Trees and plants are sub-conscious beings and they have

the feelings of joy and grief (अन्तःसंज्ञ भवन्त्येते सुखदुःखसमन्विताः). Beings in which the force of objectivity predominates are called inconscient which are also termed as धातुजीव, metallic beings. Things which we call inanimate are also not without a certain kind of consciousness. The differences of life as shown by animate and inanimate objects of creation are not due to the existence or non-existence of conscious self, but to the existence of senses in the one and their absence in the other. Objects having senses become channels of the rays of the conscious self in the heart. Objects having senses are the animate objects. We must remember here that the soil in which the senses grow or evolve is the mind, the all-sense with its intelligent (सोम) life-force, and is called *Prajñāna*.† The

* Based on the teachings of the *Srimad Bhagavata*.

† The Indian system of science speaks of four kinds of mind with their different names, forms and functions, for an elaborate treatment of which the reader is requested to refer to the *Vijnana-Bhashya* in Hindi on the *Kenopanishad*.

life-force in the *Prajñāna* is Indra. The senses, the Indriyas as they are called, derive their name from this life-force of the mind, Indra. The intelligence unified with this mental life-force is what we call *Soma*. It is the same thing as 'भृगुत्व', the principle called *Bhṛgu*, which is of a triple kind according to its three levels of existence, *Vāyu*, *Āp* and *Chandramā* or *Soma*.* These three go together to form the *Prajñāna*. *Prajñāna* is the basis on which the senses grow. And the senses are the instruments through which the conscious self radiates itself to the outer world. Whereas the principle of *Prajñāna* is of a triple nature, i. e., aquatic, vital and lunar, the animate creation also is of a triple kind, aquatic beings (those living under water), vital beings (those living through breathing air as we do) and lunar beings (which live in the radiance of the Moon and are an eightfold creation of godly beings). Where there is no *Prajñāna*, there are no senses, and thus the consciousness within the inorganic objects finds no opportunity to come into the outer world. These inorganic objects constitute what we call matter. Charaka defines an animate object as that which possesses senses (Indriyas) and an inanimate object as that which has no senses.† On this ground, therefore, we can state that there is, from the view-point of the conscious self, no object in this world which is uncon-

scious. All that is here is the abode of the All-Conscious Being who has created it out of Himself.*

The consciousness or the conscious Self seated in the heart of every object is known as the अन्तर्यामी, the indwelling and controlling Lord. It is He who originates *Dharma*, or, in other words, it is the indwelling Lord Himself who becomes *Dharma* and controls everything. We have already spoken of the *Ātmā*, the spiritual self, as having three aspects, the mental, the vital and the vocal dominated respectively by the Indestructible, the Immutable and Mutable. The mental in the Indestructible is wholly illumined and actionless. The vocal in the Mutable becomes the objectifying power and is wholly material. The vital in the Immutable alone is active. It stands in the intermediary stage and is the motive power of the whole cosmic process. It is the vital Immutable which in conjunction with the mental Indestructible is omniscient, and in conjunction with the vocal Mutable objectivity in all objects and in conjunction with its power of action is omnipotent. He is thus the One in three aspects, the Ruler of the destinies of the world. The Immutable unified with the Indestructible and the Mutable becomes a twofold power known as *Antaryāmī* and *Sūtrātmā*. The *Antaryāmī* administers the universal law and the *Sūtrātmā* gives to the world its form.

* वायुरापश्चन्द्रमा इत्येते भृगवः ।—गो० ब्रा० पृ० २-८

† 'सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियमचेतनम् ।' नरकसं० सूत्रस्था० १ । ४८

* 'ईशा वास्यमिदं सर्वं यत् किञ्च जगत्सर्वा जगत् ।'
(ईशा० उपनिषद्)

All objects of this ever-flowing world, organic as well as inorganic, undergo changes every moment. It is because of this constant change that we find this world every moment exhibiting new phenomena. It is true that we cannot, with these eyes of ours, mark the change that is continually going on, yet the great changes effected in course of time press home the fact that the law of change which is operating on everything without cessation is responsible for all the tangible results that we witness. Our body, which is a product of the combination of blood and semen and is only of the size of a thumb at the time of its birth, grows up to a size of three and a half cubits in our youth. Was this growth effected in a particular moment? Decidedly not. You have certainly to admit that it was a process of progressive growth. This law of action operating every moment is in its totality a fact of our mental world, and therefore it is that we regard all these infinite changes as one action. Cooking, going, speaking and so on, are instances of the many momentary actions conceived as a single action and called by one or other particular name. Each of such actions is a total of many actions, yet we call it by a single name. The reason for this lies in our mental conception. In fact, नास्ति (अव्यक्त, unmanifested), अस्ति (व्यक्त, manifested), नास्ति (अव्यक्त, unmanifested), these three are the three aspects of an action, each requiring a moment for its operation. Thus it is a triple-moment-action which can never develop into a total action. For that which

is there in the first moment is altogether absent in the second. Yet we conceive a totality of these momentary facts and call it an action. It is in this sense that we are told:

गुणभूतैरवयवैः समूहः क्रमजन्मनाम् ।
बुद्ध्या प्रकल्पितो भेदः त्रिविधेति व्यपदिश्यते ॥

(Yakyapadiya)

The Lord explains the same thing by the following verse:

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

"Originally all existences are unmanifest, in the middle they are manifest and by death they become unmanifest again, that ought not to be a cause of sorrow."

This momentary character of every action has led all philosophies to conclude that all this that we see is momentary, transient, therefore a void and therefore a thing full of grief..... (सर्वमिदं दृश्यमानं क्षणिकं क्षणिकम्, अत एव शून्यं शून्यम्, अत एव दुःखं दुःखम्, अत एव स्वरक्षणं स्वरक्षणम् ।). The great religion of Buddha is, in fact, founded on this doctrine. It is in this sense a universally accepted truth.

But this law of change is not all that we meet with here. There is in everything something which eternally abides through all these changes. For if the momentary character of life in the world were the only law, no appearance of objects would have been ever possible. Our friend Devadatta is like every other thing in the world, constantly changing, yet we find in him something which

enables us to recognize him as the same Devadatta who was a few years back a child and is now a grown up man. About everything we have a definite knowledge of its identity and we can say that it is the same thing. Whether a thing is existent or non-existent, the one eternal principle of existence is there equally permeating. To say that Devadatta is there, is to speak of Devadatta as 'is'; and to say that Devadatta is not there, is also to speak of him in terms of 'is' again. That which is, is; but that which is not, is also 'is', though in a negative form. This 'is' gives an appearance of existence to a thing which is not. This persistent principle of existence is the existence of *Brahma*, the immortal principle. It is always equal, pervasive of all existences and immortal Bliss. Standing on this ground of Immortal existence, the philosophies speak of "All that is as Eternal and therefore Perfect and Blissful and Powerful." (सर्वमिदं नित्यं नित्यम्, अत एव पूर्णं पूर्णम्, अत एवानन्दमानन्दम्, अत एव बलक्षणं बलक्षणम् ।)

This *Brahma*-Existence is by virtue of its Immutability and equality, the immortal principle; and by virtue of its Mutable activity and negativity, the principle of death as well. Immortality and mortality joined together make up this world and all things belonging to it. It is a play of a twofold destiny with mortality and immortality as its attributes. This world is a compromise of these two mutually contradicting principles and is therefore called 'द्विनित्यति', the twofold destiny. The word दुनिया (the world) is only a

corruption of the word 'द्विनित्यति'. In common parlance we often say 'दुनिया दुर्गो है', the world is two-fold. God, soul and the universe, these three are the manifestations of the Creator in His immortal-mortal role. The immortal principle hidden in the womb of death is the One whom we call God, the inter-mixture of mortality and immortality is the soul, and the death in the womb of immortality is the world. The Indian cult of qualified Monism 'विशिष्टाद्वैत' is based on this conception of the triple fundamental principle. The Upaniṣad (symbol) of the Immortal *Brahma* is the one sacred syllable 'OM'. The Upaniṣad (symbol) of the dual existence of the soul is 'Aham', the half-Indra, and of the mortal world is 'Ahaḥ'. From the view-point of the diverse relations of the world, the three Upaniṣads (symbols) *Om*, *Aham* and *Ahaḥ* are separate from each other, but from the view-point of the Absolute, they are one. "The Immortality and Mortality, the Existence and non-Existence also am I", says the Lord in the *Bhagavadgītā*, indicating the two powers of manifestation inherent in the spiritual Reality. Death is the warp woven into the immortal existence, and immortality the woof crossing the warp of death. This relation of death and immortality is often indicated by the phrase 'ओतप्रोतभाव' the warp and woof of existence. It is not a relation of one thing dependent on another. When your finger moves, what is it that happens? It is an action of moving. You cannot say that the action is in the finger or your finger in the

between the ages of twenty-five and fifty is a condition of balancing rivalry in elucidation of which the *Śruti* says:—

उमा जिग्यधुर्न परा जयेथे न परा जिग्ये कतरश्चनैतोः ।
इन्द्रश्च विष्णो यदपस्पृधेयां त्रेधा सहस्रं वि तदैरयेथाम् ॥
किं तत् सहस्रमिति—इमे लोकाः इमे वेदाः अथो वागिति ब्रूयात् ।

(*Rik-Samhita*, VI. 69. 13; *Aitareya Aranyaka*, VI. 16)

Coming is an action, going also is an action. Every action requires for its development or expansion some stable foundation. Without a stable support, these unstable Dharmanas can have no tendency to function. There is therefore a principle of stability in every object which ensures the working of the laws of giving and taking as impelled by the active principle Indra-Viṣṇu. We may call it the principle of existence also. This principle is known in the *Śruti* as *Brahma*. 'ब्रह्म ये सर्वस्य प्रतिष्ठा' (*Śatapatha*, VI. 1. 1. 6). Indra is every moment busy in uprooting this principle of stability by his power of throwing out while Viṣṇu is engaged in preserving it. Viṣṇu is therefore called the foundation of stability. To control the functions of Indra and Viṣṇu is the function of the *Brahmatattva*. Thus in every object we find co-existing the three principles Viṣṇu, Indra and Brahmā with their respective functions of receiving, throwing out and controlling. These

are not three different principles but the one principle in its three manifesting powers. The collective movement is stability (Brahmā), the pure outgoing movement is Indra, the pure ingoing movement is Viṣṇu. It is the one movement developing in three different directions—'एका मूर्तिस्रयो देवा ब्रह्मविष्णुमहेश्वराः'.

The reader may recollect that we spoke of the vital aspect of the *Ātmā* as connected with the Immutable. The Immutable, indeed, is the life-force and life-force is the force of all motion. The three movements, which we have so far dealt with, are the three stages of this one life-force. Brahmā, Viṣṇu and Indra may thus be said to be Immutable. So long as the incoming and outgoing movements are independent, they are called Viṣṇu and Indra. When the incoming movement enters the stable existence, it is then called *Soma*; and the outgoing movement entering into the same stability is known as *Agni*. Thus, by the grace of Brahmā, the principle of stability, Indra and Viṣṇu cause Agni and Soma to grow up. Like Indra-Viṣṇu, Agni and Soma also are regarded as twin-gods, as is clear from the following *Mantra*:—

अग्निर्जागार तमृचः कामयन्ते अग्निर्जागार तसु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमसि सख्ये न्योका ॥*

(*Rik-Samhita*, I. 44. 15)

(*To be continued*)

* Agni itself is *Purusha*, it is *Yaju*. When set ablaze, it is full of *Rik* and *Soma*. Agni is *Annada* (the eater), *Soma* is *Anna* (food). *Soma*, which is food, is inferior to *Agni*, which is the enjoyer of that food. *Soma* thus speaks to *Agni* which is awake, 'O Agni, I am thy junior companion.' For an elaborate exposition of this *Agni-Veda*, please see *Ishopanishad*, Hindi *Vijnana-Bhashya*, Vol. II. Chapter on *Veda-Nirukti*.

Centres of Hinduism—VI.

(Continued from the previous number)

BY K. S. RAMASWAMI SASTRI.

ŚRĪ MADHVĀCHĀRYA'S TEACHINGS

Śrī Madhvāchārya's faith is known as *Sad* Vaishnavism so as to distinguish it from the *Śrī* Vaishnavism of Śrī Rāmānujāchārya. A well-known stanza says: "In Śrī Madhva's theology Hari is supreme; the world is real; separateness is true, the individual souls are infinitely graded as superior and inferior, and are dependent on God; liberation is self-realization consisting in the enjoyment of the innate and latent bliss of the soul; pure *Bhakti* (Devotion) is the means to this end; perception, inference and testimony are the sources of knowledge, earthly and divine. Hari is knowable by all the Vedas and by the Vedas alone."

Mādhvaism differs from the *Nyāya* and *Vaiśeṣika* schools in that it says that the individual is atomic. It does not, however, admit, as they do, that liberation is a mere negation of pain. It differs from the *Sāṅkhya* school in positing the Supreme Īśwara. It differs from the *Yoga* school in lifting God far above the individual soul, however perfect it may become.

Śrī Madhva affirms the *Pañcha Bheda*, i. e., the five differences, viz., the distinction between the Supreme Soul and the individual souls, the distinction between God and matter, the distinction between soul and soul, the distinction between soul and

matter and the differentiation within matter itself.

Śrī Madhvāchārya directed all the battery of his logic against the Advaitic doctrine of *Nirguṇa Brahma*, of the identity of *Brahma* and *Jīva*, of *Māyā*, and of *Vivartavāda*. I have shown in my life of Śrī Śaṅkarāchārya the real import and inwardness of the great truths. The critics of these doctrines take hold of their externals and seem to demolish them. From the Advaitic plane of thought and realization the doctrines are truly unassailable and unassailably true. From the relative point of view they can be hardly understood or adequately criticised. The whole trouble arises from standing on the plane of the relative and seeking to comprehend the Absolute. I shall try to elaborate this point of view below. But from the dualistic plane Śrī Madhvāchārya's doctrine is equally unassailable. From the dualistic point of view God, matter and souls are diverse and creation is a process of becoming. Śrī Madhva declares boldly the objective reality of the world. According to him Time and Space are real. This fact does not, according to him, conflict with the all-pervasiveness of the Universal Soul.

Śrī Madhvāchārya accepts direct perception (*Pratyakṣa*), inference (*Anumāna*) and scripture (*Śabda*)

as the sources of knowledge and works out his conclusions with the aid of rigorous logic. He affirms ten categories, viz., substance, quality, action, community, particularity, the specified (*Viśiṣṭa*), the whole (*Aṃśi*), latent powers (*Śakti*), similarity and non-existence (*Abhāva*).

He states that *Brahma* is unlimited by time, space, qualities and powers and is independent (*Svalantra*) while the souls are unlimited in time but are limited in all other respects and are dependent on the mercy of God. He says that the souls are atomic in nature and infinite in number. Śrī Nārāyaṇa is all-pervading. Lakṣmī is the presiding deity of *Jada Prakṛti* (inanimate matter) and is all—Sattva, Rajas and Tamas in her triple form of Śrī Devī, Bhū Devī and Durgā Devī. Mādhvaism affirms also the pervasive power of *Mukhya Prāṇa* (*Vāyu*) who is the presiding deity of the *Jīvas* from Rudra down to the lowest *Jīva*. It affirms also the principle of gradation among gods and men.

Śrī Madhva divides matter into three groups. The first group consists of the *Nitya* or eternal aspects of matter, viz., the Vedas, the Varṇas and Space (*Anyākṛta Īkūśa*). The second group consists of the *Nityānitya* (eternal yet non-eternal aspects), viz., Time, Purāṇas and *Prakṛti*. *Prakṛti* is the substance, fine and gross, forming the sheaths of all souls from Brahmā downwards. Lakṣmī is the presiding deity of *Prakṛti*. It is out of *Prakṛti* that fetters are forged according to *Karma*

for the bondage of souls. The gradation of evolution from the unmanifested *Prakṛti* to the created beings is the same in Mādhvaism as in the *Sāṅkhya* system. Thus the third group of matter consists of the *Anitya*, i. e., transient aspects of matter. They are *Mahat*, *Ahaṁkāra*, *Buddhi*, *Manas*, the ten sense-organs, the five sense-objects and the five subtle elements of ether, air, fire, water and earth. The further manifestation of these is the totality of the transient created universe.

Śrī Madhvāchārya classifies souls as the liberated souls (*Muktas*) and the bound souls (*Baddhas*). The latter are subdivided into those who are fit for release (*Muktiyogyas*) and those who are not fit for release (*Tamoyogyas*). The latter are either those that are bound to be eternally in *Samsāra* or those who are bound to go into the eternal hell.

His conception of God is sublime. According to him God is a personal God who rules the world according to law and who is full of infinite Grace and Love. He is infinite, all-pervasive, eternal and omnipotent. He is Transcendence as well as Immanence. By treading *Pravṛttimārga*, i. e., *Dharma*, *Artha* and *Kāma*, man is tied to the wheel of birth and death. By going along the path of *Nivṛttimārga*, i. e., renunciation of desire and Devotion to God and knowledge of God, the soul becomes eligible for *Mokṣa* (the Bliss of liberation), and attains it. *Karma* leads to mental purity which leads to *Jñāna* and then to *Bhakti*, and

from *Biakti* comes the realization of God through His *Prasāda* or Grace. In the state of liberation, there is a gradation of bliss among the souls. The perfection of each soul is its own perfection. Mādhvaism affirms that such gradation of bliss does not cause any jealousy among the liberated souls, because the souls have their thought fixed on God and are free from all defects, and the lower souls are full of reverence to the higher souls which are full of grace to the lower souls.

It must be said that much harm has been done to Hinduism by such works as *Manimanjarī* in which Śrī Śāṅkarācārya is described as an incarnation of demon Maniman. Further, the theory that some souls are destined to eternal bondage and that some are destined to eternal hell is deficient in inherent truth and philosophic worth and is, further, inconsistent with the infinite love of God and is not in accord with the highest and most fundamental Hindu spiritual ideas. The conception of a gradation in bliss in the highest paradise is also not in accord with those ideas.

THE PLACE OF MĀDHVAISM IN HINDUISM

On the whole Mādhvaism occupies a high and honoured place in Hinduism. Realism and pluralism are as much integral portions of the Hindu faith as idealism and monism. Śrī Madhvācārya brought into Hindu faith a new glow of Devotion, a new emphasis on intercession and a new stressing of purity and abstemiousness and self-surrender to *Guru* and God.

These are valuable elements of the spiritual life and Hinduism acquired a new enrichment by the great and gracious teachings of Śrī Madhvācārya.

SYNTHETIC AND CONFLUENT HINDUISM

The three schools of Hindu thought—*Advaita*, *Vīśiṣṭadvaita* and *Dvaita*—are integral portions of Hinduism and have held sway over millions of minds for many centuries. There have been innumerable bitter controversies among them and many mutual strifes for undisputed mastery. But all of them have persisted down to this day. This is because they correspond to three different types and temperaments—both tough-minded and tender-minded—which are indestructible human variations, and to the three states of existence which are inevitable in the case of all beings. Some minds revel in graded variety; some rejoice in unity in diversity; and others are rooted in unity. The types of the worker, the man of emotion and the thinker are also deep-rooted in the world. The waking state is full of graduated manifoldness; in the state of dream we see the one enacting many parts and ensouling the entire play of variety; and in the state of deep sleep we feel nothing but undifferentiated unity. In the waking state we see the comminglings of heat and cold, right and wrong, joy and grief, pleasure and pain. In the state of dream, though there are some painful dreams, the ego is in a state of release and has often pleasurable moments of

triumphant self-assertion. In deep sleep we have the *experience* of bliss without a radiant consciousness of it. As Laurence Housman says:

"People when sleeping come out
of their shells and find wings;
Dreaming, they wake to a world
full of beautiful things.
They become wise, they open
their eyes and see;
They become happy and young,
they become free."

The poet Wordsworth voiced a similar feeling when he wrote:—

"I was the Dreamer, they the
Dream. I roamed
Delighted through the motley
spectacle."

I have referred above to three types of mind and three states of existence. These do not belong to different persons but belong to the same person at different times. Hence whatever the ultimate realization may be and whether there is a crescendo of spiritual realization or not, we can never banish any of these moods or states of being altogether. To use Śrī Śankarāchārya's famous simile, however clever an acrobat may be, can he stand on his own shoulder? Can anyone jump away from his shadow? There are moods of *Dhairya* (boldness and independence); there are moods of poise; and there are moods of *Naichya* (self-abasement and dependence). Because we are afraid of aviation, can we forbid another from flying? If we cannot leap across the sea, can we interdict Hanumān from doing so?

To take another line of suggestion from the political field, there are men who prefer republics; there are others who prefer constitutional monarchy; and there are yet others who prefer dictatorship. We have seen the same country going through all these political states. Nay we see it giving up one of these states and then going back to it again. To vary the figure, there are men who prefer the loneliness of the ascetic; there are others who prefer the guiding companionship of an elder brother, and there are yet others who are never happy unless they feel like little children in their father's presence—with no wills of their own and no burdens of their own, not merely guided but also commanded into happiness. In short there are men who like to be *Swatantra*; there are other men who like to be *Samatantra*; and there are yet other men who like to be *Paratantra*. Very often the same man has a succession of these states. Such a great *Advaita* philosopher as Śrī Madhusūdana says that such as desire Brahmic realization may seek it and that he yearns rather for the sight of the infinitely beautiful and gracious blue-tinted and yellow-clad God Śrī Kṛṣṇa.

Professor C. J. Jung says in his *Psychological Types*: "It is my conviction that a basis for the adjustment of conflicting views could be found in the recognition of types of attitude, not however of the mere existence of such types but also of the fact that every man is so impris-

oned in his type that he is simply incapable of a complete understanding of another standpoint...To deny the existence of types is of little use in face of the fact of their existence. Only from such typical presentations can the materials be gathered whose *co-operation* shall bring about the possibility of a higher synthesis." The cause of the persistence of the various schools of philosophic thought is there. Each system of religion is a window opening out on the Infinite. What right has anyone to keep one window alone open and close the others? The wise man is he, who after looking through any of the windows and feeling a passion to go out of the prison-house of the finite opens the door of superconscious experience and walks into the free-bracing infinite sunlit world beyond, around, above.

Śrī Rāmakṛṣṇa Paramahansa once said well: "Different creeds are but different paths to reach the Almighty." Hinduism has a rich symphony of doctrines and its claim to universality is founded on this unique fact and not on account of any proselytizing power or of any census figures. There are many types and grades of mood and being, and God approaches man in many ways and fulfils Himself in many ways. The teachings of all the abovesaid great masters are integral portions of Hinduism, and none of them are less so or more so than the others. Such a rich blossoming of religion was possible in South India because while North India was devastated by a succession of cataclysmal invasions, South

India had a comparatively peaceful political evolution. The South Indian empires were on the whole free from those incessant unsettlements which ruined North Indian culture. "God gave them peace; their land reposed." They had not an absolutely peaceful life but they had a relatively and comparatively peaceful life. That was the reason why Hindu *Dharma* and Hindu *Āchāra* have maintained their purity and power so well in South India. It is this continuity of Hindu culture in South India which made possible the advent of the great Āchāryas and which gives us the clue to the declaration in the *Bhāgavata* that the holy land of the future is South India and that there the future incarnation of the Lord will take place.

The *Advaita* system arose at a time when Hindu culture and Hindu sovereignty had reasserted their power and had vanquished Buddhism. It belonged to a period of inner self-consciousness and outer self-mastery. The Hindu mind was then in the full flush of its utmost self-realization. Vikramāditya, Kālidāsa and Śrī Śankarāchārya represent the culmination-points of the Hindu mind in three of the highest spheres of human activity. The *Advaita* is thus the philosophical counterpart of Hindu power and puissance. But the *Vīṣṇūdvaita* and the *Dvaita* systems arose at a time when Hindu culture was overwhelmed in its outer and political aspect. Let me say at once that this did not imply any inner weakness. It implied rather a new

aspect of inner power and a new achievement of inner victory to balance and set right external weakness. The victories of tenderness and Devotion are no less renowned than the victories of strength and self-realization. A new sweetness of soul sprang like "fountains of sweet water in the sea" and overflowed the country. The later systems thus drew a new aspect of Hindu cultural vitality.

Thus the three great systems of Hindu thought are all children of the Vedas. They correspond and respond to three ultimate and deep-rooted demands of the human spirit and are the products of three well-defined and eternal types and temperaments. They arose also during certain states of political existence of the racial life. They emphasize respectively the transcendence of God, the immanence of God and the omnipotence of God. But is there any justification for thinking that the conceptions of God as found in the *Vīśiṣṭādvaita* and the *Dvaita* systems of thought are in any way low or incomplete? Not at all. "Out of a darker world than ours came this new spring." The Lord who on the field of Kurukṣetra humiliated Hindu pride and oppression by destroying the chivalry of the land gave the religion of strength through Śrī Śaṅkarāchārya in an era of political strength and the religion of tenderness through Śrī Rāmānujāchārya and Śrī Madhvāchārya in an era of political weakness. A misunderstood *Advaita* was apt to make men self-centred and self-sufficient and full of

oleaginous self-applause and self-conceit, though a properly understood *Advaita* was sure to bring to us the bliss of self-realization without in any way cutting down disinterested action or Devotion when we are out of the plane of blissful self-realization and are in a state of mental relation to the world. The great teachers Śrī Rāmānuja and Śrī Madhva brought to the humiliated Hindu mind which needed support and uplift a new hope, a new power, a new rapture. The glory of religion is that it realizes and proclaims the infinite worth of the individual *soul* whereas science makes us realize the infinite littleness and feebleness of the individual life in comparison with the life of the species. Science says about Nature:

"So careful of the type she seems;
So careless of the single life."

But religion tells us that the individual is of infinite value in the eyes of God and that the entire play of Nature is to aid through the disciplines of suffering and joy the self-realization of the soul. In the religion of Devotion as expounded by Śrī Rāmānuja and Śrī Madhva the raptures of dependence have as much intensity as the raptures of independence in the path of *Jñāna* as expounded by Śrī Śaṅkara. The love and mercy and grace of God as taught by them have a palpitating and quivering aliveness. The prismatic graded colours make up by variety and sweetness the loss of dazzling intensity. The doctrine of the grace of Lakṣmī in Vaishnavism and the

doctrine of *Śakti* as the Universal Mother in Shaktism brought about a wonderful revision of values in regard to the conception of womanhood. Similarly, in our concept of childhood there was a transfiguration of values wrought by the conceptions of Bālakṛṣṇa and Bālasubramania. The doctrine of *Kainkarya* (service) as elaborated by Vaishnavism brought about a new orientation of outlook in man's relation to man. The rigorous clasp of the fetters of *Karma* was unloosened as effectively by the severing sword of Grace as by the sudden wrench of the puissant arm of the spirit. A declaration of freedom, and a bestowal of freedom by manumission confer equally the status of liberty. Devotion to God implies as thorough a negation of the inner self as austere self-realization implies. Though in its lower forms a religion of Devotion may end in mawkish sentimentalism or week-kneed pulling or an increasing tendency to expect maximum blessings in response to minimum efforts and deserts, there is no doubt that in the highest energy of Devotion there is a robustness, a rectitude, a rapture as noble and wonderful as can be found in the religion of self-realization.

As it is there is a perpetual guerilla warfare going on among the expounders of the three systems of thought. If no heat is generated by such discussions, if the disputations are conducted in the dry light of pure argumentation, if the disagreements of logic do not lead to social disagreements and dislikes, the pur-

suit of logical precision would be a welcome thing. But undue and intolerable heat is generated; the dry light of logic is nowhere; and social discords and disharmonies abound. The Mādhva apostles would call Śrī Śankara the Asura (Demon) Maniman. The *Advaita* teachers revile the Mādhva teachers as forgers and fabricators of false Vedic texts. They say that Bodhāyana, Tanka and Drāmiḍa referred to by Śrī Rāmānuja are also mere figments of the imagination. The *Vīṣiṣṭādvaita* and *Dvaita* writers call Advaitism a kind of Nihilism and call the Advaitis hidden Buddhists (Prachchhanna Buddhas). They call the latter Māyāvādīs. The Advaitis reproachfully call the Dvaitis as Tattvavādīs. They call Viṣiṣṭādvaitism and Dualism as mere forms of Anthropomorphism. Each system raises ghosts and lays them. It misrepresents the tenets of the others and overthrows assumed positions and ridicules imaginary arguments. The teachers of each system will not teach it to those born in the rival cults or to the world at large. Those born in each sect study only its gospels and revel in the imaginary victories achieved therein over the doctrines of the rival sects.

This is surely an unhealthy state of things. The doctrines of *Dvaita*, *Vīṣiṣṭādvaita* and *Advaita* may be called the systems of pluralism, qualified Monism, and absolute Monism. Their principal doctrines may be briefly stated to be *Aikya* (identity), *Sāmya* (equality) and *Tāratamya*

(gradation). They form a crescendo of spiritual notes. If the word crescendo be objectionable as it implies a higher and a lower pitch or intensity, we may say that they refer to different types, if not to different grades and levels, of beatitude attained by diverse Adhikārīs or aspirants having diversities of equipment leading to diversities of attainment. It is not possible for these mighty systems to be taken into a larger unity?

(To be continued)

Japa of the Divine Name.

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

An appeal was made to the readers of the 'Kalyan' (in Hindi) and of the 'Kalyana-Kalpataru' to perform ten crores of *Japa* of the above *Mantra* from the middle of *Pouṣa* (the 22nd December 1938) to the full moon in the month of *Phālguna*, which corresponded to March 5, 1939. Intimations have been received up to now from 463 places that 24,69,82,400 Japas have been performed according to this appeal. This multiplied by 16 will give the actual figure of the Divine Name uttered. We offer our humble and grateful thanks to all the saintly persons and other individuals who participated in this *Japa* and induced others to participate in it. Our thanks are also due to the institutions which co-operated with us in making this *Yajña* of *Japa* of the Divine Name a success. The following is a list of places from where intimations have been so far received:—

Akaltara,	Aguvanpur,	Ajak-	Bugrasi,	Butwal Bazar,	Bunji,	Burhan-
Silbandar,	Ajmer,	Adas,	pur,	Begumabad,	Betul,	Belkariakapura,
Adalana,	Andainau,	Andhari,	Byre,	Byree,	Batra,	Bhadrapura
Amraoti,	Amrodha,	Aminabad,	(Omnagar),	Bhabua,	Bhamori,	Bharat-
Amrit-	sar,	Ambavap,	pur,	Belgaum,	Bhavana,	Bhagalpur,
Alwar,	Aligarh,	Asanee,	Bhadkole,	Bhalavalee,	Bhavnagar,	
dabad,	Azamgarh,	Abhirola,	Bheelad,	Bhogaon,	Burdwan City,	
Arrah,	Asapuri Road,	Aundhsi,	Budaun,	Cuttack,	Calcutta,	Cawnpore,
Abad,	Ankaleshwar,	Ankola,	Chatkari,	Chandipur,	Chandausi,	
Antiyavar,	Bachharawan,	Batvara,	Chahuta,	Chanasma,	Chandrana,	Chanda-
Baroda,	Badousa,	Banbasi,	Chalcesgaon,	Chunar,	Chainpur,	Ohomun,
Bombay,	Bartal,	Bareilly,	Chhatarpur State,	Chatvan Kalan,		
Bareva,	Balarampur,	Bulsad,	Chatiyana,	Chhitauni,	Chhindwara,	
Bavreenangal,	Beawar,	Bangarhatta,	Chapra,	Dabhoi,	Daresalam (Africa),	
Barapur,	Bandra,	Barabanki,	Dumaria,	Dehri,	Domapur,	Datia,
Balasa-	mund,	Balaghat,	Dariyapurdi,	Dariyabad,	Dalsing-	
Balod-	Sanjari,	Bankura,	sarai,	Dahegam,	Dadar,	Damodarpur,
Bansgaon,	Basvara,	Bamsee,	Delhi,	Dilipnagar,	Delhi-Shahdara,	
Birma,	Birsola,	Bilanda,	Derapur,	Dewas-Senior,	Dodaicha,	
Bihar-shariff,	Bikaner,	Bina-Etawah,	Doulatabad,	Dhanbad,	Dharmarai,	
Binaganj,						

Dharwar, Dhourhara, Elole, Erach, Erode, Fatehgarh, Fatehpur, Fyzabad, Fyzullapur, Fort Sandeman, Ferozepur, Garcho, Gad Umariya, Gadva, Gadota, Gaya, Gareepha, Gahaloo, Gajana, Giddhaur, Gujranwala, Gunnavaram, Gundardehi, Gumla, Gurjagad, Gulbarga, Gondal, Gondia, Godouli, Gorakhpur, Golbazar, Gangapur, Gangapur City, Ghamapur, Gharbargam, Ghatampur, Ghasajjonoula, Hanuchhajja, Hardoi, Harpur, Harsi, Hardwar, Haripura, Harisal, Haldivaree Hasuva, Huntarganj, Hapur, Honoula, Humelva, Hubli City, Hyderabad (Sind), Hyderabad (Deccan), Hydergarh, Hosangabad, Iglas, Indore, Illichpur, Isouli, Igui Madhogarh, Jubbulpore, Jamalpore, Jamuniya, Jammu, Jeypore, Jalgaon, Jalalkheda, Jalalpur, Jaleswar, Jaffarabad, Jalandhur Cantt, Jyathatola (Nepal), Jumsa, Junagarh, Jodiyabandar, Jolpa, Jovat, Joshimat, Jaunpore, Jhaggarpur, Jhansi, Jheenjhak, Jhoonjan, Kakarkha, Kakilamari, Kandansyan, Kannad, Kapadwanj, Karanpur, Karanpur Bazar, Karnal, Karachi, Kalyandurg, Kasaravan, Kahani, Kakupur, Kaparen, Kasganj, Kasar, Kashipur, Kuchwara, Kutiyana, Kudav, Kumbhariya, Kurichittarpur, Krishnanagar, Kenya (S. Africa), Kesaria, Kymhata, Kaira, Kairana, Koyalgarh, Kohada, Kohat, Kanchan, Kanjar, Khandwa, Kanke, Kanker, Khajuri, Kharva, Kharouna, Khapabihari, Khari Bauli, Khurayi, Khurja, Khairabad, Lucknow, Lakhimpur Kheri, Lahore, Lilia, Lonavala, Lya, Mauranipur, Makasudanagarh, Maninagar, Mathura, Madras, Manan, Maldeha, Malleswaram, Maharajganj, Mahisari, Mahoba, Mandala, Mansurpur, Mandvala, Mandal (Mewar), Mandal (Gujrat), Mandla (Rangoon), Mirjaganj, Mirzapur, Meeti, Mirpur, Mungarabad, Mundrasan, Moradabad, Musavli, Muradih Kalan, Moondhi, Menaraha, Menhak-Khurd, Meerut, Mehsana, Mojhari, Morvi, New Delhi, Najibabad, Nadiad, Nandan Garden, Nandawai, Narayanpur, Navsari, Nahivar, Naihati, Nagpur, Nagalpur, Nagotar, Nadura, Napa, Napasar, Namkum, Narangapatti, Nijamabad, Niyajipur, Nurabad, Nainital, Nairobi (Africa), Okara, Orachha, Orail Olpura, Osada, Oudh, Pakdi Bazar, Pakavan, Patna, Patiala, Padrauna, Parasel, Pareya, Paliya West, Pratabgarh, Patan, Payal, Paliyad, Pali Palikurd, Palitana, Pithora, Pithoragarh, Pindadadanakhan, Pindarai, Pindighev, Piprakhem, Pipria, Pipria-Sujani, Piplaj, Pilkhua, Pihra, Peeperjari-Hatta, Peopalrawan, Pilibhit, Piludara, Pulimamidi, Pykolia, Paivi, Pokhari, Porebandar, Pounath, Pounee, Phaldhara, Pihlour, Phulera, Rajmak, Rajoi, Rasra, Rangoon, Rajkot, Rajdan, Rajpur, Ramgarh, Rampiril Baheecha, Rampura, Raipur, Raipurchor, Rawatsar, Rawalpindi, Reasi, Rewari, Rewa, Rudki, Rupouli, Rehal, Rohtak Mandi, Sakaldiha, Samiyarganj, Shahjahanpur, Shikarpur (Sind), Simla, Sivarajpur, Shivasagar, Shergarh, Sholapur, Satasala, Sandila, Samee, Sardarshahar, Sarlahec, Sarai, Sarout, Sahjanawan, Santoshpur, Sadra, Sayala, Saloun, Sasaram, Sikandarapur-Khas, Sikandra, Sikandra-Rao, Singapur, Sidhoul, Seoni-Chapra, Seoni, Sikar, Sitapur, Seemal-Khedec, Sukhasan, Surjannagar, Sultanpur, Sultanpura, Suvathoo, Surat, Suratgarh, Sonada, Somesargarh, Tanda Badli, Tikari, Timarani, Tehata, Toota, Talwandi Khurd, Tandur, Tiloi, Tisri, Thaaor, Tham, Thuma, Ujjain, Udanabad, Udhampur, Unao, Umreth, Umradee, Uska Bazar, Usur, Varvala, Vaski, Vatsalapuram, Vah, Vankal, Vikrampur, Vijayanagar, Vijayanagaram, Vinodpur, Viramgam, Wardha.

MANAGER,

"Nama Japa Department",

'KALYAN' OFFICE,

Gorakhpur.



In Silence

BY D. KRISHN AYYA.

'Let us be silent that we may hear the whispers of gods.'

—Emerson.

What a strange power there is in silence! Sometimes silence is more telling than speech, says one of our greatest living men, and this is an expression full of experience and wisdom. In silence, nature works admirable results and the silent course of a river has a rich harvest all through. In sublime silence, the tree grows yielding delightful flowers and fruit. The silent star guides many a traveller in darkness obscure. In mystic silence the night envelops the day and gives sublime rest to one and all. The dark terrestrial ball moves round the sun in solemn silence. The planets in silence have their wonderful tale to tell the world. Even the dumb creatures have a powerful expression in their mute stage. In the smiling face of a child a mother reads a volume of delightful feelings and the innocent smile of a child is far more eloquent than a silvery speech over a smile. The clouds sailing across the sky in silence have infused many delightful thoughts and musings all the world over. A picture is a story told in silence and apt illustrations have a very pulling appeal in them. An art gallery expresses itself to us far more than all the expression of the artists put together. An exhibition of any sort instructs us in silence and the world with all its wonders is indeed a glorious exhibition designed by the master-architect to instruct those who are eager to know the miracles of life.

* * * *

Books instruct us in silence and far more effectively than perhaps oral instruction. Serious study is done in silence and the first step in concen-

tration is the silent pose and then mind-wandering will have to be controlled. With an eye of concentration, poets can read lines of dignified thought even on the leaves of trees or in the running brooks and a scientist calls the all-embracing Nature as an open book of knowledge from which we can read deep thoughts in subdued silence.

* * * *

The silent pose of a saint perhaps gives us an inkling how in silence the Creator is having His work of construction, preservation and destruction. A true saint in such solemn silence can create a world of his own. In silence, the brain works and speech is probably a poor vehicle to impart the inner workings of the brain. Silence pervades everywhere, but cruel man not knowing the true value of mystic silence breaks it now and then by his speech full of the ego in him. The seed of thought grows only in silence and speech tries in its imperfect way to express the inner self. For deep thought and reflection, the wise seek the solitude or the calm hours of the night and therefore it is that what is day for the ordinary man is night for the wise and vice versa, as explained in the *Gītā*. Such is the saint. Thoughts evolved in supreme silence are really marvellous in their effect and silence conserves energy giving strength to the soul. Lord Dakṣiṇāmūrti teaches His disciples in silence and how powerful this teaching is, true teachers of religion and philosophy can surely certify.

Hail, Silence: Let you prevail everywhere as the all-pervading shining frame, bringing supreme joy and Divine Bliss to one and all who can read and enjoy thy message.

The Kalyana-Kalpataru — ❁



Rādhā-Kṛṣṇa.

ॐ पूर्णमदः पूर्णमिदं पूर्णमात्मनोऽव्ययम् । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

April, 1931

[No. 8

समृद्धविधुमाधुरीविधुरताविधानोद्धरे-
नैवाम्बुरुहरम्यतामदविडम्बनारम्भिभिः ।
विलिम्पदिव वर्णकावलिसहोदरैर्दिकतटी-
मुखद्युतिभरैर्भजे व्रजनवीनयूनोर्युगम् ॥

We worship the eternally youthful Divine Pair of Vraja
(Śrī Rādhā and Śrī Kṛṣṇa) the lustre of whose blessed
Faces, which humbles the pride of the Full Moon and of the
full-blown lotus, envelops the surroundings and paints them
as it were with the tint of saffron and other beautiful colours.

—Śrī Rūpa Goswāmī.

The Glory of Japa with Meditation.

BY JAYADAYAL GOYANDKA.

Through the grace of God, I have got the opportunity today to write on the practice of *Japa* of the Divine Name together with meditation. Truly speaking, the qualification to write on the subject belongs only to one, who has realized the value of *Bhajana* with meditation, who is constantly merged in the Love of God, whose body hotripilates and the eyes begin to shed profuse tears through remembrance of God. This qualification belongs to the *Mahā-Puruṣa*, who feels restless like fish out of water when his remembrance of God is disturbed and who regards his practices of *Bhajana* and meditation as dearer and more valuable than even his life. The world may derive profit only from his writings.

For a man like me to write on the subject is nothing but an intrusion; and yet I am compelled to make the attempt according to my poor lights under pressure of some kind friends. I crave to be excused by the wise and the learned for the deficiencies of the article.

Those who are not aware of the value and mystery of the practices of *Bhajana* and meditation, get tired after a few days of practice, and some of them even give up the practice. They remain deprived of the priceless jewel of God-realization, even as a student fails to acquire learning, who gives up the pursuit

of learning, either through childish attachment to plays and recreations, or through failure in an examination, or any other similar cause.

Some people continue their practices in a haphazard manner, and when asked about their progress they reply that when they sit for the practices of *Bhajana* and meditation, they are disturbed by worldly thoughts and are overcome by sleep and idleness. Therefore, they fail to derive joy, and as the pleasure in the practice is lost, it has necessarily slackened. These friends aspire to realize Bliss as soon as they start their *Bhajana* and meditation. But this is a great error. They must know that they have not yet been able to practise *Bhajana* and meditation in the way these should be practised. How can they expect to have perfect joy even at this stage?

One turns the rosary on his fingers, and utters 'Rāma, Rāma' through his lips, but the mind is engaged in meditation of worldly objects; this is *Bhajana* (adoration) of worldly objects, and not of Rāma.

"The hand is turning the rosary, the tongue is moving within the mouth. But the mind wanders wherever it pleases; this is not how remembrance of God is to be practised."*

* कर में तो माला फिरै जीभ फिरै मुख-मार्हि ।
मनुष्य तौ चहुँ दिसि फिरै यह तौ सुमिरन नहिं ॥

From the hands of some the rosary even drops to the ground, and overcome by sleep they begin to doze in their seats. They are not worshippers of God, but worshippers of sleep. Such people live very far, indeed, from the experience of perfect joy. They are being deceived by their mind. They have not, truly speaking, understood the glory and secret of the right practice of *Bhajana* and meditation.

When this glory and secret is properly understood, one will forget even one's food and drink, what to speak of indulging in idleness and thoughts of worldly things. Day and night he will be possessed by the one idea of pursuing his *Bhajana* and meditation. Just as merchants, physicians, lawyers, etc., whose primary motive is to earn money, spend all their time in earning money, and find no interest in any other thing, even so the practicant will find no interest in anything but *Bhajana*. The sweetest and purest practice of Śrī Hari's Name together with meditation will appear to him as the only pursuit which is blissful.

In this terrible age of *Kali* the practice of *Bhajana* of the Divine Name together with meditation is the easiest and best spiritual discipline. The whole of this creation from Brahmā down to the meanest blade of grass is transient and perishable. God alone, the embodiment of Knowledge and Bliss, is *Sat* (real). Therefore, he who advises us to constantly engage ourselves in the practices of *Bhajana* and meditation

of God, is our mother, father, preceptor and true friend. There is no work in this world which is more important than this. The breath cannot be depended upon. Therefore, one should be in earnest to do quickly what ought to be done, when he is in good health, and old age and death are at a distance.

O, what a pity, what a terrible calamity, that for a piece of worthless glass in the form of worldly things, people are neglecting the priceless gem of *Bhajana* and meditation !

Dear readers ! Awake, arise, heed the warning; hear through the ears the sweet, nectarean Names of Hari and his glories, chant His Names through the tongue and engage the mind in the meditation of His Form. Throwing up all worldly enjoyments like pieces of worthless straw engage the body in the service of the Lord, and utilize this priceless time in pursuit of work, which is really priceless.

When you are engaged in any activity, do not allow the mind to forget God. Observing sorrow and evil as being the inherent property of lethargy and sloth, avoid them from a distance. Do not go near men who are attached to worldly enjoyments, who are atheists and careless in their habits. Make it a point always to serve the afflicted and the poor.

Treat honour, fame and worldly position as blots in the spiritual sense. Follow the life-giving practices of tran-

quillity self-restraint, endurance, and other similar virtues. Purify your real home, the heart, by throwing out all the rubbish in the forms of lust, anger, greed and delusion.

Cold and heat, pain and pleasure are momentary and perishable ; do not allow yourself to be affected by them. In other words, keep the mind equable under all circumstances and accept with pleasure whatever comes, regarding it to have been ordained by God according to your past *Karma*.

Serve the sacred feet of Mahātmas who have become great through their character, learning, virtue, renunciation and spiritual brightness. The association of such men is more efficacious than even visit to a sacred place. Giving up false arguments, honour their instructions, as if they were the immortal instructions of God Himself. Or, retire to a secluded and sacred spot and devote yourself to the practice of *Japa* together with meditation, or reflect on the Truth about God.

Through the grace of God, a practitioner who follows the above disciplines, realizes the glory of God and very quickly attains the supreme state.

Question: What form of *Japa*, audible, inaudible (वाचिक, उपांशु), or mental, (मानसिक) is best and most profitable ?

Answer: Inaudible *Japa* is ten times more efficacious than audible *Japa*; and mental *Japa* is ten times more efficacious than inaudible (उपांशु) *Japa*.

विधियशब्दपयङ्गो विशिष्टो दशभिर्गुणैः ।
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ॥

(*Manuśruti* II. 86)

"The *Yajña* of *Japa* is ten times superior to performance of sacrifice in the form of oblations to fire (*Agnihotra*), inaudible (उपांशु) *Japa* is hundred times superior, and mental *Japa* is thousand times superior to the same."

This shows that mental *Japa* is the best form of *Japa*. If mental *Japa* can be constantly practised with faith and reverence, it becomes still more efficacious. When that *Japa* is practised disinterestedly, as an expression of love, then its glory can never be properly described.

Question: (A) Is it possible to perceive the form of the Deity only through the practice of *Japa* of His Name ? or

(B) Is it necessary to meditate on the Form of the Deity together with the practice of *Japa* ?

Answer: (A) The Deity can be perceived through the practice of *Japa* alone carried on with reverence and love. Maharṣi Patañjali says—

‘स्वाध्यायादिष्टदेवतासम्प्रयोगः’ ।

(*Yoga-Sūtras* II. 44)

"Through the practice of *Japa* the Deity can be directly perceived."

When that *Japa* is pursued with constant meditation on the Deity, the realization becomes quicker. Therefore—

(B) Meditation of the Form should be certainly practised together with the practice of *Japa*. Maharṣi Patañjali further said—

‘तज्जपस्तदर्थमावनम्’ ।

(Ibid. I. 28)

“Japa of the Divine Name should be practised and the object of the Name should be meditated on.”

This should be known as the same as ‘ईश्वरप्रणिधान’ or surrender to God.

Through this practice all impediments are destroyed, and God is realized.

Question: Why is Japa differentiated as Sattvic, Rajasic and Tamasic ?

Answer: This differentiation has to be made owing to the differences of sentiment. The Japa which has reverence, Love and disinterestedness behind it is regarded as Sattvic Japa.

The Japa performed with the motive of gaining objects of enjoyment in this world and in the next as well as for securing honour, prestige and social position is regarded as Rajasic in character.

The practice of Japa with the motive of doing injury to another, done without proper knowledge, is known as Tamasic Japa.

Question: What Name for Japa is specially efficacious ? There are the Names, such as, “Rāma, Rāma”, “Om, Om”, “Śiva, Śiva”, “Nārāyaṇa, Nārāyaṇa”, etc.

Answer: All the Names of God possess equal spiritual potency. Therefore, the Divine Name which specially appeals to one’s heart is the Name that will bring him spiritual gain.

Question: Should the meditation that is advised to be carried on with Japa be of Formless God, or of Personal God ?

Answer: In this matter also the practicant should proceed according to his taste. He who feels attracted towards the Absolute, should meditate on the Absolute; and he who feels attracted towards Personal God should meditate on His Form. He who regards the Absolute as similar to all-pervading unmanifested Fire and the Form of Personal God as similar to Fire in its manifest form, and knowing their secret and power, meditates on Personal God identifying Him with the Absolute, performs the best form of meditation.

Question: What is the number of Japa that will enable one to attain God-perception ? The Japa of what Name has been specially recommended by the scriptures ?

Answer: The rule about number is not the same in all cases; but the glory of Japa of the Divine Name may be found mentioned in almost all the scriptures. The *Kalīsantaraṇ-ōpaniṣad* says—

हरे राम हरे राम राम राम हरे हरे ।

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

Japa of the above *Mantra* consisting of sixteen Divine Names, performed three and a half crores of times, will destroy all sins and bring about God-realization. The *Rāmāyaṇa* has described the glory of the Name of Śrī Rāma, the *Bhāgavata* of the Names of Śrī Kṛṣṇa, the *Mahābhārata*

of various Names, such as, Govinda, Hari, Nārāyaṇa, Vāsudeva, etc., and the Śrutis and Smṛtis of Names like *Om*, *Tat*, *Sat*, etc. Thus almost all the scriptures have sung praises of the Divine Names in unmeasured terms.

The *Viṣṇupurāṇa* says—

"Even the most frightful sin of *Kali*, which entitles a man to the tortures of hell, gets instantaneously dissolved, when Śrī Kṛṣṇa is even once properly remembered.*"

Again,—

"When Śrī Govinda is remembered even once, the sins of men committed during hundreds of births are immediately burnt out, just as a spark of fire reduces heaps of cotton into ashes."†

The *Bṛhannāradyapurāṇa* says—

"When remembered even by men possessing wicked hearts, Śrī Hari removes all their sins. Just as fire burns even when unwillingly touched."‡

Again,—

"The world does not contain the amount of sin that may not be purged through *Japa* of Śrī Hari's Name. Therefore, performance of

expiatory rites from fear that the sin may be great has been declared to be useless."*

Again,—

"O chief of Munis, he who practises *Japa* of the Divine Name, what fear has he, even if he is devoid of right conduct and Devotion, and is reproachable? He attains the imperishable state through destruction of his sins as soon as he utters the Name 'Nārāyaṇa'."†

Again,—

"All sins are dissolved like a pinch of salt thrown into water, when the Name of Vāsudeva is chanted, consciously or unconsciously."‡

The *Gītā* says—

"He who departs from the body uttering *Om*, which is *Brahma* in one syllable, and meditating on Me, the object of that syllable, attains the supreme state."§

Again, the *Viṣṇupurāṇa* says—

"Through the chanting of whose Name, done even unconsciously,

* कलिकल्मषमत्युग्रं नरकानिभ्रं नृणाम् ।
प्रयाति विलयं सद्यः सकृत्कृष्णस्य संस्पृतेः ॥

(I. viii. 21)

† सकृत्स्मृताऽपि गोविन्दो नृणाम् जन्मशतेः कृतम् ।
पापराशिं दहत्याशु तूलराशिं विमानलः ॥

‡ हरिर्हरति पापानि दुष्टचित्तरपि स्मृतः ।
अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः ॥

(I. xi. 10)

* न तावत्पापं स्ताह यावन्नामाहृतं हरेः ।
अतिरेकमयादाहुः प्रायश्चित्तान्तरं वृथा ॥

† आचारहीनोऽपि मुनिप्रवीर
भक्त्या विहानोऽपि विनिन्दितोऽपि ।
किं तस्य नारायणशब्दमात्रतो
विमुक्तपापो विशतेऽच्युता गतिम् ॥

‡ ज्ञानतोऽज्ञानतो वापि वासुदेवस्य कर्तव्यात् ।
तत्सर्वं विलयं याति तोयस्थं लवणं यथा ॥

§ आभित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

(VIII. 18)

man becomes freed from sin, as wolves are freed from the terror of the lion."*

The scriptures go so far as to say that all the sins of man may be destroyed through mere *Japa* of the Name of Śrī Hari.

The *Padmapurāṇa* says—

"He who has uttered even once the two letters "*Ha-ri*", know him to have girded up his lions for proceeding towards liberation."†

The scriptures contain innumerable passages similar to the above describing the glory of *Japa* of the Divine Name. They are not being quoted at length in order to keep the article within reasonable limits.

These passages containing the glory of the Name should not be regarded as exaggerated praise. What the scriptures maintain is true without a shadow of doubt. The power of the Name fails to appeal to the intellect, because of the lack of reverence and Love, and that is why the utmost profit cannot be derived from it.

The law about the number of *Japa* required for God-realization cannot be applied equally to every case. The practicant who possesses more

of love and faith will realize God more quickly than others.

The question may be asked,— what is the need, then, for fixing a number ? True, but the number is fixed by the scriptures; the injunction encourages practicants to practise *Japa* as much as possible. That is why from every point of view the fixing of a number is profitable.

But the completion of a fixed number of *Japa* should not be aimed at in a spirit of bargain for God-realization. He who bargains cannot be a true devotee. A true devotee, who has realized the glory of the Name, regards Divine Love and *Bhajana* as even superior to God-realization. For *Bhajana*, performed disinterestedly, with Love and reverence, is superior even to God. Under the circumstances, is it not an error to bargain about the number of *Japa* for God-realization ?

He who moves about absorbed in *Bhajana* and meditation, giving up attraction, hatred, attachment and pride, regarding praise and blame, honour and dishonour as equal, and abandoning all cares, is a freed soul.

Question: Some people describe God-realization to be a very hard and laborious affair. Is it wrong on their part to advance that view ?

Answer: God-realization is both hard as well as easy. It is hard for him who regards it to be hard, and easy for him who regards it to be easy. He whose Love for and faith in God is deficient, God-realization is

* अवशेषापि यन्नास्ति कीर्तिते सर्वपातकैः ।

पुमान् विमुच्यते सद्यः सिद्धस्तैर्वैकैरिव ॥

(VI. viii. 19)

† सकृच्चरितं येन हरिरित्यक्षरद्वयम् ।

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥

(VI. 80. 181)

certainly difficult for him, but it is easy for him who possesses Love and faith.

Faith and Love, these are the two primary requisites that lead to God-realization. This realization is, indeed, within the easy reach of devotees who practise constant remembrance of God, for the Lord has said in the *Gītā*—

अनन्यचेताः मततं यो मां सरांति नित्यशः ।
तस्याहं सुखमः पार्थ नित्ययुक्तस्य योगिनः ॥

(VIII. 14)

"O Arjuna, he who constantly remembers Me, fixing his heart exclusively on me, I am easily reached by that Yoga ever united with me."

Again,—

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

(IX. 2)

"This knowledge of God is a sovereign science, a sovereign secret, extremely pure and high; it can be perceived through direct experience; *Dharma* rests on this. It is easy to practise and is eternal."

From these utterances of the Lord as well as from reasoning, it does not appear that God-realization is a hard and laborious affair.

The practice of constant meditation has been described by the Lord to be the easiest method of attaining Him.

Dear reader, please tell me, is there any hardship and labour involved in the practice of constant meditation and remembrance of God? If

this practice is hard and difficult, wherein does true happiness lie? The practice of meditation and remembrance (of God) leads to the destruction of all sins, all evils and every form of misery, and brings about a gradual increase of supreme joy and supreme peace. It involves joy and nothing but joy from beginning to end, both during the stage of practice as well as when perfection is reached. That is why that embodiment of Bliss, the object of our worship, has described no method to be easier than this. How can this be hard and difficult? On the contrary, it is quite reasonable to describe it as easy to attain and easy to practise.

Question: Regarding the practices of *Bhajana* and meditation to be full of joy from beginning to end, the practicant desires to engage himself constantly to such practice; he makes the attempt according to his capacity, and yet he fails to carry it on. What is the reason?

Answer: Owing to deficiencies in Faith and Love, proper attempt is not made. That is why the practices of *Bhajana* and meditation do not become constant.

Question: What should the practicant do in order to develop extreme Love and Faith?

Answer: Faith grows from the knowledge of God's virtues and power, and Love grows out of Faith. Knowledge of God's virtues and power grows from hearing from the lips of Love-intoxicated devotees the nectar-

like stories of God's Love, power, virtues and secrets as well as from the study of the scriptures, and reflection on their teachings and regulating life according to such teachings. Faith in its highest form, and exclusive Love for God, may develop through observance of this practice.

Take any object you like; the more its power is realized, the more you will develop Faith in it. The more the Faith, the more will Love develop. Intensity of *Bhajana* and meditation grow according to the intensity of Faith and Love. Therefore, in order to develop full Faith and exclusive Love, the association of Mahāpuruṣas, who possess Faith and Love, and who are constantly merged in the disinterested practice of *Bhajanā* of the Lord's Name should be cultivated. Through association of such Mahāpuruṣas alone, Faith and

Love can be developed. If the association of a *Mahāpuruṣa* of this type is not available, cultivate the association of practicers who are earnest seekers of Truth and reverentially study and reflect on the teachings of scriptures dealing with the higher problems of life.

In short, there is no practice other than the practice of *Bhajana* and meditation, carried on disinterestedly, which can bring about God-realization more easily and more quickly. This practice becomes possible through association of saints and through reflection on the teachings of scriptures dealing with spiritual problems. Therefore, one should devote oneself to the association of saintly persons and reflection on the teachings of the scriptures, so that he may carry on disinterestedly, merging himself in Love, constant *Bhajana* and meditation.

O Mind ! refrain not from delighting in the lotus-eyed Lord, armed with conch and discus, the destroyer of demon Mura. Anything more blissful I never knew; nor anything equal to the nectar of the thought of the feet of Śrī Hari.

—Kulasekhara.

To kill another, sword and shield are needed, whilst to kill oneself even a pin will do. So to teach others one must study many scriptures and sciences, while to acquire spiritual illumination for oneself, firm faith in a single motto will suffice.

He who has faith has all, and he who lacks it lacks all.

If you are keen on realizing God, repeat His Name with firm faith, and try to discriminate the Real from the unreal.

—Sri Ramakrishna Paramahansa.

Suffering: A Great Teacher.

BY ARTHUR E. MASSEY.

What is the object of Life: for what purpose are we born into this world? Surely, to find the invisible Deity within us, and to merge ourselves therein; to cultivate ourselves in every noble, elevated, and exalting direction, to assimilate all attainable knowledge, leaving no faculty neglected to step upwards "on our dead selves to higher things"; to unfold every embryo faculty which tends towards the larger liberty of the soul's emancipation from material conditions.

The Hindu philosopher Kapila saw the soul's struggle out of the domain of matter as the sole purpose of the creative manifestation, and in its liberation from the material vehicle that end and object finally accomplished—a suggestion which modern philosophy might do worse than speculate upon. Every state at which we arrive, however apparently complete and final, anticipates another still more exalted. "The soul's eternity is my great quest!" exclaims Henry More, the Platonist, seeing the unmeasured course before him. Origen beautifully compares this life to the outlining of a picture in order that it may receive its completion hereafter upon those foundations. The soul is no vague and shadowy emanation, no mere transient vehicle of sensation. It is a real existence, the only true one; for it makes everything else be what it is. Soul

is the only existence we know of, for of that alone we have experience. All other existences are only implied or inferred on the basis of the soul's subsistence. It is the sole being and includes every other entity. If our consciousness were intimately conjoined with that Essential Being from which the individual soul proceeds, we should never go astray. We should know everything and our conclusions would be infallible.

We are in a transitional state of schooling or training and this mundane existence is but a stage of the soul's unfoldment; then as pain, trouble, and suffering are the invariable and universal concomitants of the body in a greater or lesser degree—they take their place amongst the principal instruments of the soul's unfoldment, of its liberation from the retentions of the material plane.

"We wept", says Oliver Goldsmith in his comedy of *The Good-natured Man*—"we wept when we came into the world, and every day tells us why."

It is an old truth, "Man is born unto trouble as the sparks fly upward."

The ancient Mexicans greeted each new-born child with these words: "Thou art come into the world to suffer, to bear, and to take patience."

The suffering of man is the revelation of God. "Made perfect

through suffering" is a fine saying, and expresses a fundamental principle in spiritual dynamics. Sorrow is woven into life as an integral part of its nature. We may hide our heads to the fact like the ostrich hiding its head in the sand, but if we were in daily contact with all the untold agony and suffering in the world, life would be unendurable. Those who know this to be the truth consecrate all they have and are to the amelioration of suffering humanity.

Charles Mercier in his book *The Nervous System and the Mind* tells us: "It seems most probable that consciousness came into being through pain; that it was in the race the first conscious experience, as it is in the individual the first and the last."

It does not necessitate much thought or investigation to realize that all evolution—moral, social, and physical, is through pain. It is true that there may be growth or development without immediate pain or suffering; but, nevertheless, that growth or development is based upon the contingent of pain, even though the pain or suffering, at a given moment may be latent and imperceptible as such. A grain of wheat can only germinate by the surrender of its individuality, in the dispersion of its component particles, which if it were sentient, would be accompanied by a measure of pain and suffering.

Not only is the infant itself born in pain, but it also gives pain

in the birth. Then infancy dies in childhood; the child dies in the man, the man subsides into physical decrepitude, and if he has any premonition of a better day and a renewed vitality it is seen through the dark cloud of separation and abandonment of all that held him here in contentment amidst the genial and friendly interchanges of life.

It is singularly strange that the persistence of the elemental nature of sorrow does not meet with a wider recognition and acceptance. People generally take the view that life should be passed without the occurrence of any serious trouble or disorder, and when the dark day comes, it is as if some strange and abnormal thing had happened, as though affliction were an accident and not a necessary condition of this material existence. So the inevitable troubles arising out of our physical limitations come upon us unexpectedly as something anomalous. Everything worth having is obtained through pain, suffering, and renunciation of self.

The ideal of human life—because of the Divine ambition within us—is undoubtedly one of suffering. It is no use of us patting ourselves on the back and asserting that this life is all that can be desired. The deep inward cry, the interior hunger of the soul, arising from an inborn dissatisfaction with all the falsely imagined advantages this life can bestow, not only shows the insufficiency of all its gifts and consolations to tranquillize the mind, but

reveals a want that no earthly attainment can supply, no earthly state or condition fulfil.

Our faults and sins are our tutors. We obtain self-knowledge by our lapses, for they reveal to us the inward obstacle to the perfection of our nature, and bid us get rid of it by the cure of a well-curbed and stainless course of life and conduct.

Everything that happens to us, whether of good or so-called evil, is in furtherance of this law of unfoldment, for the God within is ever at work, therefore "Be like Solomon", says the Sufi, citing an old tradition, "so that your demons may dig stones for your spiritual edifice." There was an old superstition that the spider gathered poison where the bee found honey. "Surely the wrath of man shall praise Thee," said the Psalmist David of the Deity. We all know the sufferer: the brave, patient look, the genial sympathetic nature—

"The heart that, growing weaker
day by day,
Beats strong in love as ever to
the last."

We learn the grandest lessons of life from the true heroism which abides in patiently borne pain, in the gradual subjection of and transmutation into a renewed and purified nature, in the perfection of life and a divine state of being.

Surely to meet the occasions of acute pain of body or intense trouble of mind, a more courageous spirit is necessary than that which is required to face the foe on a field of battle

and in a moment of animal excitement to give up life without regard to the higher purposes of being or the soul's condition as heir to the Eternities. Those who have learnt the wholesome restraints of self-control and have overcome that strongest of enemies—the ego or lower self,—are as living witnesses to the efficacy of suffering in raising what is low and illumining what is dark within us, and confirm the truth that it is through pain and suffering that our elevation into the realm of spiritual strength, freedom and expansion is effected.

We shall ultimately realize that mere theories of life are of no use, and that it is only *living* which constitutes true worth. What we call the ills of life are occasions for our benefit. If we were only wise enough, strong enough to use and control them with a brave acceptance, we should discern the inestimable value of those experiences and visitations against which we rebel in our ignorance; for indeed, as the sick Hezekiah said, "by these things men live, and in all these things is the life of the spirit." Although Job afforded a striking example of the virtue of patience and fortitude, like the rest of us, he was ready to cry out under his afflictions, and complained grievously. "If God wearies you, tell Him so," says Archbishop Fenelon in a letter to a friend. That is what Job did. Job was praised for his constancy—"Though He slay me, yet will I trust in Him"—and because, whilst his friends only saw the

Avenger, he saw—(in spite of the complainings and remonstrances of the lower self—the ego)—the hand, not of punishment, but of Divine instruction. He saw the moral purpose of affliction, and knew, when he had been tried, he should "come forth as gold". He knew, it was not punitive for there is no such thing as punishment for its own sake; it was educational. And so in becoming one with the infallible spiritual law he triumphed—he who conquers shall reign, he who suffers worthily shall be strong. To him who grasps the purposes of life, who sees distinctly its final cause, the battle is half fought and half won.

Buddhism is credited with being a religion of pessimism because it emphasized the fact that we are born in the bosom of sorrow, and live in the continual menace of pain and suffering, environed by every form of affliction, ending in physical death; nevertheless, in such reflections as these are to be found the elements and instruments of the higher education. They ought to be sufficient to subdue the assumptions of pride and arrogance to allay the fires of anger, to quench the fever of inordinate ambition, and supersede the necessity of resorting to artificial mortifications. All this implies the soul's shedding of the chrysalis of human limitations.

If we were only impersonal enough and could regard things from a purely independent point of view, we should often perceive the break-

ing of light where we now see only blank darkness. Because pain, suffering and sorrow are the price we pay for our spiritual emancipation—our eternal freedom—we should deem it a privilege to suffer, and wish to receive faithfully the schooling of affliction, to allow it to have its full exercise and educational effect on us, rather than to get rid of it or to rebel under its infliction.

Until we realize our oneness with God we grope in darkness and "see not the bright light which is in the clouds." This Divine Light is the centre of being, the heart of vitality. It abides in the "cave" to use a term of the *Vedānta*, invisible, unperceived by the outward consciousness.

Anguish and pain are its ministers, the long sorrow and the hopeless affliction. Once found, its existence is known beyond question, but its nature is never fully understood. Unmistakable as sunshine or the darkness of night, but not be outlined or defined, it dwells at the centre of all that "lives, moves and has its being"—the unborn which is ever bringing forth, the Silent One without a second, which is for ever speaking.

Buried and absorbed in the sensual, perplexed with conflicting opinion, waiting upon that which is without, with eyes closed to that which is within, we run to see the reed shaken by the wind, and leave the inward oracle, the only source of incontestable wisdom, unconsulted.

In this inward oracle lies our Eter-
nal Peace:

"O the hush from earth's annoys!
O the heaven, O the joys
Such as priests and singing-boys

Cannot sing or say!
There is no more pain and crying,
There is no more death and
dying,

As for sorrow and for sighing,—
These shall flee away."



At the Haven of the Feet.

In the lilt and ripple of beauty of the eyes entranced and deep
There woke in me a resistless rose-light's quiver and sweep.
As I lay wistfully waiting havened at thy feet once more:
Suddenly faith was kindled and truth of thy starry lore.
I learned anew to love, I felt thy zephyrs move,
And silently asked: "Why kindle in the night thy lamp of surrender—
If on my brow the dark must erase thy illumined mark:
The more thou sheddest thy nectar my thirst grows deeper, blinder?"
Purple is my pain with thy dazzling dream-light by which black
seems the day:
My heart with rapt sky-gleams quivered as havened at thy feet I lay.

In thy smile life widened and brightened, a flower-song without thorns
or night;
Life's ocean caught its whisper, heaven's symphony of delight;
The waves of a flute-voice calling to freedom won on high:
Havened at thy feet I heard it and thrilled to its cadenced cry.
Each quiver of thy face awoke a mystic grace
A moment slew aeons of bondage, on dusk-paths thy dawn-ray flares;
In my heart the gusts dark-spun gave place to a mighty sun,
Which, rocked on the dew of an eyelash, outspread thy bounty's wares.
Mystery of glance and flute-call was no flash from the clouds storm-cast,
As I lay at thy feet swayed my way-lost soul-night with the hint of thy
vast.

—*Dilip Kumar Roy.*



Some Methods of Mind-Control.

BY HANUMANPRASAD PODDAR.

He who has conquered the Mind has conquered the world.

The methods we shall discuss in this article are shortly as follows:—

1. To cultivate dispassion towards all enjoyments of this world as well as of the next, knowing them to be the sources of suffering and evil.
2. To cultivate regularity of habits, and carry on all activities according to a regular plan.
3. To watch and analyse every activity of the mind and protect it from evil-thinking.
4. To disobey the promptings of the mind.
5. To keep the mind engaged in some noble and worthy activity.
6. To withdraw the mind from wherever it may be tempted to wander, and fix it on God; or in the alternative, to allow the mind to wander wherever it may please to wander, realizing that God is present everywhere and in every object.
7. To practise concentration on one object.
8. To fix the sight on the navel or on the tip of the nose.
9. To hear internal sounds.
10. Meditation and mental worship of a Divine Name or a Divine Form.
11. To practise Friendliness, Compassion, Joy and Indifference.
12. To study spiritual literature.
13. To practise *Prāṇāyāma* (Breath-exercise).
14. To practise *Japa* along with the flow of breath.
15. To take refuge in God with a whole heart without any mental reservation.
16. To separate the Self from the mind and observe the working of the latter.
17. To practise *Kīrtana* (loud chanting) of the Divine Name, merging oneself in the Love of God.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥

(Gita. VI. 36)

The Lord says:—

“It is My opinion that *Yoga* is difficult of achievement by one whose mind is not under control; but the man of effort, who has control over his mind, can attain it through practice.”

These words of Lord Śrī Kṛṣṇa prove that *Yoga* in the form of God-realization is difficult of attainment without mind-control. If anyone should entertain the desire that his mind should freely wander among objects of worldly enjoyment without any restraint, and at the same time

he should be automatically blessed with God-perception, it is an error on his part to do so.

He who seeks total negation of suffering and realization of God, who is Bliss itself, must bring his mind under control. There is no other alternative before him. By its nature the mind is very unsteady as well as strong. It is no easy matter to bring it under control. All spiritual disciplines are undertaken to control the mind, and the moment victory over it is gained, the practicant may be said to have conquered the world. Āchārya Śrī Śankara said—

जितं जगत् केन मनो हि येन ।

“Who has conquered the world ? He who has conquered his mind.” Arjuna also, finding mind-control to be extremely difficult, addressed the Lord in these helpless words—

चञ्चलं हि मनः कृष्ण प्रसाधि बलवद् दृढम् ।

तस्याहं मिथ्रहं मन्ये वायोरिव सुदुष्करम् ॥

(*Gita*. VI. 34)

“O Lord, the mind is very unsteady, rash, hard and powerful ; I consider it as difficult to restrain as the wind.”

No one should argue from this that an attainment which appeared to be so exceptionally difficult to Arjuna, can never be attained by ordinary men like us. To conquer the mind is, no doubt, exceptionally difficult, the Lord has admitted it, but at the same time He has laid down the means of attaining it—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

(*Ibid*. VI. 35)

The Lord said: “O Arjuna, there is no doubt that to curb this unsteady mind is extremely difficult ; but it can be brought under control by practice and dispassion.”

This definitely proves that conquest of the mind may be difficult, but not impossible. Without establishment of control over the mind, there can be no negation of suffering. Therefore, the mind must be subjugated, and in order to do this it is necessary in the first instance to know its general constitution as well as character.

CONSTITUTION OF THE MIND

What is the mind ? It is a peculiar substance existing between spirit and matter, which is itself non-spiritual and material in character, but bondage and freedom of men depend on it—

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

In short, the mind is what constitutes the world ; where the mind is not, the world is not. It is subject to constant change, its function is to revolve on the whirligig of resolves and doubts (संकल्प-विकल्प) ; whatever object it properly grasps, transforms it into an image of that very object. It follows the path of attachment, all evils take their rise from attachment ; in the absence of attachment, the mind will not be drawn

towards worldly objects at all. Attachment or attraction grows from observation and detection of some virtue or beauty in a thing ; that is how the mind is drawn towards it. Contrary to this, it will feel repulsion and hatred for what would appear to it to be a source of misery and evil. It will not run after that thing. If it does so through mistake, it will return, as soon as it detects the evil. In truth, when the mind goes after an object of hatred, it is attraction for it that induces it to do so. Generally speaking, this is the nature or constitution of the mind. Now, the question is, how is it to be brought under control? The Lord has laid down two methods for doing this—repeated Practice and Dispassion. Maharṣi Patañjali says in his "Aphorisms on Yoga":—

‘अभ्यासवैराग्याभ्यां तन्निरोधः ।’

(Samadhi-Pada. 12)

"The mind is restrained by constant practice and cultivation of dispassion."

Let us, therefore, examine and consider these two methods of mind-control.

METHODS OF MIND-CONTROL

(1) DISPASSION TOWARDS OBJECTS OF ENJOYMENT

The mind will continue to be attracted by worldly objects so long as they appear to be beautiful and repositories of happiness. The mind will never run after them, when these very objects begin to appear to it as sources of evil and misery (which,

in fact, they are). If at any time it should feel tempted to go after them, it will immediately return. Therefore, the habit should be formed to look upon all objects of enjoyment (whether of this world or of the next) as sources of misery and evil. The conviction should be strong that these objects are full of misery and evil. The mind is tempted only by handsome and delightful objects. When it comes to realize that true Beauty and Joy lie not in worldly objects, but in God (which is the real truth), then this very mind will give up its attraction for worldly objects, and will attach itself to God. This is known as the practice of Dispassion. It is one of the most efficient methods of conquering the mind. True Dispassion lies in the total negation of what appears as the world and the realization of the eternal presence of God in its place. But a beginner should start with the practice of observing evil and misery in worldly objects so that there may be diminution of his attachment for the same.

The Lord said:—

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

(Gita. XIII. 8)

"Dispassion towards all objects of enjoyment, whether of this world or of the next; self-effacement, and realization of the evils of birth, death, old age, sickness, and pain should be cultivated."

The mind can be brought under control through this practice of indifference towards sense-objects, or Dispassion. This is a short description

of the practice of Dispassion. Now, we shall proceed with a discussion on the other item, viz., 'Repeated Practice.'

(2) REGULARITY OF HABITS

In controlling the mind, formation of regularity of habits is extremely helpful. All work must be carried on according to a fixed time and fixed method. From early morning when you leave bed till you retire to bed at night, a regular programme should be made for spending your time, so that the mind may automatically begin the work at the time allotted to it. In carrying on worldly activities, the utility of regularity of habits is well-known to all ; but in forwarding spiritual life also it is extremely beneficial. There should be no deviation on any day from the exact place, seat, posture, time and duration fixed for meditation on any particular Form of the Deity. A regular meditation for even five minutes daily is better than an irregular meditation for a longer duration. A practice for ten minutes today, for half-an-hour tomorrow and total absence of it on the third day, such a method of procedure leads to success with difficulty. When the regular habit of meditation for five minutes has been formed, let it be increased to ten minutes, but once having increased to ten minutes let it not be less even by a minute on any day. Similarly, the seat, posture, time, the Form of the Deity and *Mantra* (formula) should not be frequently changed. Habits thus formed easily lead to mind-control. Regularity of habit should be extend-

ed even to matters like food, drink, dress, sleep and other ordinary activities. The rules of habit should be formed according to the injunctions of the scriptures and suited to one's own circumstances.

(3) WATCHING THE ACTIVITIES OF THE MIND

Every activity of the mind should be carefully watched and scrutinized. At night before going to bed, it is proper to make an attempt to recollect all activities of the mind during the day. It is, no doubt, very difficult to remember all the wayward and irregular thoughts that pass through the mind ; but whatever portion of the same you may recollect, sit in judgment over them, and give praise and encouragement to the mind for every Sattvic (good) thought, and sternly reproach it for what thoughts appear to be Rajasic (passionate) and Tamasic (dark) in nature. Through day to day practice on this line the mind will be impressed with the ideas of doing good and abandoning evil ; and in the course of a few days it will learn to avoid evil and to devote itself only to good activity. Let the mind develop, first, this character of doing good, it will be, then, easy to bring it under control. Until a boy gives up evil association, he continues to receive evil promptings from his evil companions. It becomes, then, difficult to reform him. When he gives up evil association, he no longer receives evil promptings from his friends ; at home he receives good instructions and noble thoughts from his parents. He,

then, quickly reforms his ways and becomes an obedient son. Similarly, if anyone should try to make a mind habituated to worldly thoughts totally free from thoughts, he will not succeed. In the first place, he should protect it from evil thoughts. When it will begin to devote itself to divine thoughts, it will not be difficult to bring it under control.

(4) DISOBEYING THE MIND

The mind should not be obeyed. Until it is brought under control, the mind should be regarded as the greatest enemy. Just as every activity of an enemy is watched, even so every activity of the mind should be carefully watched. Whenever it is detected to take a wrong course it should be reproached and floored. Never show any courtesy to it, even through mistake. Though the mind is very powerful and several times the palm will have to be yielded to it, one should not lose courage. He who does not lose courage is bound one day to conquer the mind. There is one peculiarity about this fight with the mind; if the fighter fights with determination, the strength of the fighter will grow from day to day, and the strength of the mind will correspondingly become less. That is why the fighter is bound to attain victory over it, sooner or later. Therefore, instead of supporting it, every one of its activities should be very carefully scrutinized. The mind is very clever. It will frighten you, coax and cajole you, and present many other peculiar and wonderful shades before you; but take care not

to fall a prey to its deception. Never place your trust on it. When you thoroughly cultivate this distrust, its courage will be lost, and it will give up its struggle and deceit. In the end, instead of playing the role of a master, it will become your most obedient and faithful servant:

"The mind is greedy, covetous and unsteady; it is a robber; Do not follow the dictates of the mind, every moment it changes its form."*

(5) ENGAGING THE MIND IN NOBLE PURSUITS

The mind can never remain idle; it must have something to do. It should, therefore, be kept constantly engaged. Evil thoughts arise in the mind whenever it is kept idle. Therefore, keep the mind engaged in carefully selected noble and auspicious activities till you fall asleep. The pictures of the noble deeds performed during the waking state will appear in dream at night.

(6) FIXING THE MIND ON GOD

The Lord said:—

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

(Gita. VI. 26)

"Restraining it from whatever worldly objects the unsteady and wavering mind may run after, it should be repeatedly fixed on God."

When the practices of mind-control are started, the mind shows

* मन लोभा मन लालचा, मन चंचल मन चोर ।

मनके मत चलिye नही, पलक पलक मन और ॥

so much of strength in the beginning, it so easily overcomes the beginner by its instability and power, that the latter very often gets demoralized, and a sort of despair takes possession of his heart. But he should cultivate patience at this stage. Such is but the character of the mind, and we have to attain victory over it; no useful purpose will be served by getting demoralized. We have to face it diligently. What does it matter if it is not subdued today? There is bound to come a day when it will be thoroughly subjugated. That is why the Lord said:—

ज्ञेः शनैरुपरमेदुद्धया धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

(*Ibid.* VI. 25)

“Through gradual practice let him acquire tranquillity by means of Reason controlled by steadfastness; and having established the mind in God, let him not think of anything else.”

The practicant should cultivate great firmness and patience. No purpose will be served by his getting perplexed, or feeling sad and depressed. Just as particles of dust are found on the floor even after it is thoroughly swept, even so it should cause no wonder if the mind appears to be more unsteady and illimitable during the process of making it free from thoughts. But that should not frighten us into stopping the process of cleaning up the mind. A strong determination should be made that no idle thought, no false imagination will be allowed to enter the portal of the mind. Many a time the mind frustrates the efforts of the practicant in

spite of all his firmness and determination. He imagines that he is engaged in meditation of God, but the mind is busy within itself in the worship of its own day-dreams. When the practicant gets conscious of it, he receives a shock of surprise. He wonders how this happened. Wherefrom those new dreams of which he had never been conscious made their appearance? The fact is, during the attempt of the practicant to make the mind free of undivine thoughts, the mind gets, on the one hand, some amount of rest from the work to which it is ordinarily habituated; and on the other, it is not yet used to fix itself on God. Therefore, no sooner it finds some rest it begins to unroll the past impressions like the pictures in a cinema. That is how old pictures and ideas make their appearance during meditation which would not appear when the mind is engaged in ordinary worldly activities. Observing this unusual strength of the mind, the practicant gets puzzled and stupefied, but let him not worry on account of this. When his practice will gain in strength, the mind as soon as it is relieved from worldly activities will learn to attach itself to God. Gradually it will become so much used to meditation that it will not give up meditation even when forced to do so. What the mind seeks is happiness. It runs after worldly objects because it feels happiness to lie in them, instead of in God. When through practice it will realize worldly objects to be sources of misery and supreme happiness to lie in God, it will itself give up its fondness for worldly

objects and run after God. But till this stage is reached the practicant must constantly and carefully keep himself engaged in spiritual practice. Whenever he detects the mind to have wandered, he should seize it at once. Like an expert thief, the mind is a past-master in the art of giving the slip. Therefore, it should be seized immediately it makes an attempt to run away.

Removing the causes which drag the mind after worldly objects, fix it on God. Keep a careful watch over it, so that it may not run away. If you cannot control it by this means, allow it full freedom to wander, but meditate the presence of God in every object on which the mind may rest, and thus train it to meditate on God. By this method also the mind may be steadied and brought under control.

(To be continued)

The Power of Love.

(An incident in the life of Sri Charanadas Babaji)

BY HARIDAS GHOSAL.

It is known to all reverent and careful students of *Bhakti* (Devotion) that Love vibrates from one heart to another and makes men and women dance and weep for joy. Nay more, it casts its spell over beasts and trees and affects even stones, which melt at the touch of the man of Love, and does many other things which would pass for miracles in the eyes of men. Nothing is impossible, nothing is inconceivable, in the case of the man of Love. Lower animals and even species of the vegetable kingdom because they possess internal consciousness and spiritual receptivity are stirred into activity when they come in contact with a truly loving soul. We shall present the reader with an incident in the life of the late Sri Charanadas Babaji, showing the power of his Love. It took place at Krishnanagar in the district of Nadia, Bengal, in the year 1902. Sri Charanadas

Babaji was a guest in the house of Babu Joges Chandra Sanyal, Sub-Registrar to the Court of Krishnanagar. In the evening, the Babaji began his *Kīrtana*. He was dancing and singing delineating the *Śaṅkīrtana* scenes of Lord Gourāṅga (Śrī Chaitanya Mahāprabhu), when suddenly he cried out:—

"Lo, there is Nitâi entranced,
 behold.

Men high and low caught in His
loving hold."

He said this, and was lost to the world. Tears streamed forth, the hairs on his body stood on end, and trembling like a plant caught in a blast, he fell in a trance upon the ground. His followers surrounded him and sang the Name of the Lord for some time when at last he regained his senses and cried in a husky voice:—

**"Bhaja Nitāi-Gaura Rādhe-Śyāma,
Japa Hare Kṛṣṇa Hare Rāma."**

All others took up the strain, and began to repeat it enthusiastically. When it was about ten o'clock at night the party divided itself as a dual throng singing the refrain by halves, each throng vying with the other in repeating the Names at the top of the voice in a celestial combat of spiritual Bliss.

But where is our Babaji gone? Lo, there he stands, leaning upon the wall, with eyes half-closed and a radiant smile upon his face, bathed in tears, swinging from side to side in a transport of delight, and raising the forefinger of his right hand as if pointing out something on high nearby.

It was about midnight when the *Kirtana* was brought to a close, and the devotees came up to the spot where our Babaji stood to take the dust of his feet upon the ground. Here they found, to their amazement, a pair of foot-prints clearly stamped upon the marble slab on the floor, and a pool of water formed of tears and sweat collected in the depression marked on the floor.

This incident naturally created a sensation among the people of the

locality and men came in crowds to ascertain the truth and pay their respects to the saint. They observed the foot-prints with their own eyes.

It is more than thirty-six years now when this happened, but the incident is still fresh in the memory of living men not only among his followers but others of the locality, who can claim personal knowledge of it. It should cause no wonder, for there are the foot-prints of Śrī Gourāṅga still to be seen within the precincts of the temple of Jagannātha at Puri. But these sacred manifestations of the power of the Spirit over matter require to be preserved with sanctity for otherwise they disappear, and it proved so in the case of the foot-prints of Baba Sri Charanadasji at Krishnanagar. The house was a rented one and when the occupier changed his residence, careless people came to live in it, who desecrated the floor, and the foot-prints gradually disappeared. It should be a matter of grief to the owner of the house and the local people that owing to their negligence the sacred relic could not be preserved.

Sweeter than sweetness, livelier than liveliness, young Kṛṣṇa, the Father of Cupid, carries away my heart. What shall I do?

—*Līlāsūkā*.

Lord of the Universe, Thine be adoration! The Universal Soul art Thou, the Doer of every work, the All-experiencer! Thou art all life; Thou art the Lord of all gaiety and delight. Adoration to Thee, the Spirit of Peace; adoration to Thee, most Secret One; to Thee who art beyond all thought or proof; who art without beginning and without end.

—*Maitrāyaṇa Upaniṣad*.

UNTO BLISS

SIVA

There are lacs of hearers, thousands of preachers, hundreds of those who have understood (what is to be done), but the actual practisant is very rare. True man is only he (the last), and true gain is derived only by him who practises.

When you instruct, instruct yourself; then alone will your instruction prove to be of any use. What you desire to be practised by others, in the first instance, practise it yourself. If you do not do so, your instructions will be no better than acting in a theatrical performance.

There are men who play the roles of Hariśchandra, Prahlāda, Śankarāchārya and Śrī Chaitanya Mahāprabhu in dramatic performances, but what do these actors gain except their wages? Through similar poor imitation and acting, you will gain nothing from the point of view of the soul. Therefore, give up acting, and take to sincere practice.

* * * *

This world is a show full of both good things and bad. The customer gets there whatever he seeks to purchase. Leaving aside what is bad,

be you a customer only for what is good. You will then find only good things exhibited before you. In a mart only such commodities are put on sale for which there may be a demand.

Bear in mind the maxim—the greatest of gain lies in remembrance of God and the greatest of loss lies in forgetting Him. According to this maxim, try as far as possible to carry on all activities of the world simultaneously with the practice of Divine Remembrance.

Do not allow your faith in God to be shaken: on the other hand, let it grow as much as it can grow. Faith is a great source of strength. Men of faith alone can attain victory over all internal enemies and become wholly fearless.

* * * *

Do not be afraid of any man; be afraid of your own evil conduct, of the impurities of the heart and of lack of Faith in God. He who has lost Faith in God, know him to have met with his spiritual death.

* * * *

If you are the recipient of any noble service from another, do not reproach that service by trying to pay it back through any act of service of your own. A truly noble service can never be paid back. Your duty in that case lies in rendering your benefactor sincere service with a grateful heart, without any thought of exchange. Try with an honest heart that he does not feel any delicacy in accepting service from you, nor considers that what you are doing was in exchange for what had been done to you.

* * * *

When you have rendered any service to anybody, forget it; but when you have received any service from anybody, remember it. Forget when you go through any suffering yourself; but remember when you are yourself the

cause of suffering to another. Forget whenever you do any good; but remember when you are the recipient of good. Forget when any evil is inflicted on you; but remember when you do any evil yourself.

* * * *

Do not advertize the evils of another, and neither discuss them, nor remember them. Your supreme welfare lies in this. God is the knower of all hearts, He knows why and under what circumstances, an individual has performed a certain act, and it is He who will deal out the fruit of that action. Why do you interfere in the middle and give an exhibition of the bankruptcy of your intellect, and through your fancies, whether true or false, go on gathering evils in your heart.

Seek God within Your Heart.

The Lord said:—

"O Arjuna, I am the soul seated *in the hearts* of all beings. I am the beginning, the middle and the end of all beings."

(Gita X. 20)

"The Light of all lights, He is said to be beyond darkness. He is Knowledge, the object of Knowledge, and is reached by Knowledge; He is seated *in the hearts* of all."

(Gita XIII. 17)

The Lord said:—

"I am seated *in the hearts* of all; from Me proceed memory and wisdom, and also their loss. I am He who is to be known by all

the Vedas; I am the author of *Vedānta* and the Knower of Vedas."

(Gita XV. 15)

"O Arjuna, God dwells *in the hearts* of all beings, and by His illusive power revolves all beings as though mounted on a potter's wheel.

"O Bhārata, with all thy being seek refuge in Him. By His Grace thou shalt obtain supreme peace and the everlasting region."

(Gita XVIII. 61-62)

"The Supreme Person is of the measure of man's heart. He is the inner Soul seated *in the hearts* of men. The Lord of thought is realized

The Kalyana-Kalpataru / ❁



Sita-Rama.

by the heart and by the mind. They who know that Being become immortal."

(*Shvetashvatara-Upanishad*)

"Two birds, akin and friends, cling to the self-same tree. One of them eats the sweet berry, but the other gazes upon him without eating."

(*Kathopanishad*)

without the covering of smoke. Yogis realize this *Brahma within their hearts.*"

"Persevering souls who realize Him *within their hearts* attain eternal Bliss; not others."

(*Kathopanishad*)

"In the same tree—the body—man dwells along with God. Overwhelmed by troubles man faints and grieves at his own helplessness. But when he sees the other—the Lord in whom he delights—ah, what a glory is his—~~at~~ his troubles pass away."

(*Mandukya Upanishad*)

"O Nachiketa, He (the Supreme Deva) is very subtle, difficult to realize and hidden from the view of men of small understanding. *He resides within the heart of every being.* He is eternal and luminous. The man of firm resolve who realizes Him through *Yoga* gets over pleasure and pain."

(*Kathopanishad*)

"The *Ātmā* is subtler than the subtlest and greater than the greatest object. He is *within the hearts* of all creatures."

(*Kathopanishad*)

"The *Jiva* and the *Paramātmā* (God) both reside in the Space *within the heart.*"

(*Kathopanishad*)

"He is of the measure of a thumb and resides *within the heart.* He is the Lord and regulator of Time, knowing Him nobody desires to conceal Him. Know him to be *Brahma.*"

(*Kathopanishad*)

"That Being of the measure of a thumb is like the light of a flame

"The space *within the heart* is the place for worship and realization of *Brahma.* There He resides, the luminous Being, who is realized through the mind."

(*Taittiriyaopanishad*)

"He who realizes *Brahma* residing in the space *within the heart*, and within the cavity of Wisdom, gets all his desires fulfilled."

(*Taittiriyaopanishad*)

"At the first stage of meditation, *Brahma* appears like infinite space outside the body; at the second stage, when meditation is somewhat deepened, He appears to be Space within the body; at the third stage, when meditation is sufficiently deepened, He is realized as Space *within the heart.* This Space *within the heart* is indivisible and eternally exists in the same state of existence. He who worships this, knows the Truth and attains indestructible glory."

(*Chhandogya-Upanishad*)

"The five senses of Perception are called *Brahma-Puruṣa*, or *Puruṣas* subordinate to *Brahma.* They act as sentries to the citadel of *Brahma within the heart.*"

(*Chhandogya Upanishad*)

"Just as external Space is infinite, even so the Space *within the heart* is infinite. The sun, the moon, the stars, lightning, fire, air, the heaven

and earth all these are observed in external Space; they are equally found permeating the Space *within the heart*. In short, whatever is, was and will be are all buried *within the heart*."

(*Chhandogya-Upanishad*)

"Through the decay of the body, this Space *within the heart* does not decay; through the death of the body, it does not cease to exist. This is the true citadel of *Brahma*."

(*Chhandogya-Upanishad*)

"He is my Soul *within my heart*, smaller than a grain of rice or barley, smaller than a mustard-seed or a canary-seed. He is my Soul *within*

my heart, greater than the heavens, greater than these worlds."

(*Chhandogya-Upanishad*)

"Just as people, who do not know where wealth lies buried, walk over the ground without securing the wealth, even so owing to their covering of ignorance people do not attain *Brahma within their hearts*, though they come in contact with It during deep sleep."

(*Chhandogya-Upanishad*)

"The *Ātmā* lies *within the heart*. That is why the heart is called *Hṛdi-Ayam=Hṛdayam* (He is within the heart). He who knows that *Ātmā* is *within the heart* realizes *Brahma* during the state of deep sleep."

(*Chhandogya-Upanishad*)

The Causes of Unhappiness and The Means of Happiness.*

By L. RAM.

I.

Flesh is earthly, and spiritually void and weak, whilst Soul in its higher nature is heavenly, and spiritually rich and strong. The latter is bipolar; in its lower nature it lives in the former, the flesh, and its contact with the fleshy part of man imparts to it the material tendencies and idiosyncrasies, and renders it stupefied and blind to the realities beyond matter as long as and whenever its life in matter persists. In its blindness, alas! the Lower Soul sees reality nowhere else but where it lives, knows no other reality but what its physical

consciousness enables it to perceive, and if a ray of Buddhic Splendour does manage to penetrate through the thick veils of matter, it fails to take root therein because the physical affords no suitable soil for a spiritual seed. Even if a glimmer of light inculcates a certain truth it cannot bring it into practice because it is at present of flesh and spiritually weak.

Sometimes man laments and is breaking his heart crying because some beloved one of his has recently passed on to the other side of life on earth. Though his experience tells

* The article was originally addressed to an Indian friend, who sends it for publication in the "Kalyana-Kalpataru" with the permission of the author.

him and he knows well that his cries cannot bring his deceased friend back to earth, nor could they be recommended for the well-being of his own body and soul, yet he cries and is miserable and unhappy. Why? Public opinion in general, no doubt, would maintain that his love for his late colleague is the cause of his sorrow. But is it, indeed, his love alone, or is it his spiritual weakness, which is the author of his unhappiness? It is a question as to which of the two is making him sad. It is rather a subtle point. Ponder! Reflect! If it is love which is the cause of his sadness, it is the personal one—of physical nature. Love, of course, is a divine principle in whatever form or grade it may be exhibited. It creates, it preserves, and it destroys. Love makes one mourn as well as rejoice. It is the cause of pain as well as of bliss. In fact, no two atoms could have been brought together; no earth could have been developed nor any beings to inhabit it; the manifestation of 'Divine Self' would have been but a dream unrealized, without the vestures that love knits; and, indeed, the possibility of evolution would have been but a phantasy of mind, but for love! Love is 'All' and Love is 'Naught'—it is both the manifested and the unmanifested. Love is the Essence Unknowable. It is the slayer and the slain. But the fact remains that there is love and 'Love'. The former is personal, belongs to personality, and is born of the manifested, hence temporary: "This is my father and I love him. But as neither he is, nor I am, here on earth

for ever, and our relation dissolves as the breath leaves the body, therefore this my love is not eternal but Mâyavic." On the other hand, there is Love which is impersonal, pertains to Individuality, and is Universal and deathless—eternal: "All are sparks of the same deathless Divinity, and I am one of them, hence all are my eternal brothers in whichever forms and colours they may be existing and wherever they may be; and I love All That Is. This is Eternal Love." The former, the personal love, doubtless has its due place. It is by no means to be totally ill-regarded but on the contrary it is known to play a most prominent part in the building and upkeep of manifestations, since personality is the most efficient weapon in the hand of Individuality to self-express itself; but when the personal and the love pertaining to it overdo and choke, as it were, Individuality and the love impersonal, the spiritual situation of the Divine Soul is ingressively threatened, and the Higher Ego is laid open to the possibility of losing its way. The vital fact, that is the heart of the Ancient Wisdom herein, is that the Divine Spark—each one of us—leaving its Divine Home, peregrinating from sphere to sphere downwards in the course of the evolution of matter, going through the chain of re-embodiments at each realm or plane on its way earthwards, inhabiting grosser and grosser environments and wearing the self-produced and self-made coats of skin one after the other, has been tainted and impregnated with the propensities and temperaments of the lower

matter, and 'That' which is divine in its origin, has Its Higher *Swabhāva* sunk into the lap of matter, and now thinks, acts, and loves earthly and hence limitedly—materially and personally—in its best. Worldly love always and in each and every case has a certain amount of selfishness, however insignificant and unsuspected it may be. And this amount of worldliness is the root of man's weakness and tends to tie him to earth. The spiritually wise love selflessly, impersonally, and hence spiritually. Their love is celestial and divine. The man possessing it is a really prosperous and strong man. He can be a real help to all who come in touch with him. The ancient Ṛṣis lifted countless souls out of the coil of the snake of illusion, and put their feet on the path of gods—the right hand path—that leads to Heaven. Remember that one may be a family-man, a house-holder, and yet a Ṛṣi at the same time. To become an initiate it is not necessary to leave all and take to the woods for contemplation. Brave man is he who feeds his dependents and wins victory over his carnal self, and develops inwardly, living among men. He loves his people, but wisely and unattachedly.

Lest the remarks concerning the personal love should be misunderstood, it is to be stated clearly once again that it, even as it is, is utterly indispensable to spirit. The latter could not enter into physical life without the material love because it is the love for earth-life that brings the spiritual Soul to earth again

after death: soul could not learn what earth can teach because it is only by becoming earthly that it can make mistakes and it is by its mistakes that it learns. In fact the earth could not be kept as it is—a fit and proper habitat for its creatures, because man would not be interested in worldly affairs without love; and, indeed, the door of earth would have been closed on the face of the re-incarnating Ego without earthly love because there would have been nothing to unite two persons together to develop a physical body for it. It is verily the most subtle scheme of Mother Nature that she has trapped man into the net of worldly love. In her deepest wisdom she has it that the 'Divine Spark'—the Unself-conscious God Spark at its outset—must descend into the grossest states of matter, then ascend to the highest spheres or states, and finally become fully Self-Conscious God. And she achieves her mission through the instrumentality of illusion, illusory love, '*Māyā*'. All these remarks about the lower love are true to the letter but they fail to obscure the truth that man under its overwhelming sway is dozed off into a spiritual torpor, has forgotten his divine origin, ceased to recognize that the higher realms of life are his real abodes, and has become a living and talking doll of clay. Should no saviour either in the form of man or but a holy thought, come to his rescue by putting a bend in his headlong dropping into the darker and darker caves and coves of this ever-tempting and misleading material, sensual, and

illusory love, he would lose his only real possession, the 'Jewel in the Lotus,' his higher Ego. As a divine being he is immortal, painless, harmless, and harmonious, but as a creature of earth he is subject to decay, sorrow, and other aches hereof. Perverted by the timely allurements of this world of ours and caught in the whirl of '*Māyā*', the spiritual man has lost his light in this dark dome of matter. He is groping but knows not what he has lost that he is looking for. He is crying but he hardly knows why. He is cognizant of the fact that the dead cannot be restored to life, and also it can be explained to him that the vibration set up by the love-saturated mournings issuing forth from the mourner's heart may re-vivify and quicken the sympathetic cord between him and the deceased before the latter reaches '*Devachan*'—*Swarga Puri*—and that such awakening tends to impede the re-incarnating 'Ego' from cleansing itself of its mortal coats, delays their disintegration, and thus it is no aid to the 'Spiritual Soul' in following its Sublime Journey towards and through '*Swarga-Lokas*'. Thus he could be solicited and informed that his lamentations and cries are a great detriment to the well-being of his departed friend, and prove to be an act of unkindness on his part rather than love. But, alas! yet he cries. Should we take his cries as the manifestations of his love for the departed? Or should we call it his lack of spiritual attainment? Think! Reflect! and Know! We, poor humans! hardly know at times what we do. We often

hurt with our love-taps those whom we love most, unconsciously to ourselves. When the matter is weighed up unbiasedly and according to the ancient wisdom, it is not so much of a love as of a sheer spiritual weakness, which, indeed, is the cause of his unhappiness. He lives in flesh, enjoys physical consciousness, and in consequence is weak and unprepared to face the higher and unfamiliar operations of man's real nature. No doubt, there are very few whose hearts do not shrivel at the loss of their best companions, and the writer is quite conscious of that fact, but the matter when truly understood stands as given in the statements herein before made. The extent of grief on the death of a friend is in exact proportion with the insufficiency of higher understanding and spiritual power. This lack is the child, as it were, of the physical consciousness; and it is only the blessed ones who have control over this weakness and do not shed tears on the death of their beloved ones. The secret of their reserve and ability lies in their wisdom, their vision, and their spiritual will-power that enables them to act wisely. They can see (1) the nature of their worldly relations as compared with their real—the inner—relation with all that lives, (2) what the 'Real Love' is, (3) where it lies, and (4) how to gratify it?

Underneath the garb of flesh each soul is an independent entity on the path of evolution. One, as a child of Spirit, is as good as any other. It is the worldly agency through whom he

receives his physical body, and who nominates, as it were, his earthly relatives on earth, with whom he has no concern whatsoever after he discards his body. When the body is gone the relations are gone—"this is my so-and-so, and that is my so-and-so" is no more. In fact, Ego is neither masculine nor feminine but neutral before it enters into the embryo. And when death supervenes, it is neutral again. It ought to be quite clear that even our senses are but earthly and hence unreal. Note well the fickleness of the worldly relations and equipments. Of course the Karmic ties play their parts again when the Ego returns to earth after *Swarga-vāsa*—Devachanic life. One looks upon someone as his son, his father, his mother, or as any other relative on earth, but this is but a 'Māyāvic look'. In reality all are the leaves, as it were, of the same tree of 'Life', or the rays of the same 'Spiritual Sun'. The entities and their embodiments, and their names, are but the colours, forms, and names of the same *Īśvara*—Reality—underlying them all. It is impersonal—it is Eternal. May be that it is an atom, or a man, a god, a star, or a universe, all are but the manifestations of, and united together by, the same one thread, the 'One Essence'. Beings are like the beads of a rosary, and that subtle tie is but the thread running through the hearts of them all. One may fly to the tip of the North Pole or to the highest region of Galaxy, our Home Universe—he cannot, even if he may wish to, fall out of it. 'IT' is the 'Sūtratmā', the Bond of 'One Universal Brotherhood'. This is Eternal,

Impersonal, and the only real relation that one must take to his heart and love all that lives. Doing so he is an impersonal lover; being that he becomes a co-worker with Nature and she begins to confide in him and teaches him all he can learn; and in time he becomes a Master, a Buddha—'Jīvanmukta', immortal—and a saviour of men. He grieves not, he flutters not like a bird in a trap, he is still like the calm sea, and his vision is as clear as the blue sky. Take from here, o reader, the key to open the gate that leads to happiness inexhaustible, 'Ānanda'. "The Blessed Ones" possess it and never fill their eyes with tears when their earthly relatives have left earth for heaven. To them man never dies but only changes his dwelling.

Love as conceived by the world of men in general is the product of materialized *Swabhāva*. It lies on the surface of things as a rule. But the real love lies in the inmost core of man's heart. And this fact is another main cause of the indifferent attitude of the wise ones towards the deceased. Now listen to this: "Man is at a farther distance from another when on earth than when he is dead, even though they both live in the same family." Reflect! and Reflect! It is another deep point. During the earthly life the real man is imprisoned in the physical body and enchained by the fetters of material pursuits and temptations, but after death he is free from all such shackles and is, considering the case of the average man, in Devachan or *Swarga* as we call it in India. Devachan, of course, refers to a certain locality too, but,

technically speaking, it is the name of a state of consciousness. Now, a man living on earth can, if he be trained, launch himself into the Devachanic state of Consciousness—'Susupti'—which is the third state of Consciousness in the core of man's 'heart and mind', and can thus bring himself closer to his departed friend now than when the latter was in earthly life, although Nature allows no one to disturb a Devachanī or '*Swarga-vāsī*'. Nor do the Wise indulge in such acts, but they rejoice in the fact, which is a solemn and sublime truth, that their beloved one is resting in the inmost core of their heart. "He is here but we must not disturb him" say they to themselves and rejoice in the nearness of their friend who is in blissful repose in the third state of their mind. Remember that even if one is not trained to this high state, still his deceased friend is there in the inmost of his heart. And the untrained minds could surely solve the problem of their sorrow and be happy

like those who are trained, but only if the former could believe in this truth! But, alas! how few can even believe in such subtle but grand truths. On earth one could never be nearer to anyone than when in Devachan because the human mind in the former case—one can almost say—is never concentrated in one state of consciousness—not even for a full minute; secondly, it is most rare that two minds can adequately be in one and the same state of consciousness simultaneously on earth. Whereas Susupti-state may be enjoyed by more than one mind at one time more or less because 'That World' is more harmonious, void of disturbance, and more calm than 'this one'. Here is another key to wipe the tears off the mourner's eyes: "My beloved one sleepeth in the inmost core of my heart but I must not disturb him" must he say to himself, and keep happy on the loss of his deceased beloved ones.

(To be continued)

"God, Who is Infinite Love and Wisdom, is always doing the best for us, and everything is all right at the right time, and everything comes to pass at the right time, and the Day of Awakening comes to us at the right time, and so also does our final realization of great knowing in which we know God, also discover our true identity."

—*Science of Thought Review.*

"Just as there are laws of Nature which produce in orderly sequence a flower from a seed, so also are there laws of the regenerate life which bring to us just the right experiences at the right time, and raise us step by step to our highest goal."

—*Science of Thought Review.*

Centres of Hinduism—VII.

(Continued from the previous number)

BY K. S. RAMASWAMI SASTRI.

SYNTHETIC AND CONFLUENT HINDUISM

Let us take some of the charges vehemently urged against Advaitism. It has been said that Śrī Śankarāchārya says that everything is an illusion. This is an erroneous view. He clearly and boldly says that the knowledge of an object depends on the object and is not a mere idea or a category of the mind. In his own words *Jñāna is Tat-tu-lantra*. He boldly asserts the objectivity of knowledge. The concept of *Māyā* is only a compendious mode of stating the sum-total of the phenomenal realities. According to Śrī Śankarāchārya reality is of three kinds, i. e., (1) *Prātibhāsika* (apparent or illusory) like the dream-world, (2) *Vyāvahārika* (phenomenal or practical) like the world in the waking state, and (3) *Pāramārthika* (noumenal or absolute). The first has the transiency of illusion; the second has the transiency of the ever-changing finite; but the last has the permanence of the changeless and noumenal Infinite. This conception of grades of reality is not a piece of mental hoax or jugglery. In the other two systems also—nay, in every religion and philosophy worth the name—there is an affirmation of a higher and eternal order of reality in contrast with the lower and fleeting order of reality which we see. I fail to see how the realization of everything as

Nārāyaṇa is less a violence to our sense of objective reality than the realization that everything is *Nirguṇa Brahma*. Thus we see clearly that the material object, according to the *Advait*, is not a mere subjective projection upon a void, a mere non-existence. Śrī Śankara's irrefragable logic has been expounded to overthrow the *Vijñānavāda* and the *Śūnyavāda* (idealism and nihilism) of the Buddhist schools of thought and yet strangely enough he has been set down as an idealist and a nihilist. He says: "The non-existence of external things cannot be maintained, because we are conscious of external things. In every act of perception we are conscious of some external thing corresponding to the idea, whether it be a post or a wall or a piece of cloth or a jar, and that of which we are conscious cannot but exist. Why should we heed the words of a man who, while conscious of an outward thing through its approximation to his senses, affirms that he is not conscious of any outward thing and that no such thing exists, any more than we listen to a man who while he is eating and experiencing the feeling of satisfaction of hunger avers that he does not eat and does not feel satisfied?" How then does he reconcile the phenomenal reality of the many and the noumenal reality of the One? The entire realm of phenomenal realities

is stultified by the realization of the *Ātmā*. When by means of *Vidyā* we overcome *Avidyā*, we rise to that supreme plane of realization when we realize that there is only one Blissful Absolute and that it is we and that we are it. But to others yet enmeshed in *Avidyā* the objectivity and manifoldness of the phenomenal world continues in an unabated measure. The world is not an illusion or non-existence like a mirage but a dependent reality which is stultified by the realization of the sole and supreme reality of the *Ātmā*. *Māyā* is the name given for the process of obscuration by which the one appears as the many and *Brahma* appears as the lower reality of the phenomenal world. In the highest experience of unity the world is equated with *Brahma*. *Brahma* is felt and realized to be one and infinite and to be *Sachchidānanda*. But in the lower level of experience the world is realized as a phenomenal reality dependent for its existence on *Brahma*.

In the same way the battery is equally ineffectively directed against the Advaitic conception of God. It is said that the *Advaita* reduces God to the position of a stock or stone void of qualities. Here again is a pervasive misconception. God in Himself is called *Brahma*. God in relation to the world is called *Īśvara*. Or rather the Blissful Absolute when viewed in relation to the cosmos is called God or *Īśvara*. Somehow the word *Nirguṇa* has roused the ire of dualistic thinkers. It is only the counterpart of *Nirdoṣa*. It is a negative way of describing transcen-

dence. Viewed out of relation to the universe, how can we attribute love or mercy to God? To whom is God to be merciful? Whom can He love? When we transcend the state of subject and object, it is meaningless to keep up the glittering paraphernalia of such terms as love, mercy, grace, etc. There remains only an Infinite and Eternal Blissful Absolute (*Akhaṇḍa Sachchidānanda*). This is all that is implied by the term *Nirguṇa Brahma*. This infinity of bliss cannot be described and condemned as absence of auspicious qualities but as a state of transcendence of qualities which have a significance and value only so long as the manifoldness of phenomenal reality exists and so long as the differentiation of God and soul and matter exists. Can we conceive of men going into raptures over a mere stock or stone? How can we explain the Advaitic raptures about the Brahmic state unless we see and feel that they refer and relate to a transcendental state of being where bliss is not lost but is in its culmination?

In the same way the next target of attack about the doctrine of the identity of *Brahma* and *Jīva* is an imaginary target. When all the five enclosing sheaths of the soul go away, when the soul rises above the dichotomy of subject and object, when the supreme and transcendent unity is realized, how can the soul be separate from God? This is not blasphemy but a raising of the level of realization. It is wrong to call this a merger of the individual soul

in the Universal Soul. It is a realization that there is only one infinite and eternal all-blissful soul. Such a realization implies and postulates the identity of the soul and *Brahma*, for when there is no duality there could be only the oneness of soul and *Brahma*. At the same time there is every room for Devotion to God till the identity is realized. Indeed it is stated that the transcendental realization of identity can come to us only through the grace of *Īśvara*. That is why Śrī Śaṅkara's devotional poems are among the first devotional poetry in the world and have such passionate sincerity and intensity. A well-known verse says that the soul when we viewed it in its encasement of body is God's bondslave; that it is a part of *Īśvara* when we regard it as a *Jīva*, i. e., as encased in its mental sheath; and that it is one with God when we divest it of all its sheaths (Kośas) and realize it as pure being. In Śaṅkarāchārya's *Śaṭpādī-Stotra* he says:—

नारायण करुणामय शरणं कर्त्तव्यं तावकौ चरणौ ।

I ask whether this is not as perfectly devotional as the Vaiṣṇava doctrine of *Prapatti* or the Vaiṣṇava glorification of the *Mūla Mantra* and the *Divya Mantra*.

The other miscellaneous objections are equally invalid. It is wrong to call it pantheism because it does not call as God the imperfect ever-changing world. It is wrong to say that it does not give any satisfactory place to ethical life or *Karma*, because it proclaims that only after mental

purity (*Chitta-suddhi*) is attained by *Karmayoga* the mind will become fit for *Jñāna*. All the three systems agree in saying that *Karma* is only a *Bahiranga Sādhana* (preliminary requisite) and that the *sine qua non* of liberation is *Bhakti* or *Jñāna*, because real negation of ignorance is by knowledge and not by works. It is a pity, however, that they have practically killed by an amalgam of lip homage and practical neglect the *Sādhana* of *Yoga* which was a magnificent means of stalwartness of body and mind and steadfastness of soul. It is further wrong to urge that if everything is unreal, the teacher and the scripture and the teaching also must be unreal, because as shown above no *Advaiti* says that all these are unreal but regards them as stages of relative reality to be passed and transcended on reaching the highest realization.

Equally ineffective is the charge against dualistic systems that they are guilty of anthropomorphism. Is it a mere mental self-idolatry which fashions God in the image of man? Is it man that has been fashioned in the image of God, or *vice versa*? It is easy to be paradoxical and to invert a well-known line and say that an honest God is the noblest work of man. But the flash of rhetoric apart, if man is "the beauty of the world and the paragon of animals" can God be less than him in shape and form? Is there any sense in requiring man to conceive of God and then condemning him for not transcending his own mind? Can the mind conceive of anything

except in terms of name and form? I am not able to understand how there would be attributes or qualities in a state of detached pendency without inhering in or functioning through a form.

The mystic English Poet Blake has said well:

"For pity hath a human heart
And mercy hath a human face."

How can you call God as the treasure and quintessence of beauty (*Saundaryasūra-sarvasva*) and yet say that beauty can be predicated except in regard to form?

Equally incomprehensible to my mind are the charges that the Personal God is limited and finite, that even in the bliss of the soul in the paradise of the Personal God there must be a trace—however faint—of pain because pain is inseparable from limitation, that however long the paradise of the Personal God lasts, calculated in terms of human computations of Time, it must cease to exist and vanish at some distant time, that at that time the Personal God also must vanish into *Brahma*, and that unless the soul had realized the Brahmnic state by that time the whole cycle will begin over again, or the Brahmnic state will come willynilly by that time when the creator and his paradise are absorbed into the Noumenal Blissful Absolute. Whatever be the case as to the minor cosmic divine functionaries, the Supreme Parameswara or *Saguṇa Brahma* is unlimited and infinite and

eternal and above all fluxes of time and space and causation; His Bliss is unlimited and infinite and eternal and there is not and could not be any element of pain in it; His paradise and He do not vanish at any time, as He is above Time. I must frankly say that the beatitude of existence in such eternal paradise, watching the fulfilment of the will of the Lord in infinite universes and having a vision of the whole not in fragments like a slowly unrolled curtain but as a whole revealed to our comprehension is enough to dazzle the most exacting of beatitude-hunters, though equally glorious is the beatitude of Brahmnic realization enjoying the unitary bliss of noumenal existence above all manifoldness, and sinking and dissolving in bliss even the diversity of knowledge and knower and known.

Equally weak is the charge that the dualists are illogical in saying that *Karma* (ethical action) is a prerequisite for salvation and can never be given up without imperilment of beatitude. The discussions—interminable and acrimonious—as to whether devotion and works or knowledge and works or devotion alone or knowledge alone leads us to beatitude—do not really lead anywhere. All the three systems really say that at the end it is knowledge or devotion that leads to liberation, and that works drop away just as a flower falls off from the hand of a sleeping man. All of them require that when a man comes out of Brahmnic perception or all-forgetting Godward love, he must do his duties in the world for helping the

world (*Lokasangraha*) so that he may not mislead the world and lead to its breaking the ethical law (*Lokasangrahārtha*). Thus *Karma* is inside the temple of salvation though in a subordinate role. It is not our function to introduce principles of heraldry and rank and precedence in these matters of the spirit. The dualists say that the highest Knowledge and the highest Devotion are one. But they would postulate a super-devotee (*Paramaikāntī*) who transcends mere knowledge as the monists postulate a super-knower (*Jñānī*) who transcends mere devotion. These imaginary beings are never met in real life any more than the griffin or the dodo. The Lord describes in Chapter VII, verse 17, of the *Gītā* only शान्तिं नित्ययुक्तः एकमक्तिः. See also Chapter XVIII, verse 55. The real *Jñānī* is also a *Bhakta* ; the real *Bhakta* is also a *Jñānī*. The fulfilments of *Karma* are not rejected but are involved in the higher fulfilments and have to be in operation when the devotee or the knower is not immersed in the bliss of God-love or the bliss of Brahmic realization.

The questions about the atomic or infinite nature of the soul, about the unity or multiplicity of souls, and about the nature of the bliss of the soul are among the stormiest regions of theological controversy, and it is in regard to them that we find the maximum exhibition of the *odium theologicum*. But I must say that I perceive little difference in substance between saying that the soul is atomic but has an infinite

extension of knowledge by reason of its *dharmabhūta jñāna* and declaring that it is infinite in its nature. We are treated to analogies and illustrations in abundance but it is the virtue as well as the defect of an analogy to seem to prove while not proving anything. The rope and the snake, the silver and the mother-o'-pearl, the pillar and the man, and the gold and the gold-ornament are always seen in the Advaitic armoury. The lamp and its spreading light, the body and its members, the king and his subjects, etc., are always seen in the dualistic armoury. The partiality for the atomicity of the soul is due to the fear that infinities could not co-exist without clash. But the analogy from a clash of too many physical objects within a limited space has no application in the case of immaterial substances in pure Sattvic regions above physical space. Even in the physical realm we find lunar light and stellar light and the light of fire co-existing without clash. Various subtle forms of energy such as heat, light, electricity, and radio-activity can and do co-exist in the same place and at the same time. I see nothing which can be called an outrage upon human reason in the view that the *Ātmā* in itself is one and is infinite *Sachchidānanda* and that when it is in relation to pure Sattvic (*Śuddha Sattva*) mind, which creates the limitation of self-consciousness and other-consciousness without hindering immortality of being and perfection of knowledge and love—, it feels itself to be many souls who have equality

and eternity of infinite bliss and to be in a state of blissful inter-relation of God and *liberated* souls. The same one and infinite soul, when it is in relation to the *Triguṇa* (viz., combined *Sattva*, *Rajas* and *Tamas*) mind,—which creates the limitation of self-consciousness and other-consciousness and at the same time by reason of its density and its liability to dissolution and recombination hinders immortality of being and perfection of knowledge and love,—feels itself to be many and to be the target of successive states of pain and pleasure attained in innumerable embodiments. It seems to me that this is the real meeting point of monism and pluralism. Some philosophers who subscribe to the *Ekajīvanavāda* allow only one soul along with the Oversoul, and say that the apparent multiplicity of souls is due to the limitation (*Upādhi*) of the mind. Others cross the line and say that even the one soul is but an *Upādhi* of the Oversoul. The ever-shiftable barriers between Non-being and Being and Manifold Being have been shifted and crossed in innumerable ways. Diverse temperaments will shift and cross them again and again in the future as they have done in the past and do in the present today. But all agree in holding that the inherent and inalienable and spontaneous nature of the soul is infinity of being and knowledge and bliss (*Sachchidānanda*).

The existence of the Personal God, infinite in beauty and love and grace, infinite in power and knowledge, eternally existent in His infinite

paradise, immanent and transcendent, and giving as dower infinite bliss being absolutely beyond doubt, it is painful to see His votaries fighting in His name about His form and qualities. Quarrelsome man thrusts a sort of candidature for the supreme Godhead on Śiva, Viṣṇu, Brahmā, Sūrya, Gaṇapati, Subrahmanya, Devī and others and imagines quarrels for overgodship in the image of battles for overlordship upon the earth. Over all this clash and din of disputes is heard the leonine declaration of the *Veda* that the Deity is one but the sages call it by various names (एकं सद्भिर्वा बहुधा वदन्ति). The *Bhāgavata* says that he is called *Brakma*, *Paramātmā*, and *Bhagavān* (ब्रह्मेति परमात्मेति भगवानिति शब्दभेदे). In Tamil literature Viṣṇu is called *Perumal* (literally great one) and Śiva is called *Peruman* (also meaning great one). Yet the battle between the two words *Perumal* and *Peruman* is fierce in the extreme. The Purāṇas describe God as masculine and the Śāktitantras describe God as feminine. It is difficult how we can take physical concepts of sex into realms of transcendental being. God can as easily be conceived of as mother as God can be conceived of as father. He wears any of his blissful and eternal forms to draw the devotee's heart to Himself. The Vedas describe Śiva, Viṣṇu, Devī and others as the Supreme Being. To settle a graded hierarchy among them is the most foolish and futile of all the endeavours of man. The Vaiṣṇavas assert that all the Names of God including the Name Śiva mean only Viṣṇu (*Viṣṇuvācaka*). The Śaivas

say just the converse of this. In regard to the *Gāyatrī-mantra* it is alleged that the Deity immanent in the Solar Deity is Viṣṇu. Others say that the Deity is Śiva; yet others say that the Deity is Devī. What a babel of voices! The hunt for the Super-God is as futile and as dangerous as the hunt for the Superman. There can be and is only one Supreme *Īśwara* though He has various Names and Forms, and draws the worshipping soul by revealing the Form which is the object of his worship and adoration.

The Vedas which form the Supreme *Pramāṇa* (authoritative source of Truth) clearly point out the formless (*Amūrta*) as well as the formful (*Mūrta*) aspects of God. Formlessness in regard to God need not frighten us any more than the patent formlessness of the soul. Further, it is not a question of cold logic but a question of superconscious Truth. “अचिन्त्याः खलु ये भावाः न तांस्तर्केण योजयेत्” (do not bring in logic in the case of transcendental facts of experience). The attempt to explain away the *Abheda* (identity) Śrutis as mere implying some kind of unity of part and whole, of object and images of body and soul, of master and servant and what not is a distinct failure. The attempt to explain away the *Bheda* (non-identity) Śrutis which describe the *Jīva* (the soul) as atomic (it is described as a minute part of an *Ārāgra*) and God as infinite is an equally pitiable failure. In the *Īśa-Upaniṣad* the devotee prays to the Deity immanent in the Sun to

roll away the blinding rays so that he may see the indwelling Deity. He then exclaims that he is the same as the Deity (योऽसावसौ पुरुषः सोऽहमस्मि). To explain away this realization for the sake of establishing a seemingly logical system may be a vindication of logic but is certainly not a vindication of truth. The attempt to bend or break or dilute the famous utterance *Tat tvam asi* (That thou art) by saying that it means *Tena* or *Tasmai* or *Tasya* or *Tasmin* (belonging to Him) or even by cutting the Gordian knot and saying that the real utterance is *Atattvamasi* (that thou art not) is a travesty of truth. Similarly the attempt to explain away *Mām* (Me) in ‘क्षेत्रज्ञापि मां विदि’ in Chapter XIII of the *Gītā* by saying that it means मदात्मकम् (Mine or having Me as its soul) is a mere *tour de force*. Equally futile is the attempt to explain away such utterances as *Aham Brahmāsmi*, *Ayam Ātmā Brahma*, *Ekam eva advītyam*, etc. The *Sohambhāva* is as vital a feeling as the *Dāsohambhāva*. The identity of God and soul is not blasphemy as the dualists assert. Nor is the sense of separateness, dependence and devotion an illusion as the extreme monists assert. God’s infinite beauty and love and grace and other auspicious attributes are not a mere assumption or affirmation. His immanence and transcendence are not a mere working postulate or hypothesis. Identity (*Aikya*) is true; equality and companionship (*Sāmya* and *Sakhya*), which are emphasized by the famous passage (दा सुपर्णा) are true; and service (*Dāsyā*) is true also. There is a

peace (*Śānti*) that passeth all understanding, an utter sweetness (*Mādhurya*) in all the three planes and types of realization. The Vedas—and especially the Upaniṣads—describe many and eternal forms of God and the means (*Sādhana*s) of realizing them. These are not merely a kind of *Kindergarten* fiction. It is open to the soul to seek the eternal verities of Paradise and taste the bliss of God-realization by service or companionship and realize the working of the will of God in infinite Time and in infinite Space as well as in the supra-temporal and the supra-spatial regions of Divine sway. Or the soul content with the infinite vision can seek to realize God in Himself and out of relation to His creation or to Paradise and as the Blissful Absolute beyond all lōci, beyond all Name and Form, beyond all variety and differentiation—a state of pure being and luminous bliss which is not a loss of self or a merger in the Universal Soul, but is realization of the Infinite Unity of *Sachchidānanda* which is the causal state of all manifoldness. It is that state which Tennyson has described well in the *Ancient Sage* when he says that:

"The mortal limit of the Self was
loosed,
And past into the Nameless, as a
cloud
Melts into heaven. I touched my
limbs, the limbs
Were strange not mine,—and yet
no shade of doubt
But utter clearness, and through
loss of self
The gain of such large life as
matched with ours

Were Sun to spark—unshadowable
in words,
'Themselves but shadows of a
shadow-world.'

The greatness of Śrī Śankarāchārya consists in his infinite inclusiveness and in his unflinching affirmation of the highest realization while affirming also other planes of realization. His system does not know any battle of deities, any battle of *Sādhana*s, or any battle of aspirants. He affirms the supremest *Kaivalya* while affirming also *Sāyujya* and *Sārūpya*, *Sāmīpya* and *Sālokya* which imply equality of bliss as well as gradation of bliss. In *Muktikopaniṣad* Śrī Rāma teaches Hanumān not only *Sālokya* and *Sāmīpya* and *Sārūpya* and *Sāyujya*, but also *Kaivalya* as well. If Hinduism is not to go down in a welter of civil war, if it is to present a solid front to the other faiths of the world, and if it is to irradiate them by its glory, this can be achieved only by a re-integration of the Hindu religion.

I can do nothing more than indicate such a consummation here and state that it is the teaching of the Vedas and the only means of our communal unity and national salvation. Cannot educated Hindus have a unified religious outlook while allowing every diversity of *Sādhana*s? Can they not relate these *Sādhana*s (means) with the re-integrated and re-unified religious doctrine? We have to fight irreligion and materialism and discord and cannot afford to quarrel among ourselves. We should, every one of us, celebrate the Jayantis of all the

Āchāryas. We should study, every one of us, the teachings of all of them. Let us not split on such minor things as branding or caste-mark or the relative superiority of the various gods. Let us not have the old interminable and fruitless warfare about the superiorities or the compatibilities among *Karma*, *Bhakti*, *Yoga* and *Jñāna*. Let us test the later cleavages of doctrine which, despite what men may say, have led to cleavages of communal life and to cleavages of heart as well, in the light of the eternal *Pramāṇa* of the *Veda*. The *Veda* does not give us mere philosophical speculations of

diverse thinkers in the childhood of the race. It does not give us mere random realization which have to be somehow co-ordinated into a system by exalting one teaching and degrading another doctrine. It gives us the essence of all concordant and equally valid realizations of God by God-like men. Nay, the essence of it has been revealed to us by God Himself as Śrī Kṛṣṇa in the *Gītā* wherein we see the inter-relatedness of the centres of Hinduism and which is the supreme scripture of synthetic and confluent Hinduism.

(Concluded)

The Philosophy of Dharma—III.

(Continued from the previous number)

BY MOTILAL SHARMA.

Thus the one immutable principle, the principle of all life and therefore of all movement expresses itself in five ways, namely, (1) the stable existence containing all the different movements, (2) the pure ingoing movement, (3) the pure outgoing movement, (4) the ingoing movement as having entered the state of stability, and (5) the outgoing movement as having entered the state of stability, and is known by five different names corresponding to those five stages, *Brahmā*, *Viṣṇu*, *Indra*, *Soma* and *Agni*. This fivefold immutable principle is immanent in every object as *Antaryāmī* and *Sūtrātmā* as we have already pointed out in the

foregoing pages. The great sages, the teachers of symbolism, have used the letters of ँ, ह and ऋ for *Brahmā*, *Viṣṇu* and *Indra*. The letter ह Hṛ denotes *Harāṇa* or *Āharāṇa* which means taking away and stands for *Viṣṇu*. ऋ denotes breaking away and stands for *Indra*. ँ denotes controlling and stands for *Brahmā*. The three collectively form हृदय, the heart. From the centre of every object spring up these forces of the heart. The 'Hṛ' and 'Da' and 'Yam' are always there in the heart. These three forces of the one principle residing in the heart are in their totality known as सत्य, the truth. Keeping its eye on this secret, the *Śruti* says :

“एष प्रजापतिर्यद् हृदयम् । एतद् ब्रह्म । एतत् सत्त्वं ।
तदेतत् व्यक्षरं—हृ-द-यम् इति । हृ इत्येकमक्षरम्,
द इत्येकमक्षरम्, यमित्येकमक्षरम् । तद्वैतदेतदेव तदास
सत्यमेव । सत्यं ह्येव ब्रह्म ।”

(*Shatapatha-Brahmana* XIV. VII. 4-5)

“It is the creator who is the heart. It is *Brahma*. It is all. It is the three letters—*Hr*, *da* and *yam*. *Hr* is the one letter. *Da* is the one letter, *yam* is the one letter. It is the same, the same it is, it is the same which is verily the truth. Truth itself is *Brahma*.”

The immutable Creator has been described in *Gītā* as ‘अक्षरं ब्रह्म परमम्’, the transcendent immutable *Brahma*. It is the heart which is immutable. ‘हृदयं वै सद्माद् परमं ब्रह्म’ *Īṣṭya*, the heart, is the Lord of all, the Supreme *Brahma*. This, the Truth-*Brahma*, dwells in the secret recesses of the heart and from there controls all subjective movements and objective activities, and is therefore known as *Antaryāmī*, the indwelling controller. The tendency of water is always to go downward and the tendency of fire is to go upward. The air moves in the curve line and the earth in a circle. The sun is ever fixed in the *Bṛhatī Chhanda*. The moon cannot go out of its own orbit. All objects of the world, in short, are moving along their own appointed course as impelled by the indwelling controller. There is, we have to admit, some secret power behind, which keeps all these objects in their own places. It is the fear of that Power which

keeps the world going along its right course. This fear is the form through which the controlling authority of the indwelling Master expresses itself. The *Śruti* says:

भयादस्याग्निस्तर्पति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

(*Kathopanishad*, VI. 3)

“It is out of fear that fire burns, the sun shines, Indra pours waters, the air blows and death runs after its victims.”

This is the controlling authority, an authority not divorced from its conscious and immutable Self which is always there behind it. The whole thing is being enacted by the life-force of the Immutable *Brahma*. But the Immutable has a partial knowledge of the All-conscious Immutable Mental Being. Under the influence of this Knowledge the immutable Artist creates with a deliberate knowledge all objects and their destinies. The wonderful skill with which all these objects of the world have been created and kept in order is a marvel which defies all imagination. Look at a tree, its branches, and leaves, flowers and fruits, how wonderfully artistic they are! It seems as if an exceptionally brilliant artist is busy revealing his art in an ever developing form. Look at the mean point between the two horns of a deer, its descending and mounting lines. Look at the mountains clothed with the beautiful garments of nature. Look at the blue firmament. Look at the organization of the clouds in the sky. The thundering

of the clouds, the flash of a lightning, the pouring of rains, the beautiful spectacle of a green field, the sweet tones of a peacock, the sunshine in winter, the current of a stream in summer, the moonlight in the middle of autumn, these and many other things too many to enumerate, are there to give to us at every step a vision of that wonderful artist. How is it that a drop of semen evolves out of itself a pair of eyes and ears, a mouth and a nose, a set of teeth, hair, feet and legs, stomach and all other limbs of a body? Who does it? Who is it that prepares milk in the bosom of a mother and causes it to flow? It is the indwelling Controller, the same immutable, the *Puruṣa* in the heart, the *Brahma*.

The Immutable basing itself on the unchangeable (अव्यय), creates the world through the Mutable. These three principles are respectively called, *Puruṣa*, *Prakṛti* and *Vikṛti*. The *Aryaya Puruṣa* is all consciousness and is not at all involved in its

manifestations. The immutable *Prakṛti* is the Creatrix of the world. The mutable *Vikṛti* or *Vikāra* is the material cause of the world. The Immutable in Nature becomes the individual *Antaryāmī* and controls the destiny from its seat in the heart and becomes the *Sūtrātmā*, the Cosmic Soul and effects the world-formation. The All-Conscious God has become an object of ridicule today in the eyes of a certain class of people who look upon everything as the work of Nature alone. To them, any conception beyond Nature is a misconception, a wrong notion. We would only urge that what they call Nature is really nothing less than our *Brahma* which controls the destinies of nature. There is, to be sure, no action without a knowledge preceding it. The knowledge in Nature which enables Nature to create the world, is what we call the Creator, the Lord of the world, who is both *Puruṣa* and *Prakṛti*, the conscious soul and the executive power.

THE AVYAYA CONSCIOUS SPIRITUAL SELF

1. Brahmā (ब्रम्)	Antaryāmī (the indwell- ing control- ler)	
2. Viṣṇu (हृ)		नियति ब्रह्म
3. Indra (इ)		
4. Agni }		नियन्ता ब्रह्म
5. Soma } मृतात्मन्		

All these five immutables are immutable, *Nirvikāra* (the original pure fundamentals). Out of these five are evolved the five *Vikāras*, *Prāṇa*, *Āpa*, *Vāk*, *Annāda* and *Anna*

(the life-force, the elemental water, the word, the eater and the food). These five formations (the eater and the food being taken together) as they proceed leave only four (*Sat-Brā*.

X. vi. 3. 1). These four formations are the four faces of Brahmā and from these four mouths of Brahmā spring the four creations called the creation of the Vedas (वेदसृष्टि), the creation of the worlds (लोकसृष्टि), the creation of peoples (प्रजासृष्टि) and the creation of Dharmas (धर्मसृष्टि). The material forms of the world are created by *R̥gveda*, the power of movement in things is created by *Yajurveda*, the power of lifting up all things to their glory in वषट्कार is given by *Sāmaveda*, and the sustaining power of keeping these three in their own forms and forces is supplied by *Atharva Veda*. All these fourfold divisions have their source in the one principle of life-force (प्राणतत्त्व). The material cause of the seven worlds is water. Devas and Bhūtas are the two divisions of peoples and they are born of Vāk. *Dharma* evolves out of the eater and the eatable (अन्न-अन्नान्न). The knowledge of all these subjects is a matter of deep learning and investigation and each of these require a separate volume to deal with to any degree of satisfaction. The purpose of the present essay is *Dharma*. It was necessary, therefore, to realize first the fundamentals of *Dharma*, the basic ground on which *Dharma* grows and in order to give to the reader a fair idea of what it was, we had to deviate so far into the realm of the spiritual background of *Dharma*. We can now proceed with the subject in hand.

Dharma is a power which gives to a thing holding it the ability of growth, of evolving itself. *Adharma*

is another power which stops the growth, the process of evolution. The power dwells in the powerful and holds him in his own individuality, in his own original purity and it is therefore rightly called *Dharma*. The power that causes the growth of all our natural talents is the power which preserves our individuality, but before it does it it has to be preserved. We have to receive, accumulate and preserve the power in its original purity which gives us life and protects it. Any negligence of power makes us powerless and becomes a power for destruction rather than protection. This is the sense underlying the adage 'धर्मो रक्षति रक्षितः' (*Dharma* protects the protected). Power itself is *Dharma* and *Dharma* itself is power. The powerful is one who is devoted to *Dharma* and devoted to *Dharma* is he who is powerful. Thus we can define *Dharma* in the following terms:

‘धियमाणः सन् धरति, स्वयञ्च धर्मिणा ध्रियते, धर्मिणञ्च स्वस्वरूपेऽवस्थापयति यः स धर्मः ।’

“*Dharma* is that which when held holds the holder, which itself is held by the holder and holds the holder in his own reality.”

On the basis of this eternally perfect definition of *Dharma*, it has well been said:

यो धृतः सन् धारयते स धर्म इति कथ्यते ।
धर्म एव हनो हन्ति धर्मो रक्षति रक्षितः ॥

“That which holds when held is called *Dharma*. It is the *Dharma* which when killed, kills and which when protected, protects.”

Let us first look at things of insectness and so on, denote their elemental nature with regard to different individual *Dharma*, their *Dharma*. Heat and light are natural characteristic functions. *Dharma* of Dharmas of the sun, burning of fire, one may naturally be an *Adharma* pouring of nourishing juice of Soma, for another. The *Dharma* of fire holding and stabilizing of *Prāṇa*, protects fire as such but applied to holding and nourishing of the earth, water it burns and evaporates it, thus becoming an *Adharma* for water. So long as these elements of nature are rightly functioning, they are there in their real substance. The *Dharma* of water similarly when applied to fire destroys its character as fire. The seers therefore have the moment they are divorced from their *Dharma*, they become *Adharmis* and classified *Dharma* under two heads, lose themselves, their own reality. *Swadharma* and *Paradharma*, that Similarly, all things, and beings, men, which protects the individuality of animals, birds, insects, plants, metals of the thing is *Dharma* and that which and so on, have their own Dharmas. destroys it is *Paradharma*, which This very idea of *Dharma* is indicated carries danger with it. This is exactly in the *Nyāya* Philosophy by the what the Lord means when He says the suffix 'त्वं', the English suffix 'ness' or in the *Gītā*:—

‘स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।’

(To be continued)

1. So long as you are subject to the sentiments of *I* and *Mine*, you are wandering in the opposite direction. Strength of *Dharma* lies in disinterestedness and true faith.

2. Too much of proneness to instruct others indicates lack of depth. Where there is depth, there will be lack of the proneness to instruct.

3. To oppose what God has already ordained for you indicates only the littleness of your character.

4. To attain God, the maker of all objects of the world, is easier than obtaining worldly objects. How is it that even then you seek from Him only worldly objects ?

5. He who worships God for attaining the pleasures of heaven, worships only himself. He who serves God for God's sake also does not know Him; for God neither requires nor seeks his service. He who worships God out of Love, who cannot live without worshipping Him, his worship alone is true worship.

-Sayings of Saints.

Thoughts for Daily Meditation.

- September 1, Just as a creature dying of thirst thinks of water, even so Friday. remember God.
- September 2, Just as a man suffering from intense cold thinks of the heat Saturday. of fire, even so remember God.
- September 3, Just as a woman, possessing the highest type of devotion to Sunday. her husband, thinks of her husband, even so remember God.
- September 4, Just as a man terribly unnerved by fear thinks of a powerfu Monday. patron, even so remember God.
- September 5, Just as a greedy man thinks of wealth, even so remember Tuesday. God.
- September 6, Just as a lustful person thinks of woman, even so remember Wednesday. God.
- September 7, Just as a mother thinks of her only son, even so remember Thursday. God.
- September 8, Just as the sparrow-hawk, suffering from thirst, thinks of the Friday. cloud, even so remember God.
- September 9, Just as a man, who has lost his way in the dark, craves for light, Saturday. even so remember God.
- September 10, Just as a terribly exhausted man craves for rest, even so Sunday. remember God.
- September 11, Just as a man excessively fond of learning devotes his thoughts Monday. to learning, even so remember God.
- September 12, Life is dear to all. Remember God to be as dear as life Tuesday. itself.
- September 13, The body is dear to all. Remember God to be as dear as the Wednesday. body.
- September 14, Just as a small child seeks its mother, even so remember Thursday. God.
- September 15, Just as a man, who has lost his way back to home, thinks of Friday. his home, even so remember God.
- September 16, To seek to attain happiness in the world forgetting God, is Saturday. like desiring to quench thirst with the water in a mirage.
- September 17, Without the practice of *Bhajana*, the body is as useless as water Sunday. tied up in a piece of cloth.

- September 18, Monday, To seek to cross the ocean of worldly existence without the shelter of God is like the desire of a man, devoid of hands, to swim across the ocean.
- September 19, Tuesday, To seek to observe Truth, Non-violence and similar virtues without faith in God is like raising a building of stone without any foundation.
- September 20, Wednesday, To seek to make life a success without dependence on God is like attempting to appease hunger with imaginary Laddūs (sweetmeat).
- September 21, Thursday, To give up dependence on God and expect help from others is like leaving the treasury at home to earn a livelihood by parching grains.
- September 22, Friday, To love the world without seeking God is like loving a dead body.
- September 23, Saturday, To disdain the strength of God and depend on one's own strength, is like digging canals from a river which carries no water.
- September 24, Sunday, To leave remembrance of God and meditate only on worldly objects, is like leaving nectar for a cup of poison.
- September 25, Monday, To leave *Bhajana* and get attached to worldly enjoyments is like taking a piece of glass in exchange for a precious diamond.
- September 26, Tuesday, To depend on one's own egoistic efforts, without dependence on God, is like attempting to control an elephant by raising a wall of sands.
- September 27, Wednesday, Learning without God-realization is like a load of camphor or sandal on the back of a camel, which is ignorant of good smell.
- September 28, Thursday, To seek for bliss (*Ānanda*) without knowing that it emanates from God, is like the deer smelling the Śāla tree for the smell of the musk.
- September 29, Friday, Without recognition of God the beauty of a body is like a decorated dead body.
- September 30, Saturday, Religious discussion without knowledge of God is like a dry skeleton of bones.
-

Pain, Its Cause and Cure.

BY T. R. SUBRAMANIA IYER.

सर्वाणि भूतानि सुखे रमन्ति

सर्वाणि दुःखस्य भृशं त्रमन्ते ।

"All beings revel in pleasure; all shrink greatly from pain" (*Mahābhārata*). But in spite of any amount of effort, there is none who can say that unalloyed pleasure has been his lot in life. Kings as well as mendicants undergo miseries; none is immune from them. What, then, is the origin of pain and what its remedy? The *Vāsudevamanana* (the meditations of Vāsudeva), a standard work on the *Vedānta*, throws much light on this intricate problem.

Pain cannot be natural to man. If it were so, there would be no possibility of our ever freeing ourselves from it. For, any attempt to get rid of what is natural to oneself is to destroy one's own individuality. Hence, it follows, that pain is not natural but only accidental to the *Ātmā*. 'अखण्डमानन्दमरूपमद्वैतम्' "It (the *Ātmā*) is undivided, blissful, formless and wonderful."

How then is misery caused, if bliss is the very nature of the *Ātmā*? It is only through embodiment. So long as the Self is in the body, there is misery. (Here, 'body' must be understood to mean not only the gross but also the subtle vehicles). It will be universally admitted that there is no such thing as unmixed happiness in the world. But the

reverend author of the *Vāsudevamananam* goes a step further and says that no happiness at all is enjoyed by anybody. It is only pain which appears, through delusion, as happiness. For example, a cooly who has got accustomed to carry heavy loads, is seen to sing and laugh as he trudges along with his burden.

If misery is the result of embodiment, what is the difference between a spiritually wise person and one who is not? The difference lies in the mental attitude of the two. Having known that pain is due to embodiment and that the *Ātmā* is of the nature of *Sat-Chit-Ānanda* (Absolute Existence, Knowledge and Bliss), the knower of Truth is free from all miseries. He does not identify himself with the body and knows no distinctions of class, nationality, etc. Although, through the connection with the body, he may seem to suffer, he remains unaffected, knowing the impermanent and illusory nature of the world.

The state of dreamless sleep is the nearest approach in our experience to the disembodied condition when we feel no misery. Hence, it must be known that embodiment is the cause of pain.

What is the cause of this embodiment? It is *Karma*, the result of past actions, good, bad and mixed, giving rise to the manifold differences

in birth. The human body is the result of mixed Karmas.

Now Karmas are performed by the three organs, mind, speech and body, impelled by various motives, good and bad. Lust, hatred, anger, arrogance, envy, etc., lead to evil actions and must be subdued. Faith in the sacred scriptures and Devotion to God lead to good actions and must be cultivated. Thus the mind must be cleared of all evil and made pure. For "bondage or emancipation arises to men in this world only through their mind and nothing else."

The motives and desires arise through attachment (*Abhimāna*), which is caused by the non-discrimination between the real and the

unreal (*Avivēka*). This want of discrimination is the result of *Ajñāna*, or ignorance of the true nature of the Self. Thus ignorance is the ultimate cause of Pain.

Ignorance is removed only through understanding. Renouncing all other undertakings, one must devote himself entirely to the enquiry into the nature of the *Ātmā*, through the three methods of *Śravaṇa* (learning, literally hearing), *Manana* (reflection of the mind), and *Nididhyāsana* (continued meditation). "Whoever pursues this line of enquiry, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state and (afterwards) in a disembodied one. Thus do all the Vedāntas proclaim with one unanimous voice."

Random Memories.

May the king exert himself for the good of his subjects; may the divine speech of great poets, eminent for their knowledge, flow forth unrestrained; and may the self-existent Siva, with his energy diffused in all directions, destroy my rebirth.

Lead me from the unreal to the real, from darkness unto light, from death unto immortality.

As a man, throwing off worn-out clothes, taketh fresh ones, so the dweller in the body, throwing off worn-out bodies entereth into others that are new.

Thy business is only with the action, never with its fruit; so let not the fruit of action be thy will, be thou not to inaction attached.

The ear is graced by Vedic knowledge alone, and not by an ear-ring; the hand by charity, not by a bracelet, the body of beneficent people by kindness towards others, and not by sandal-paint.

In prosperity the mind of great men becomes tender like a lotus, while in adversity it becomes rigid as a solid rock.

The sun causes the group of lotuses to bloom without an invitation; the moon, though unasked, causes the moon-lotuses (lilies) to bloom; and the cloud yields water without being solicited; good people direct their efforts towards the good of others of their own accord.

Good company removes the stupidity of intellect, instils truth into speech, bestows great encomium, removes sin, purifies the heart, and spreads fame in all directions, say what it does not do for men.

—C. S. Ramakrishnan.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

— *Bhagavadgītā* VI. 30.

VOL. VI]

SEPTEMBER, 1939

[No. 9

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति इन्द्र्यैः स्तवै-
र्वेदैः साङ्ग्यदक्रमोपनिषदैर्गायन्ति य सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

Obeisance to that God whom Brahmā, Varuna, Indra, Rudra and the Maruts extol with divine hymns, whom the Sama-chanters sing of with the Vedas, their Angas, *Pada*, *Krama* and Upanisads, whom Yogīs see with their minds fixed on Him in meditation, and whose end neither the Devas nor the Asuras know.

Nine Forms of Devotion.

BY JAYADAYAL GOYANDKA.

The path of Devotion is the only path which can be easily adopted by every man and for the practice of which all are qualified. In this age of *Kali* there is no method which is as easy as the practice of Devotion to bring man redemption, for it is very difficult to attain success in this age by following the paths of Knowledge, *Yoga*, practice of austerities and performance of sacrifices, etc. Besides, it is difficult now to obtain the requisite materials for such practices. Therefore, man should gird up his loins to devote himself whole-heartedly to the practice of Devotion. Among religious-minded people throughout the world, it will be found that the majority is inclined towards the path of Devotion. Now, let us consider what we understand by the term God, and what constitutes Devotion ? By God we mean the eternal, imperishable, all-pervading Being, the embodiment of *Sachchidānanda* (Existence, Knowledge, Bliss) who rules all, who is omniscient, all-powerful and knower of all hearts; virtue and right conduct constitute whose Laws; who is the observer of all, and provides all with true learning, power of reasoning and wisdom; who, though above the three *Guṇas*, enjoys the *Guṇas* as a matter of sport; through Devotion to whom man, being freed from all forms of evil and suffering, becomes supremely pure; who, though invisible, mani-

festes Himself from time to time in various forms, e. g., of Devas, men, etc., out of sport and out of compassion for *Jīvas* for their spiritual good, for propagation of spiritual Truth and for the protection of devotees; in other words, who directly revealing Himself in a Form blesses the devotee with His sight according to the wish of the devotee; and who manifested Himself as *Śrī Hari* in the age called *Satya*, as *Śrī Rāmachandra* in the age called *Tretā*, and as *Śrī Kṛṣṇa* in the age called *Dvāpara*.

Now, let us consider what is Devotion ? *Maharṣi Śāṇḍilya* says:—

‘सा परानुरक्तिरोश्चरे’

“Supreme attachment to, or Love for, God is Devotion (*Bhakti*).”

Devarṣi Nārada in his *Aphorisms on Bhakti* says:—

‘सा त्वस्मिन् परमप्रेमरूपा ।’

“Supreme Love for God is Devotion (*Bhakti*).”

‘अमृतस्वरूपा च’

“It is nectarean in character.”

Many other texts to the same effect are found in the scriptures. This makes it clear that what is supreme Love for God, that is the nectar of immortality, that is Devotion in the true sense of the term. If it is argued that the grammatical

sense of the term *Bhakti* is service, for the word is derived from the root 'भज् सेवायाम्', then this may very well be conceded. For Love is the effect of service, and marks the last stage in the practice of *Bhakti*. Just as the purpose and glory of a tree lie in bearing fruit, even so the purpose and glory of the practice of Devotion lie in the development of supreme Love for God. In Love lies its fulfilment. Service or worship is taken up for the sake of cultivating Love. From this point of view, Devotion (*Bhakti*) may be defined as the development of exclusive Love for God.

Although it is in the fitness of things to hold all Jīvas to be qualified for the practice of Devotion, and there are instances of animals and birds, e. g., Hanumān, Jāmbavān, Gajendra, Garuḍa, Kākabhūṣuṇḍi, and Jaṭāyu, etc., to have attained the supreme state through the practice of Devotion; yet, generally speaking, creatures other than men, being devoid of knowledge and penance, cannot practise Devotion. That is why the scriptures mention man alone as being qualified to practise Devotion.

Age and physical beauty are of no worth in the practice of Devotion. Learning, wealth, high birth and power—these are also not primary factors. God does not care even so much for right conduct and other virtues. He cares only for Love. A poet says :—

"What was the special merit in the conduct of the fowler ? What was Dhruva's age ? What was the

learning possessed by the chief of elephants ? What was Vidura's caste ? What was the exertion of Ugrasena, the lord of Yādavas ? What was the beauty of Kujā (the hunch-backed woman) ? What was the wealth possessed by Sudāmā ? 'The Lover of Devotion, Mādhava (God), is satisfied only through Devotion, and not through special virtues.'"

Right conduct and other general virtues appear in the devotee automatically, as a matter of course, through the power of Devotion; therefore these are not regarded as primary factors in the practice of Devotion. But it should not be concluded from this that these have no use in the practice of Devotion. A patient requires for the cure of his disease medicine as well as right diet. The sovereign remedy for the cure of the disease of repeated births and deaths is the practice of Devotion to God, and good conduct and other virtues constitute the proper diet. If a patient while taking medicine does not pay proper attention to diet, he does not generally succeed in getting rid of his physical ailment; but in the matter of the disease of births and deaths, he gets cured through the remedy of Devotion, even if the diet in the form of good conduct and other virtues remain defective; for in that case the remedy itself performs the

व्याधस्याचरणं ध्रुवस्य च वयो विद्या गजेन्द्रस्य का
का जातिर्विदुरस्य यादवपतेरुग्रस्य किं पौरुषम् ।
कुञ्जायाः कपनारूपमधिकं किं तत्सुदाम्नो धनं
भक्त्या तुष्टति केवलं न तु गुणैर्भक्तिप्रियो माधवः ॥

function of the diet. Not only this, Devotion removes hindrances in the form of evils created through wrong diet, and it generates good conduct and virtues in general and thus provides the patient with the right diet and thereby roots out his disease for all times. Therefore practice of Devotion is the sovereign remedy.

There are two general classifications of Devotion—one is the means and is known by the terms 'वैय' (governed by rules) and 'नवधा' (nine-fold); and the other, the goal or perfection, which is known as Love. Service or worship belongs to the first category of Devotion. Now, let us consider what is meant by service (सेवा). It means regulation of conduct according to the instruction of the Lord, merging oneself in the sentiment which may please the Lord. The scriptures point out various characteristics through which 'service' may be defined.

In the *Rāmacharitamānasa*, Goswami Tulasidasji describes the instruction of Śrī Rāmachandra to Śabarī as follows:—

"The first form of Devotion is to cultivate the association of saints; the second form is marked by attachment to the stories of My sports.

"The third form is to serve the sacred feet of the Preceptor, without seeking honour.

"The fourth form is to sing My virtues, renouncing all deceit.

"The fifth form, as revealed by the Vedas, is performance of *Japa* with full faith.

"The sixth form is practice of self-control, good conduct, avoidance of

excessive activity, and constant attachment to the duties of the virtuous.

"The seventh form is to see the world as being pervaded by Me, and to offer greater reverence to the saint than to Me.

"The eighth form is to feel contented with whatever one gets, and not to detect the defects of another even in dream.

"The ninth form is practice of simplicity without any deceit, and depending on Me, not to feel elated or depressed at heart."

Similarly, in the *Bhāgavata*, Prahāda, the great devotee, said:—

"Hearing of the Names and description of the Form, virtues and glory of Lord Viṣṇu, loud chanting (*Kīrtana*), practice of Remembrance, serving the Lord's sacred feet, worship, prostration before Him, cultivation of the servant-sentiment (towards God), cultivation of the friend-sentiment and surrender—these are the nine forms of Devotion."*

Thus, the scriptures have given various definitions of Devotion, but it will be found on consideration that there is no fundamental difference among them. The purport of all of them is practically the same, viz., adoption of conduct and sentiment which are pleasant to God; in other words, to make oneself wholly favourable to God.

We shall now take up the nine forms of Devotion as described by Prahāda in the *Bhāgavata* and try to place before the reader their character, method of practice, use, object and

* अर्चणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं बन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

fruit together with illustrations. Man can attain the supreme state through the perfect practice of even one among these nine forms of Devotion; and he who properly practises all the nine, there can be no doubt that his spiritual good is thoroughly assured.

HEARING

The practice of Hearing as a form of Devotion takes the form of hearing with reverence and Love the mysterious and nectarean stories connected with God's Names, Form, Virtues, Glory, Sports and Reality described by a devotee, who has developed divine Love, and getting absorbed in the hearing, as a deer gets absorbed when it hears the music of the *Vinā*.

The method of attaining this form of Devotion lies in approaching a *Mahāpuruṣa* (enlightened soul) and reverentially prostrating oneself before him, doing him personal service, asking him questions with a sincere heart and trying one's best to regulate conduct according to his instructions. The Lord said in the *Gītā* :—

"O Arjuna, learn this wisdom by prostrating yourself at the feet of the wise, who know the Truth, by rendering them service and questioning them with a guileless heart. The wise, who know the Truth, will instruct you in wisdom."*

On the attainment of this form of Devotion, with a view to develop exclusive Love for God, it should be

propagated among other devotees. Herein lies its use.

It is difficult to attain Devotion in the form of Hearing without the association of *Mahāpuruṣas*. Goswami Tulasidasji says:—

"Without *Satsanga* discourses on Śrī Hari cannot be heard, and without hearing such discourses ignorance cannot be driven out; until ignorance is driven out, there can be no strong attachment to the feet of Śrī Rāma (God)."

In the absence of touch with a *Mahāpuruṣa*, association with advanced practicants and study of the writings of a *Mahāpuruṣa* may be equally treated as *Satsanga*.

When there is no *Satsanga*, it is natural to have association with the objects of worldly enjoyment. This leads to man's degradation, whereas *Satsanga* directly offers the greatest gain, inasmuch as man is influenced by the association he cultivates. Moreover, Devotion in the form of Hearing may be practised only through *Satsanga*, it is, in fact, the object of this form of Devotion, and even a sinner becomes extremely pure through the sight, speech, touch and meditation of, and contact with, an enlightened soul. Without the grace of a *Mahāpuruṣa* (enlightened soul), it is never possible to attain the supreme state. Mahātmā Jaḍa-Bharata, addressing King Rahūgaṇa, says thus in the *Bhāgavata*:—

* तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

(IV. 34)

* बिनु सतसंग न हरिकथा तेहि बिनु मोह न भाग ।

मोह गर्प बिनु रामपद होह न दृढ अनुराग ॥

"O Rāhugaṇa, without bathing the body with the dust of the sacred feet of Mahāpuruṣas, this supreme Wisdom can be gained neither merely by performance of austerities, sacrifices, and charity, by domestic virtues and study of the Vedas, nor by worship of Water, Fire and the Sun".*

This proves that through the association of the enlightened soul all the objects of life may be gained. The Lord speaks thus to Śrī Uddhava in the *Bhāgavata*—

"O Uddhava, just as cold, fear and darkness all leave him who betakes himself to the fire, even so cold in the form of sin, fear in the form of births and deaths and darkness in the form of ignorance stand away from him who lives with and serves the saint."

"Just as food is life to living beings, I am the shelter of the afflicted, *Dharma* is Wealth to men in the other world; even so the saint is the supreme refuge to men who are troubled by the fear of births and deaths."

Again,

"Neither *Yoga*, nor *Sāṅkhya*, nor righteousness, nor the study of the Vedas, nor *Tapas*, nor gifts, nor sacrifices, nor the construction of wells and tanks, nor observance of vows, nor worship of gods, nor

secret Mantras, nor pilgrimage, nor observance of *Yamas* and *Niyamas* can so bind Me as does the association of enlightened souls, which puts an end to all worldly attachments."

But contact with the *Mahāpuruṣa* is hard to obtain, inscrutable and yet unfailing in effect. Aspirants to God-realization must make it a point to seek this contact. Devarṣi Nārada also says:—

"महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च ।"

(*Nārada-Bhakti-Sūtras* 39)

"Contact with Mahāpuruṣas is scarce, difficult to attain, and yet unfailing in its effect."

Therefore:—

"तदेव साध्यताम्, तदेव साध्यताम् ।"

(*Ibid* 42)

"Cultivate this, cultivate this (contact with the lover of God)."

That is to say, seek his association, serve him and carry out his instructions.

Through the practice of Devotion in the form of Hearing alone, gained through the association of enlightened souls, man may attain the supreme state. This is the fruit of the practice of this form of Devotion. The Lord said in the *Gītā*:—

"Others, who being of small understanding, not knowing the

* रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा ।
नच्छन्दसा नैव जलाग्निमूर्त्यैर्विना महत्पादरजोऽभिषेकम्

† यथोपश्रयमाणस्य भगवन्तं विभावसुम् ।
शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥
अन्नं हि प्राणिनां प्राणा आर्तानां शरणं त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य सन्तेऽर्वाङ् विभ्यतोऽरणम् ॥

(*XI. xvi. 31, 33*)

* न रोषयति मां योगो न सख्यं धर्म उद्धव ।
न स्वाध्यायस्तपस्यागो नेष्टापूर्तं न दक्षिणा ॥
व्रतानि यश्चच्छन्दसि तीर्थानि नियमा यमाः ।
यथावस्थे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥

(*XI. xii. 1-2*)

Śpirit themselves, hear of it from others (i. e., who know the Truth) and worship; in other words, devote themselves earnestly and reverentially to spiritual practice according to the latter's instructions. Thus, they also, who adhere to the practice of hearing, undoubtedly cross the ocean of earthly existence in the form of death."*

In the account of the merits (*Māhātmya*) of the *Bhāgavata*, Devarṣi Nārada, addressing Sanaka and the other Ṛṣis said:—

"O Munis, rich in penance, I hold hearing of the glories of God to be the best and highest *Dharma*, because through the hearing of this glory, the Lord residing in *Vaikuṇṭha* may be realized."†

Thus, through the practice of Hearing alone God may be realized. There are many scriptural texts and illustrations in the *Purāṇas* to corroborate this. King Parīkṣit attained the supreme state through hearing of the *Bhāgavata*. In the *Māhātmya* of *Śrīmad Bhāgavata*,* it is further written:—

"O men troubled by the poison imbibed through contact with the world, why are you needlessly wandering through the vile path of hearing evil stories (of the world)? Obtaining this insubstantial

world, drink for your spiritual good (at least) for half-a-second, the incomparable nectar in the form of the *Bhāgavata*, which has emanated from the lips of Śukadeva. Through hearing alone you will attain salvation—Parīkṣit stands witness to this statement."*

Through hearing of the glories of God even a sinner like Dhundhakāri has crossed the ocean of metempsychosis, and Ṛṣis like Śaunaka used to spend their time only in hearing the *Purāṇas* and *Itihāsas* without knowing any satiety. For a human being there is no better subject for hearing than this, and this privilege is gained only through association with *Mahāpuruṣas*. Therefore, there is nothing in this world which is as pleasant and as beneficial as contact with enlightened souls. In the *Bhāgavata* Śrī Sūta says:—

"We cannot compare the enjoyments of heaven or even salvation itself to a moment's association with a companion of God, i. e., the Love-intoxicated devotee, who eternally stays with God; what to speak of the pleasure of having the desired objects of this world."†

Therefore, remaining under the shelter of *Mahāpuruṣas*, we should devote

* अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

(XIII. 25)

† अवणं सर्वधर्मैभ्यो वरं मन्ये तपोधनाः ।
वैकुण्ठस्यो यतः कृष्णः अवणाद्यस्य लभ्यते ॥

(I. 77)

* असारे संसारे विषयविषयसङ्गाकुलधियः

क्षणार्द्धं क्षेमार्थं पिबन् शुक्रगाथातुल्यसुधाम् ।

किमर्थं व्यर्थं भो ब्रजन कुपथे कुत्सितकथे

परीक्षितसार्क्षी यच्छृण्वणगतमुक्त्युत्तिकथने ॥

(VI. 101)

† तुल्याम लवेनापि न स्वर्गं नापुनर्भवम् ।

भगवत्सङ्गिसङ्गतस्य मर्त्यानां किमुताशिषः ॥

(I. xviii. 18)

the whole of our life to hearing the nectarean truths about the Names, Form, Glory, Love, Power and Secret of God and realize the

object of our human existence by merging ourselves in Love and Bliss through such hearing.

(To be continued)

Eugenic Value of Mental Tests.

(*Modern Psychology on Social and Educational Reform*)

BY M. S. SRINIVASA SARMA, M. A.

PHILOSOPHY—A SCIENCE OF HUMAN VALUES

Mankind was never in greater need than now of a general theory of life and conduct. All forms of social life and age-long institutions which served to rationalize endeavour have lost their grip over men. Morals are changing today like clouds before wind. The hold that Religion and Scriptures had over men in their everyday life has completely disappeared. The numberless prohibitions and restraints in connection with marriage are now openly pooh-poohed. The inhibition of desire and the virtue of self-control are treated with contempt. The traditional marriage-code restricted sexual experience to marriage. But today contraceptives and "free love" are dissociating sex from reproduction. Divorce and "companionate marriages" are the logical results of the headlong individualism and shameless selfishness which masquerade as "advanced thought". We have thus today lost our sense of direction, and are on the verge of spiritual bankruptcy. This spiritual collapse is the philosopher's opportunity.

Philosophy which is the Science of the Values of Life has to supply

the centralizing concept of life's meaning. It should help man to recognize in the present spiritual poverty the chance to win for himself the most promising orientation of life. Its value consists in studying man's capacities and frailties, the sources of his power and the causes of his weakness, the ideals that move him to action, and the social institutions and the natural environments that mould his character, and in projecting a vision of society in which man might live most freely, most fully and most joyously. The great need of the times is a philosophy which supplies some underlying reason why men are to do the things that need to be done.

MARRIAGE—A SACRAMENT

It is a well-known fact that in our country the institution of marriage is sanctified as a religious sacrament, and fortified by a number of social and political regulations. It is part and parcel of Vaidic Dharma. The reason why the sexual relationship between a man and a woman is considered sacred is that it is the basis and foundation not only of the family organization and the preservation of orderly community life, but also of

the purity of the race and the well-being of the progeny. Marriage therefore is not a concession to human weakness, but a necessary means of spiritual growth. The proper choice of the bride, the "Gotra", the ancestry and family of the bride, and the mental, moral and physical characteristics of the bride and her relations were all very serious problems, because our ancient R̥sis and Lawgivers were convinced that marriage was not a relation between a male and a female designed to legalize desire, but a relation between parents and children designed to preserve and strengthen the race. If it had been a personal instead of a racial matter, it would not have been made the first concern of human customs and laws. It is the most fundamental of all social institutions, the one which guards and replenishes the stream of human life.

TRUE DEMOCRACY

There is everywhere the universal cry for democracy, individuality and equality. But it is forgotten that democracy is in the final analysis the art of spiritual elevation by the arduous process of self-direction and self-education. It is not true that all men are born equal in every way or could be made equal by artificial methods of education and environmental facilities. There will always be men of exceptional ability who will lead and direct and others who will obey and follow. It is impossible to abolish the distinctions of the talented man and the idiot. A most perverted and mischievous feature of the present day democracy is the worship of

mediocrity and commonness which results in a levelling down of the cultural life to the low average tastes and powers of the vulgar crowd. When democracy says, "I am as good as you", it is wholesome, because there is the genuine recognition of the superior merits of others which the individual honestly proposes to strive to achieve and assimilate. But when it says, "You are no better than I am", it not only makes itself ludicrous and unprogressive, but actually becomes intolerant and oppressive of exceptional merits and superior talents.

LIGHT FROM MODERN PSYCHOLOGY

It would be a very interesting eye-opener to the modern leaders of social and political reform if they patiently study the latest researches in psychology in the department of mental measurement by Intelligence Tests. Tests for the measurement of mental ability constitute a most important and energetic department of modern psychology. Mental measurement is now recognized as a correct method not only for assessing the individual's ability in different walks of life but also for quickening in us a deeper sense of social justice. The treatment of the criminal, the delinquent and the feeble-minded has been radically changed by the new orientation which is directly the result of these tests. These Intelligence Tests started as a modest experiment in Paris about twenty-five years ago with the object of finding out the causes of the poor progress made by the schools, and to devise methods for their improvement; but today they are used

in the law courts, the workshop and the army as well.

A fact of basic importance revealed by these tests is that the Intelligence Quotient (familiarily known as "IQ") is a constant quantity, and that it furnishes a pretty good measure of the individual's intelligence. (The exactly average child is said to have an IQ of 100; an IQ of 70 lies far below the average; and one of 130 is far above the average.) It has been conclusively proved that the IQ remains the same year after year, and that the children retain their relative ranks not only throughout their school career, but also throughout their lives. This shows that intelligence is a *native* trait, and that it is *inherited*.

Galton's studies of heredity indicate that not only is intelligence inherited, but that specific abilities also are transmitted. Studies of heredity as shown in biographies of eminent men prove that the traits of parents could be traced in the offspring through a number of generations. All experimental results point in the direction that practice does not equalize abilities; in fact, equal practice increases differences in achievement and skill rather than decrease them. It stands to reason that if certain characteristics are dominant on both sides of a child's parents, such characteristics should continue to be dominant in their progeny also. Dr. Goodenough gives the IQ averages obtained from a statistical study of the young children of California:—the IQ of Jewish children

is 106; of Scandinavian 105; of English 101; of German 99; of Portuguese 83; of Italian 81; of Red Indian 73. Not only this; there are also differences in the intelligence of children whose fathers are in different occupations. The IQ of children of parents belonging to the learned professions is 116; of clerks and mechanics 108; of semi-skilled operatives 104; and of labourers 96. Garth and Garrett give in "School and Society" the result of group intelligence tests applied to 300 full-blood (Red) Indians, 300 of mixed-blood (white and Red Indian crossing) and 400 white children. The average IQ of full-blood Red Indians is 73; that of mixed blood children 91; and of white children 100. All these prove that the level of intelligence is racial, and is decisively a matter of heredity.

CRIME AND IDIOCY—HEREDITARY

These tests have been applied in fields other than education also. The investigations of psychological experts into the intelligence of the inmates of jails, brothels and reformatory schools point out a high degree of correlation between mental deficiency and moral defects. Dr. Goddard who has made a thorough and detailed examination of this problem estimates that from 30 to 65% among the delinquents are "feeble-minded", *i. e.*, of low intelligence. Dr. Bridgman examined 104 girls who were committed to the Illinois Reformatory, U.S.A., and found 97% of them to be feeble-minded. This huge figure gives us some idea of the prevalence of feeble-minded-

ness among prostitutes. The Report of the Massachusetts Commission says that of 300 prostitutes 154 or 51% were feeble-minded; and the 135 women designated as normal were of distinctly inferior intelligence; 71 of them had the intelligence of an eleven-year old child; 32 of ten-year old child, etc. The Report points out that "not more than 6 of the entire number seemed to have really good minds."

The Royal College of Physicians defines the feeble-minded person as "one incapable, from mental defect, existing *from birth*, of competing on equal terms with his normal fellows, or of managing himself and his affairs with ordinary prudence." The legal definition adopted by an Act of Parliament says that, "the feeble-minded are the persons in whose case there exists *from birth* mental defectiveness so pronounced that they require care, supervision and control for their own protection, and who by reason of such defectiveness appear to be *permanently* incapable of receiving proper benefit from the instruction in ordinary schools."

One point is clear from these definitions, namely, that feeble-mindedness is a native trait. It has been definitely established that insanity, imbecility, and feeble-mindedness are hereditary, and run in families. The typical case of the family history of the Kallikaks studied by Dr. Goddard is specially instructive because of the startling contrast between its two main branches. The first of these was the product of an illegitimate

union of a mentally normal man and a feeble-minded girl. The 480 direct descendants included 143 feeble-minded, 292 unknown, 36 illegitimates, 33 prostitutes, 24 alcoholics, 3 criminals, 8 keepers of disreputable houses; 82 died in infancy and only 46 were normal individuals. Subsequently the father married a woman of normal intelligence. Of the 496 direct descendants, all except 5 were normal, and occupied positions of respect in society. These facts clearly prove that intelligence, defective mentality and crime are matters of heredity.

EDUCATION—POWERLESS

It is often proclaimed that education is the most effective panacea for all social ills, and that all men could be made equal to the best if only the educational process could be sufficiently improved. This pious wish, however laudable, is blind to the fundamental fact that the success of education is entirely dependent upon the *kind* of mind which receives the instruction, and the *sort* of ability which reacts on it and integrates it into a system of knowledge. The educator is no creator, and he cannot obliterate the native differences and inborn defects by any magic wand. In the light of the facts revealed by Intelligence Tests, we must recognize the inherent limitations of education; and the reformers who seek to eradicate delinquency, idiocy and other inequalities by spreading education ought to note the inevitable fact that education is *not* a *levelling* process. As Dr. McDougall points out (*An Outline of Psychology*) it is

more a *differentiating* process. "The more opportunities for education are multiplied and freely offered to all, the more surely will the better endowed increase the interval between themselves and their less gifted fellows."

That education by itself cannot improve matters is clearly brought by the careful experimental studies of "foster" children. In America there are many "child-placing agencies" which take charge of children soon after birth. Most if not all of these babies are born in shame and belong to unmarried mothers (a sure sign of their feeble-mindedness) who feel compelled to abandon them. And these babies are adopted into foster homes of higher occupational classes. Prof. Van Theis gives his impressions of his studies of such children in his "How Foster Children Turn Out", and concludes that they do not come up to the level of their foster parents. Of course, the superior environment certainly improves them, but not to such a high level as would be expected from their foster home environment. This does not certainly mean that the actual process of education is futile and meaningless. It only points out that the benefits of schooling are primarily due to native ability, and that where the inherited capacity is wanting, it is impossible to produce it by any method of pedagogy. The metaphysical dictum "*ex nihilo nihil fit*"—out of nothing, nothing comes—applies equally to educational matters as to every other aspect of life.

EFFECTIVE REFORM—ITS ROOT

Since feeble-mindedness is hereditary, and is the root of all social evils, what are the necessary measures for its eradication? The only effective measure would be to sterilize these defectives. Statistical studies of "Criminal Tribes" in India and elsewhere prove that the imbeciles, idiots and morons have an extraordinary capacity for multiplying their species out of all proportion, and thus intensify the social problem by becoming a danger and a nuisance to society. To expect the school to undo the mischief of bad heredity and to equalize all individuals in the matter of intelligence and character is to ask for the impossible. Since heredity plays such an important part in the determination of one's intelligence, that for eugenic purposes the social and political leaders ought to take a more lively interest in this problem. Let these leaders ponder and reflect on the wise words of Dr. McDougall in his "Character and Conduct of Life" addressed to young men:—"Remember that in choosing your wife, you are choosing also your children, and that their degrees of intelligence, their disposition, their temperaments and tempers will very largely depend on what she brings to the common stock. And it is well to know that in this respect the qualities of her near relatives are as important, if not more than her own. If among them there are a number of feeble, disharmonic or cranky individuals, it is probable that although she may reveal no traces

of such defects, she will transmit them to some of her children."

WANTED—PSYCHICALLY SOUND
PARENTS

Thus the primary concern of society is to produce psychically sound and healthy parents. The important thing in the upbringing of a child is the character and spiritual quality of its parents. It should be remembered that the child is a candidate for personality and character, and that it is the moral duty of every parent to offer every facility for the fullest development of the powers of the child. Prof. Eucken sums up the infinite force of the parental influence in his statement—"The best life is that which is best for the unborn"—a statement which contains the secret of all morality. Manu's injunctions regarding marriage are based on sound eugenic principles. He says, "The woman is called the field, and the man is called the seed.

In some cases the seed is superior, in others the body of the woman; the children are best where both are equal."

That is why Swāmī Vivekānanda asks the leaders to revive the old laws of the Ṛṣis and initiate the whole people into the codes of our Manu and Yājñavalkya. Even Nietzsche, the great German thinker, says, "Such a Law-Book as that of Manu sums up the experience, sagacity, and experimental morals of long centuries. To draw up a law book like that of Manu means to permit a nation henceforth to get the upper hand, to become perfect, to become ambitious* of the highest art of living." In the light of these facts the Biblical saying—"The sins of the fathers shall be visited upon the children"—is not a merciless maxim; it is only a statement of law of nature, which if broken brings punishment in its train.

Mahalakshmi.

BY ANILBARAN ROY.

In lotus-groves Thy spirit roves: where shall I find a seat for Thee?
To Thy feet's tread—feet dawn-rose red—opening my heart Thy throne
shall be.

All things unlovely hurt Thy soul:
I would become a stainless whole:

O World's delight All-beauty's might unmoving house Thy grace in me.

An arid heart Thou canst not bear:
It is Thy will—love's bonds to wear:

Then by Thy sweetness' magic completeness make me Thy love's
eternal sea.

(Translated by Sri Aurobindo from a song in Bengali)

Bamakshepa of the Tarapitha.

By AKSHAYA KUMAR BANERJEA, M. A.

I. TĀRĀPUR—A SIDDHA-PĪṬHA

Tārāpur is a small ancient village in the district of Bīrḥhūm in Bengal. It owes its name to Tārā-Devī, who is its presiding Deity. It has from time immemorial been regarded as a holy place of pilgrimage by the Hindus in general and the Tantric worshippers in particular. The temples and images of Tārā-Devī, the salvation-giving Divine Mother of the Universe, and Chandra-Chūḍa Śiva, the Divine Father with the moon of bliss on His forehead, are the special objects of devotional interest there. Pious Hindus from various quarters pay visits to this sacred place, purify themselves by taking their bath in the holy waters of the Dwārkā, a small river flowing gently by its side, and offer worship to the Divine Father and Mother for the fulfilment of their most cherished desires as well as for emancipation from all worldly sorrows and bondages. There is near by the temples a small *Kuṇḍa* or tank, known as *Jivita-Kuṇḍa*, the water of which is believed to have a life-giving power. A big *Śmaśāna* or cremation ground,—which is believed to be the most favourite abode and play-field of Śiva and Tārā,—greatly adds to the extraordinary serenity and sombrousness of the locality. People from distant places carry the dead bodies of their dear relatives to this *Śmaśāna* to offer them to the Divine Mother and Father.

Various legendary tales are associated with the sacredness of this place. Countless devotees and truth-seekers are said to have attained the highest object of their spiritual ambition on this sanctified soil through systematic self-discipline and by the grace of the Divine Father and Mother. It is regarded as one of the Siddha-Pīṭhas of India,—a holy seat of the Divine Mother,—a place of which the soil as well as the whole atmosphere is saturated with dynamic spiritual energy. An aspirant for spiritual advancement can, it is believed, attain success here with much less effort and within a much shorter period than in other places. The Divine mercy is easily and visibly experienced even by an ordinary man in a place which is spiritualized by the *Tapasyū* and God-realization of earlier extraordinary saints. The Divinity, which is immanent in all parts of the universe, becomes visibly manifested in such a locality. Such a spiritualized locality is the Tārā-Pīṭha, where dwelt the great saint, Bāmākṣepā, into whose wonderful Mother-intoxicated life we propose to have a peep in this short paper.

II. BĀMĀKṢEPĀ'S ECCENTRIC NATURE

This *Mahātmā* earned the appellation of Bāmākṣepā (Bāmā, the mad-cap) even in the early years of his life by the eccentricities of his

outward modes of conduct, and throughout his life he seemed studiously to remain true to this appellation. He belonged to that peculiar type of saintly men, who with their hearts deeply concentrated upon the one supreme ideal of human life appeared somewhat wild and irregular in their talks and movements to the worldly-minded people, who with perfect wisdom within appeared as fools to the really foolish people clinging to the unreal objects of the world, who without any stain of impurity in the bodies and minds appeared to take delight in dwelling in the midst of unclean and impure environments. It is only to men with some amount of spiritual insight that their true character and equipments are revealed, and it is through them that their names and glories become known to other ordinary people. But many such self-concealing saints, after having realized the identity of the individual with the Universal Self and having enjoyed the bliss of *Jīvanmuktī* for some period, disappear from this earth without attracting the notice of anybody and without leaving any stamp of their individuality here.

III. BĀMĀ'S EARLY LIFE

Bāmācharaṇa,—this was his original name—was born in 1835 A. D. (the year of the birth of Śrī Rāmākṣṣṇa) in a small village, named Ātlā, at a little distance from the Tārāpīṭha. He was the eldest son of Sarvānanda Chattopādhyaya, who was reputed as the most pious and orthodox Brahman of the village. He had a mother who was the very incarnation of

motherly love and tenderness, and a brother and two sisters. Though the son of a cultured Brahman, Bāmācharaṇa gave the first expression of the outward eccentricity of his nature by refusing to go to school and to divert his attention from sweet play to dry study. In his play also he did not imitate the other children. In this field also he showed his idiosyncrasy. His principal games consisted in making various beautiful images of gods and goddesses, in decorating them artistically, in placing them ceremoniously in miniature temples specially constructed for the purpose, in worshipping them with all seriousness with selected flowers, leaves and fruits and arranging for feasts and all sorts of innocent amusements in this connection. The ways in which he played such games attracted other children also to take part in them and delighted the elders who witnessed them. On such occasions the child Bāmācharaṇa was sometimes so deeply absorbed in the contemplation of the beauties and glories of his deities that he forgot all around him and his face was brightened with an astonishing spiritual radiance. The idols appeared to be living and smiling, when he offered worship to them. The inner soul of Bāmākṣepā sometimes came out in course of such childish plays. In course of his random talks he sometimes spoke out such highly spiritual truths as filled the hearts of his parents and elders with wonder and admiration.

Bāmācharaṇa lost his father at an early age, and the entire family

had none to look up to for maintenance except the young illiterate unworldly Bāmācharaṇa. At the bidding of his mother he sought for some job. But who would give a job to such a boy ? With what duties could he be entrusted ? Being the son of a Brahman, he somehow secured the work of a priest in some families. But being altogether ignorant of Mantras and rituals, and having little interest in the ceremonial observances, he could not conscientiously continue the work nor could he be allowed long by pious householders to play with their deities. Those who are concerned about the attainment of the particular desired consequences of religious practices lay greater stress upon the outward forms of worship and the special rules and regulations governing them than upon the internal spirit of Devotion. Bāmācharaṇa possessed the latter in an eminent degree, but was lacking in the knowledge of the former. He made some efforts to acquire this knowledge, but he could not create in himself any interest for what appeared to be meaningless formalities in the path of approaching the Mother and the Father, to whom the human heart must have an inborn right to have direct access.

IV. REVOLUTION IN HIS OUTLOOK

In the meantime he began to mix with Sādhus or sincere worshippers of Divinity and earnest aspirants for spiritual perfection. In the Tārāpīṭha he came in intimate contact with some highly advanced

Tantric saints, who devoted their body and mind to the worship of and meditation on the Divine Mother. His repeated visits to the Tārāpīṭha and heart-to-heart talks with world renouncing God-intoxicated Sādhus created a revolution in his outlook, or rather brought out the inner man from him. The idea caught hold of him that Tārā-Devī, the Divine Mother of the Universe, was his own true mother, that his relation with Her and Her alone was eternal and inseparable, that She was not only the omnipotent and omniscient Deity, but the most tender and affectionate Mother to all the children who threw themselves into Her lap and placed themselves voluntarily at her command. But why should She not respond to his call ? Why should She not talk with him, play with him, show affection to him and supply his wants ? Why being the child of the omnipotent Mother should he be under the necessity of seeking favours from other people for meeting his daily needs and why should he regard his mother and brother and sisters as dependent upon himself or anybody else for their sustenance ? Are not all of them the children of the same almighty and all-loving Divine Mother ? Is She not the same Mother who pours milk into the earthly mother's breast even before the children are born ? Why should he and the members of his family feel helpless and resourceless in the presence of such a Mother ?

Such puzzling questions made him more mad than before. He felt

that there must be something seriously wrong with the usual mode of their dealing with the affairs of life. He talked about the questions with the Śādhus he came across. He became gradually convinced that worldly people failed to solve the problems of life and passed through so many kinds of troubles and sorrows and anxieties because they practically denied the living presence of the Divine Mother in their actual life, because they forgot that they themselves and the whole universe belonged to the Mother and were in all their details governed by Her unerring affectionate hands. He thought that if the people learnt to develop a dynamic faith in and to place an implicit reliance upon the love and wisdom and power of the Divine Mother even to such an extent as they ordinarily did in the cases of their earthly relations and masters, they would never feel helpless, the Divine Mother would never disappoint them as the earthly relations and masters did, and the world would not appear to them to be full of sorrows and troubles. He made up his mind to be a true child of the Mother, to give practical recognition to the oft-heard Truth that the Mother of the universe was his own eternal Mother and that none other than his own Mother was the Mother of the universe, to realize with all his heart and mind that he as well as the universe existed from the Mother, by the Mother, and in the Mother, and that the Mother also existed for him and

Her other children to whom She Herself gave birth.

V. SELF-DEDICATION TO MOTHER

Young Bāmācharaṇa became wholly mad with this determination. He forgot his earthly mother and brother and sisters. He forgot his duties towards them. He resolved not to look upon things from the worldly point of view which was so contrary to Truth. He gave up all attempts to earn even his own livelihood. Why should the children of the Mother think of the necessities of their own physical existence? It is the Mother Who has endowed them with this existence and it is for the Mother to make suitable provision for what is required to sustain it. The children should think of the Mother and the Mother alone. Bāmācharaṇa, ignorant of all Mantras and rituals and methods of self-discipline as enjoined in the Śāstras, began to call aloud "Mā-ā-ā Tārā-ā-ā", "Mā-ā-ā Tārā-ā-ā". This was his *Mantra*. The sound came out from the innermost core of his heart. He sometimes passed hours together in the temple of Tārā-Devī, repeating the same *Mantra*, and fervently beseeching the Mother to have mercy on him, to talk to him, to receive him within Her arms and to behave towards him like a true living Mother. Sometimes he wildly ran about throughout the length and breadth of the cremation ground and the jungles near by with the Mother's Name in his mouth, as if in search of the Mother. Sometimes he bitterly sobbed and wept and torrents of tears flowed down from his eyes. Some-

times he cried himself hoarse and now and then used abusive language against the Mother for Her cruel indifference to Her own child. Day and night the *Kṣepā* was intoxicated with the thought of *Tārā*, the Divine Mother. This incessant flow of the whole mental and physical energy towards the Divine Mother washed away all his internal impurities, made his nature free from all hidden worldly desires and passions and removed all obstacles in the way of the Mother's direct self-revelation to him. The love of the Mother constituted his whole being and inspired all his physical and psychical movements.

VI. MOTHER'S SELF-REVELATION TO SON

The Mother in the temple smiled on him and removed the veil of stony appearance which had so long concealed Her true nature from the son. The son now found himself face to face with the tender-hearted affectionate Mother. The Image appeared as the living and moving body of the Mother. She placed Her hands on his head, talked to him, consoled and caressed him. The son opened out his heart to the Mother and the Mother lovingly responded. The blissful relationship between the Mother and the son was fully established, and the son's desire was fulfilled. In his later days when aspirants for spiritual blessings approached him for instruction, he used to say that for a child's getting access to the Mother and sitting on Her lap no book-learning was necessary, no *Mantra* or *Tantra* was necessary, no recognized form of worship was in-

dispensable, no particular *Achāra* was obligatory, but what was needed was a sincere heart, an earnest resolution, an undaunted faith, an otherwise-insatiable thirst for the Mother's embrace, and crying out 'Mother', 'Mother' with the whole heart and mind. It was by such simple means that the human child *Bāmācharaṇa* transformed himself into a divine child. He now sat with the Mother, played with the Mother, chatted with the Mother, danced with the Mother, laughed with the Mother, wept with the Mother, slept in the lap of the Mother, lost himself in the Mother. He lived on the *Prasāda* of the Mother, while life and death became all the same to him.

VII. INITIATION INTO TANTRIC SĀDHANĀ

But the Mother wanted to enhance the glory of the son by leading him through intricate processes of *Sāadhanā*. The glory of the human child lies not merely in the enjoyment of *Siddhi*, but also in the process of *Sāadhanā* through which the *Siddhi* is experienced. Further, there are particular blissful experiences, which are attainable only through particular forms of spiritual discipline. The Mother perhaps desired Her simple child to taste the special fruits of special forms of *Sāadhanā*, to be closely acquainted with different processes and steps of spiritual self-discipline and to be equipped with the knowledge and power and experience necessary for guiding others in this noble path. *Bāmā* used to say afterwards that true *Sāadhanā* came after *Siddhi*; how could the Mother be

worshipped until and unless She was actually seen ?

Under the inspiration of the Mother Bāmācharaṇa got himself initiated into the esoteric system of Tantric *Sādhana* by a renowned Tantric *Yogi*, named Mokṣadānanda, the chief disciple of a great scholarly Tantric *Siddhapuruṣa*, known by the name of Ānandanātha. Bāmācharaṇa, as directed by the *Guru*, devoted himself to the systematic practice of the external forms of Tantric *Sādhana* in accordance with the *Virāchāra* system for getting rid of all weaknesses and sensuous propensities hidden in human nature, as well as of the internal *Yoga* enjoined by the system for the highest spiritual self-realization. He practised what is known as *Pancha-Makāra-Sādhana* (worship with five M's), in which *Madya* (wine), *Māṃsa* (meat), *Matsya* (fish), *Mudrā* (some delicious food) and *Maithuna* (companionship with woman) are offered to the Divine Mother.* The principle underlying this form of *Sādhana* is to realize the Universal Mother as the Enjoyer of all the objects of sensuous enjoyment to which the individual ego may be

attached and thereby to emancipate the ego from attachment to them. The objects should be present before the senses; the senses may even come in contact with them; but still the mind should remain calm and tranquil and absorbed in the thought of the Mother. All temptations must be heroically conquered. The enemies of spiritual progress must be invaded and subdued in their own citadel. There should be no cowardly flight.

Since the enjoyable objects and the pleasures arising from their enjoyment belong to the Mother, it is most unbecoming of and sinful for the son to regard himself as their enjoyer. Through the systematic culture of this consciousness in the presence of the sweet and alluring objects of the world, the *Sādhaka* tries to shake off the very idea of egoistic enjoyership from his mind. He deals with those objects for the sake of the Mother, he witnesses the Mother enjoying all those sweet things of the world, he as the pious and loving son participates in the joys of the Mother and loses himself in the blissful contemplation of the all-enjoying Mother. What the son partakes of is nothing but the *Prasāda* or boon of the Mother. The material things, having been experienced as accepted and enjoyed by the Divine Mother, become in his view spiritualized, and the *Prasāda* he partakes of becomes to him a spiritual entity. His own nature also becomes spiritualized by such *Sādhana*.

This system of worship is known as *Virāchāra*, because it can be practised

* This *Sadhana*, as pointed out by the esteemed writer, should never be attempted by men possessing weak minds. In the age of *Kali* the minds of almost all people are weak, the senses are generally out of their control. Moreover, it is unnecessary to take recourse to such a risky path when easier disciplines suited to the age are found prescribed by the scriptures through which the goal may be assuredly attained. —Editor.

only by heroic (*Virā*) *Sādhakas* and is very risky for weaker minds. If there be any excitement of the senses, any perturbation of the mind, any turning-aside of the attention from the Mother's feet, at the sight of and contact with the alluring objects presented to the Mother, the *Sāadhanā* is destroyed. It is therefore advisable for ordinary men to keep away from the tempting objects of sensuous enjoyment as far as practicable rather than to keep in close touch with them in order to offer them to God and thereby to conquer all temptations and weaknesses. A strict *Brahmachārī* from his early

boyhood and already intoxicated with the all-conquering love of the Divine Mother, *Bāmācharaṇa* easily passed through all the tests and attained perfect *Siddhi* in this *Sāadhanā*. *Bāmā* used to say that to be sure of success, this path of enjoyment (*Pravṛtti-mārga*) ought to be adopted after full self-preparation through the practice of renunciation (*Nivṛtti-mārga*) and after vivid realization of the Mother's all-pervading presence. In this *Pravṛtti-mārga* the son is to participate in the *Līlā*, or self-enjoyment of the Mother.

(*To be continued*)

Some Methods of Mind-Control—II.

(*Continued from the previous number*)

BY HANUMANPRASAD PODDAR.

(7) PRACTICE OF CONCENTRATION ON ONE OBJECT

Maharṣi Patanjali writes in his *Yoga-darśana*:

‘तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः’ ।

(*Samadhi-Pāda. 32*)

With a view to remove wandering of the mind, concentration on one among the five elements should be practised. The word *Tattva* in the aphorism may be taken in the sense of an object. Thus, the eyes may be fixed on any object or an image and the gaze should be continued till tears come to the eyes or the eye-lids are forced to close. The object on which the gaze is fixed should be gradually made to appear smaller and smaller. In

the end, there should be no perception of any object before the eyes. ‘दृष्टिः स्थिरा यत्र विनावलोकनम्—’ ‘Keep the gaze fixed without seeing’. When this state is reached, there will be no mind-wandering. If this practice is cultivated for even half-an-hour every day, success in mind-control may be easily achieved. Again, the gaze is fixed on the point between the two eye-brows, and the practice is continued till the eyes begin to give out tears. Through this practice also the mind is made steady. It is known as the practice of *Trūtaka*. It should be needless to point out that the more time one is able to devote regularly to practices of this type, the quicker and greater will be his success.

The Kalyana-Kalpataru



The Divine Grace on Mira.

(8) · FIXING OF SIGHT ON THE NAVEL
OR ON THE TIP OF THE NOSE

Sit erect in *Padmāsana* or *Sukhāsana* and fixing the eyes on the navel continue to gaze attentively till the eyelids move. This should be practised regularly every day. Through this practice the mind is very quickly brought under control. Similarly, the mind is steadied by the habit of fixing the sight on the tip of the nose. Through this last practice, one may gain the sight of supernatural light.

(9) HEARING OF INTERNAL SOUND

The practice of hearing sound is carried on by stopping the ear-holes with the tips of fingers. When the ear-holes are stopped, one will at first hear a sound like the humming of bees or like the twitter of birds in the early morning ; then gradually sounds similar to those of small bells worn in ankles, conch, large bell, cymbals, the flute, the trumpet, the ~~tabour~~ tabour, kettle-drum and the roar of a lion will be heard. When the practice of hearing these ten sounds are formed, the practicant will last of all hear the Divine sound of *Praṇava*—OM— and fall into *Samādhi* (complete absorption) with it. This is also a good practice for controlling the mind.

(10) MEDITATION, OR MENTAL
WORSHIP

Take any Name of God, and imagining the same to be written in space try to fix your mind again and again on its meditation. Or, take a Form of God, and imagining the same to be present before you in space offer your mental

worship to Him. First, meditate separately on each limb of the Lord and then take up the whole Form and concentrate your mind on the same. Try to fix the mind thoroughly and well in this meditation. The absorption in meditation should be so great that the consciousness of the world itself may be lost. Then, offer mental worship to the Lord with offerings, which are also mental or imaginary. Worship of the Lord performed regularly with Love will serve as a great aid in controlling the mind.

(11) PRACTISING FRIENDLINESS,
COMPASSION, JOY AND INDIFFERENCE

This is also a method of mind-control mentioned by Maharṣi Patañjali in his *Yoga-darśana*. The aphorism runs as follows:—

‘मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्य, पुण्यविषयाणां भावनातश्चित्तप्रसादनम्’ ।

(*Samādhi-Pāda*. 33)

“The mind gets bright and complacent through cultivation of friendliness towards the happy, of compassion towards the distressed, of joy towards the virtuous, of indifference towards the sinner.”

(A) Through cultivation of the spirit of friendliness towards all happy men of the world, the impurity of the mind in the form of envy is removed, the fire of malice is extinguished. Ordinarily, men feel delighted when they find themselves or their relatives happy because these are dear to them as life itself. If this sense of love is extended to all happy men of the world, how great should be their joy ? The very propensity which creates the sense of

burning at the sight of another's happiness will be destroyed.

(B) Through cultivation of the spirit of compassion towards the distressed, the impurity in the form of the spirit of doing injury to another is destroyed. Man does not wait for another's advice in the matter of removing his own suffering, and sets about devising means to avoid a possible cause of sorrow which may loom before him in the future. If the very same spirit is extended to all distressed men of the world, the suffering of many people may be removed. The mind may always remain bright and delighted through the preponderance of the feeling of sacrificing one's all for removing the suffering of the distressed.

(C) Cultivation of the spirit of joy at the sight of virtuous men removes the mental impurity of malice and awakens the spiritual faculties of the heart—faculties which are already awakened in virtuous men. Through the destruction of malice, the mind becomes calm and tranquil.

(D) Through indifference towards the sinner, the mental impurity of anger is destroyed. No thought being given to sin, there is no impression of sin on the heart. No one is an object of hatred. This keeps the mind peaceful and tranquil.

Through repeated practice of the above four sentiments the two lower qualities of the mind, viz., *Rajas* and *Tamas*, get pacified, and the Sattvic quality becomes predominant. This gives delight to the mind and brings it quickly under control.

(12) STUDY OF SPIRITUAL LITERATURE

The mind is steadied also through the study and teaching of scriptures dealing with supreme divine secrets. When books like the Upaniṣads, the *Gītā*, the *Śrīmad Bhāgavata*, the *Rāmāyaṇa*, etc., are studied in seclusion with reference to the meaning and implication of their teachings, the mind gets in tune with them. This results in making the mind steady.

(13) PRACTICE OF *Prāṇāyāma*

The mind gets fixed through *Samādhi*. There are various types of *Samādhi*. The practice of *Prāṇāyāma* (breath-control) is one of the principal requisites for attainment of *Samādhi*. The *Yoga-darśana* says:—

‘प्रच्छेदनेन विधारणाभ्यां वा प्राणस्य’ ।

(*Samadhi-Pada* 34)

Exhalation of internal air through the nostrils is called *Prachchhardana*, and suspension of the breath is called *Vidhūraṇa*. The mind may be steadied through the practice of these two methods. The Lord says in the *Gītā*:—

अपाने जुहति प्राणं प्राणोऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥

(IV. 29)

"Some offer the *Prāṇa*-breath (outward breath) into the *Apāna* (the inward breath); others the *Apāna* into the *Prāṇa*. There are others, who restrain the course of both the *Prāṇa* and *Apāna*, and practise *Prāṇāyāma*."

Apart from books on *Yoga*, the practice of *Prāṇāyāma* has been described in detail in the *Mahābhārata*, in the *Śrīmad Bhāgavata* and even in the *Upaniṣads*. In short, suspension of the flow of breath is called *Prāṇāyāma*. Manu, the Law-giver, says:—

दहन्ते ध्यायमानानां धातूनां हि यथा मलः ।
तथेन्द्रियाणां दहन्ते दोषाः प्राणस्य निग्रहात् ॥

"Just as the impurities of a metal burn up when it is heated on fire, even so through control of the breath all impurities of the senses are burnt away."

When the movement of the *Prāṇas* (internal air) is suspended, the movement of the mind also gets suspended. These two movements are inter-connected. If the mind is the rider, the *Prāṇa* (internal air) constitutes the horse. Therefore, when the movement of the latter stops, the other also stops. The scriptures on *Yoga* contain many instructions about *Prāṇāyāma*, but they are extremely difficult to put into practice. Many rules and restrictions have to be observed for the practice of *Yoga*. It requires practice of self-restraint of the most difficult type. For various reasons it should be regarded as almost impossible to practise *Yoga* in the present age. With reference to *Prāṇāyāma* we shall make the only observation that deep inhalation through the left nostril is called *Pūraka* and exhalation through the right nostril is called *Rechaka* and the pause which stops external air from entering

the body and internal air from going out is called *Kumbhaka*. In a nut-shell, this is what is called *Prāṇāyāma*.

The ordinary rule is to repeat the *Japa-mantra* four times during *Pūraka* (inhalation), sixteen times during *Kumbhaka* (pause) and eight times during *Rechaka* (exhalation); but no such practice should be attempted without instruction from a well-qualified *Sadguru*. The practice of *Yoga* in imitation and without careful instruction from a *Guru* may lead to quite the contrary result. There is a common saying:—"When *Yoga* is practised in imitation, it leads to emaciation of the body and aggravation of disease."* Nevertheless, it should be remembered that the practice of *Prāṇāyāma* is one of the best methods of controlling the mind.

(14) PRACTICE OF *Japa* ALONG WITH THE BREATH

There is another method of controlling the mind and fixing it on God, which is very easy to practise and at the same time not attended with any risk of danger, which, in fact, may be adopted by all irrespective of any consideration. It is the practice of *Japa* of the Divine Name in rhythm with the movement of the breath. It may be carried on always and under all circumstances, even when the practisant is engaged in the performance of other ordinary activities of life. There is no need

* देखा देखी साथै जोग छाँजे काया बाढ़े रोग ।

to make any artificial exertion to take breath, and *Japa* should be performed in rhythm with the natural movement of the breath. When the attention is fixed on the breath, the mind will automatically stop and begin to perform the *Japa*. During the performance of this *Japa* there should be a feeling of extreme delight in the heart, so much as if the mind was dancing. Filled up with joy, the receptacle of the heart will begin to overflow. If this amount of joy is not actually felt by the practicant, let him imagine that he is doing so. Let him at the same time, knowing God to be nearest to him, meditate on the Form of God. This meditation should be living enough to make him feel the presence of God. Thus, forgetting all consciousness of the world, the mind should be attached to God.

(15) SURRENDER TO GOD

The mind may be controlled also by surrender to God. To take refuge in God with a whole heart is what is called surrender to God. The word *Īśvara* in this connection may be understood to mean both God and His devotee. 'ब्रह्मविद् ब्रह्मैव भवति', 'तस्मिंस्तज्जने मेदाभावात्', 'तन्मयाः'—these texts of the Śruti and Philosophy of Devotion prove the identity of God and the God-realized *Jñānī* and devotee. The very thought of the glory and character of God and His devotees fills the heart with intense joy, and the bondage of the world begins to loosen, as if automatically. Therefore the mind may be conquered through the cultivation of association with devotees, through regulation of life according to their directions

and through the knowledge that the primary requisite for God-realization is the grace of the devotee. Every attainment is possible through the grace of God and His true devotees.

(16) WATCHING THE MIND

A very fine method of controlling the mind is to separate the self from the mind and go on watching the activities of the latter. All the restlessness of the mind persists so long as the self is identified with it. The moment we become the observer of the mind all its restlessness will disappear. As a matter of fact, the self in us is wholly different from the mind. The self knows what thoughts arise in the mind at what moment. A man in Bombay may be thinking about an object of sight in Calcutta, he knows well about this fact. Now, it is beyond all doubt that the knower and observer is different from the object known and observed. 'The eye cannot see itself', according to this logic, that which knows and observes the activities of the mind must be something wholly different from the mind. Although that something is different from the mind, it identifies itself with the latter, and the restlessness of the mind grows from the strength derived from it. Keeping the self separate from the mind, if the practicant makes it a habit to observe its activities only as a spectator the mind may be very soon wholly freed from thoughts.

(17) PRACTICE OF *Kīrtana* OF

THE DIVINE NAME

The mind may be fixed on God through the loud chanting of the

Names and glory of God and getting oneself absorbed in it. Lord Śrī Chaitanya has prescribed this as the best and supreme method of controlling the mind and directing it towards God. When during chanting of the Divine Name with a choked voice, with tears in his eyes, and with the hairs of the body standing erect through intensity of emotion, the devotee wholly forgets himself and gets absorbed in the Form of his Beloved Lord, in what sense should he lack in mind-control? Therefore, to chant the Name of God with depth and intensity of Love is one of the best means of conquering the mind.

Thus, there are various methods of controlling the mind and turning its energies towards God. Attempt should be made to withdraw it from the pursuit of worldly objects and attach it to God, either with the help of one of these or any other method that may appeal itself to the reader. There is no escape without control of the mind. Just as a reflection gets distorted in tremulous water, even so the *Ātmā* is not properly reflected in a tremulous mind. But

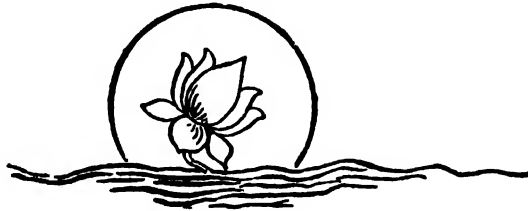
we get a proper reflection of any object in water which is calm and still, even so the true form of the *Ātmā* can be directly perceived by a mind which is still. Let us try our best with all the strength and energy at our command to attain this stillness of mind. He who has attained stillness of mind has made his human life blessed through a sight of that blue Gem of Beauty, His ever-delightful, full-blown lotus-like face, bearing the blue hue of a new-formed cloud. Blessed is he, who has even once got the privilege and opportunity of a sight of that incomparable Gem of Beauty; in comparison with that joy all other joys have become tasteless to him; all other gains have become lower in value.

‘यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।’

“Which, having gained he thinks, there is no gain greater than this.”

The supreme fruit of the practice of *Yoga* lies in this, or, in other words, this is the supreme, the highest *Yoga*.

(*Concluded*)



The Science of the Divine Name.

(A Dialogue)

BY Y. JAGANNATHAM, B. A.

Jiva and his senses.
Janaki—You appear to be right, love. I now clearly see that the world is full of sin and dissimulation. Mere worldlings are some of the so-called Gurus of nowadays, who, for their perverted knowledge of the Divine Name, spoil themselves and others also.

I—May be. But let us economize time and forthwith begin the most sacred discourse on the Divine Name, or *Nāma* Doctrine. Now tell me, dear, what the nature is of the body and sense-organs with which a *Jiva* functions while in the transcendental realm.

J—*Jiva* in his pure state is endowed with a spiritual body and spiritual senses, and it is these that function on the spiritual plane.

I—What is the function of *Jiva* in his pure state ?

J—Service to the Godhead is the eternal and only function of the pure soul; and this is performed by him with his aforesaid spiritual body and senses.

I—Suppose he is possessed of the mood to lord it over; I mean the enjoying mood. What will he do then ?

J—*Jiva* descends to the material plane and his pure spiritual body is

now cabined within the twofold tabernacle of the material mind and body which are the gifts of *Māyā*, the deluding or illusory potency of the Godhead.

I—You refer to the material mind. Can it function of its own accord ?

J—No, it cannot; it is dead matter.

I—Then wherefrom do the material mind and its senses draw their animation ?

J—The spiritual mind and senses of the pure soul reflect in their material counterparts which now get vivified and transact with the outside world through the material body. All the mundane experiences of the fallen soul are derived through the material senses. Spiritual senses are real and eternal, while their counterparts are not so, being mere reflections.

I—Now hear me, dear. Those senses that help the perception of objects of this world are known as cognitive senses. Sound, touch, form, taste and smell comprise the range of their experience. Sound is perceived by the ear. The epidermic sense known as *Tvak* perceives touch. Form is perceived by the eye, while the tongue perceives taste. Smell is perceived by the olfactory sense popularly known as the nose.

Please answer now my question; is not a flower a lovable object?

J—Yes.

I—Let us see how these several senses deal with a flower. The ocular sense catches hold of its beautiful form. The hand—*Tvak Indriya*—touches and says it is soft and smooth. The nose smells it and enjoys its fragrance. These three senses—eye, hand and nose—function only when an object is within their range; otherwise they are helpless. Am I right?

J—Certainly. These senses are powerless when an object is beyond their ken.

I—Suppose you want to convey an idea of a certain flower whose form, touch and smell are of a particular specification. Can you tell me, dear, how this could be made possible?

J—I think we have to give a name to that flower.

I—Splendid! You are quite right. We will have a complete idea of the flower, only by giving a name to it. When we call a flower "Jasmine", its form, touch and smell are so readily conjured up to our mind.

J—Yes; its very name reminds us of all of its attributes.

I—Please remember that a name is formed by the functioning of the sense-organ of speech. When the motion set up by the collaboration of the tongue, palate and lips mixes with our breath, it gives rise to

several kinds of sounds or names. It is impossible for us to have plenary knowledge of any object of this world unless the name we give it is permanently associated with it.

J—Yes; in view of what you say, it is indispensable that when once we name an object, that name should be its own for all times.

I—But you should remember that the permanency of the name solely depends upon its sound. No name or *Nāma* exists apart from its sound.

J—Quite true. *Nāma* and its sound are inextricably mixed up.

I—And you know the name of the sense which receives the sound?

J—Yes; it is the ear.

I—Now please allow me to recapitulate what little we have discussed so far. The name which we have once for all given to an object, whenever heard or uttered, automatically brings to our mind a complete knowledge of its form, touch and smell. The sense of speech helps for the utterance of the name while the aural sense preserves the same as sound. Am I clear?

J—Yes.

I—Still I will put it in another way. Complete knowledge of a thing flashes in our mind as soon as its name comes upon our lips, or is even thought of; and since it is the ear that preserves the name in the shape of sound, we easily infer that the ear is the only sense-organ

*Nama and its
genesis.*

*The Supreme
potency of the
ear.*

privileged to receive full-blossomed knowledge of anything relating to our mundane region.

J—Quite so.

I—This name or *Nāma*, though it may appear on the tip of our tongue, it is the ear that ultimately seizes and preserves it. The tongue transmits whatever appeared on it forthwith to the ear for being recorded and the ear in its turn transmits whatever was comprehended by it direct to the tongue for being shaped into expression. So we find inextricable inter-relationship between the ear and the tongue.

J—Then what about born deaf-mutes in whom both the tongue and the ear are congenitally powerless? Are they for ever deprived of their share in the knowledge of worldly things?

The deaf-mutes.

I—Perhaps you are under the impression that the sense-perception relating to the tongue and the ear is entirely absent in deaf-mutes. Please remember that although all senses operate through our gross body, they have no place or mainstay in it. Their location is in the subtle body which is known as the internal organ—*Antahkaraṇa*—as it functions inside the gross body. The so-called tongue and the ear as seen in the gross body are simply channels through which the senses flow from the internal organ, and if these get out of order either by disease or accident, they simply obstruct the play of the senses, but

never destroy them. Have we not seen how nicely and naturally some deaf-mutes transact with the world?

J—Yes; we have some even among our own.

I—You must remember that the obstructed action of the tongue and the ear is so well compensated by the concerted functioning of the remaining three cognitive senses which now get more pointed and intensive, that the deaf-mute finds little difficulty in his dealings with the world.

J—I knew of a deaf-mute who has painted a lovely picture of Śrī Kṛṣṇa.

I—Yes; a deaf-mute can paint. You must know that every picture will have a story or an incident behind it. If you intelligibly question the deaf-mute painter, "whose picture is this?" he will forthwith attempt to communicate with you by proper signs about his knowledge of the picture he painted and the story or the incident which it relates to. As the latter is but the expression of the recorded knowledge within the province of the tongue and the ear in the shape of name or sound, this expression clearly testifies to the continued existence of the aural sense and that of the tongue unaffected by the physical deformities. You must also remember that if these two senses cease to exist in a deaf-mute, he would have been no better than a walking machine, as in that case all the endeavours of

science to make him an enlightened citizen would be in vain. So there is only sense-obstruction, but never sense-destruction in any human being resulting from deformities.

And now, dear, please put in a nutshell what I was trying to convince you about all the while.

J—The ear is the only sense-organ which enables us to receive comprehensive information about any matter or object of this world.

I—Yes; so we have seen that senses other than the ear are incapable of taking hold of any object unless it is actually within their purview. If there is a lump of sugar before you, the eye sees it and comprehends its form; the hand feels it and says it is soft; the nose senses it and notes its smell; the tongue tastes it and finds it sweet and delicious. But if the same is beyond their range, these senses are completely deprived of its knowledge.

But quite different is the case with the aural sense. It has got the infinite potency of acquiring complete knowledge of anything of this world wherever that may exist. Time and space are no limitations to its mighty working. Now tell me, dear, if you know that every object of this world possesses a name?

J—Yes; I know.

I—Does the name co-exist with the thing or does it exist apart from it?

J—They must exist separately. There is the sugar of your illus-

tration. Sugar is found with the grocer's. But its name is found in a book, and now on my tongue also.

I—You are quite right. A thing and its name are two distinct entities in this world. But can you tell me who differentiated them?

J—I fear, I do not know.

I—Did I not tell you of the potency of God which produced diversity in mundane creation?

J—O, I see. It is *Māyā-śakti* that differentiates.

I—This *Māyā-śakti* differentiates, rather divides a mundane thing from its name just as the curtain usually held between the bride and the bridegroom at the time of marriage divides them for the time being. But do you find this *Māyā-śakti* in the transcendental realm?

J—No, not at all. The realm in which this illusory potency of God operates is no transcendental realm.

I—Well said. But you know that God resides in His own transcendental Kingdom. Is He not an entity by Himself?

J—Yes; He is. You once told me that He is *Vāstava Vastu*—a Real and Absolute Entity.

I—And does He not possess the Name, Bhagavān.

J—Yes; His name is Bhagavān; and He has infinite Names besides.

I—Now answer me, dear. What agency or potency do you find there

which differentiates Him from His Name ?

J—The dividing principle is only the *Māyā* potency; and since this potency has no place or power in the Kingdom of God, there is nothing there to differentiate God from His Name. You once told me, besides, that whatever exists in the transcendental sphere is of the nature of *Chit* or Own-potency of Bhagavān wherein no differentiation is found.

I—But did I not tell you that there are several other distinct entities in the transcendental sphere besides Bhagavān ?

J—Yes; I remember. But at the same time you told me that all of them are forms or manifestations of *Chit*-potency; that *Chit*-potency assumed all these forms just to serve Bhagavān; that although differentiation is maintained there between entity and entity to facilitate direct service to the Godhead, that differentiation is simply apparent, if not non-existent; and that all the variegatedness in *Chit* is itself the *Līlā* of Bhagavān to receive and reciprocate the sweets of transcendental love and service.

I—I am surprised that you remembered this so accurately, dear. Now that it is clear that there is nothing in the transcendental plane to separate God from His Name, do you still call them two ?

J—No, they are one. God is Name Itself; Name is God Himself.

I—Let me hear those holy words once again from your sweet lips.

J—God is Name Itself; Name is God Himself. Why, love, did you ask me to repeat these words ?

I—The reason is this. Even the eminent Pandits of today missed this grand truth found in your words in their pride of learning. Since you are of the weaker sex, you are apt to forget this all the more, and so you are asked to utter this holy truism a second time also. You are now convinced that Bhagavān and His Name are one. But let me proceed and tell you, that not only His Name, but His Form, Attributes, Pastimes and Entourage also are one. So, when God descends, it needs no saying that His Name, Form and whatever else is of His essence descend also along with Him.

I told you already that God created these mundane worlds, nay, the macrocosm itself, to cater for the enjoyment of the fallen souls, and that He entered these worlds in His immanent or Antaryamic aspect just to support them. Likewise, He is also supporting *Jīva-Tattva* or microcosm by becoming its inner Guiding-Principle and placing Himself in the heart's cavern of all Jīva-souls.

J—Yes; I do remember this.

I—When Bhagavān has thus become all-pervasive both in the macrocosm and microcosm, does it not amount to saying that His Name also filled the whole creation ?

J—Certainly so. God's Name must necessarily be present everywhere in this world.

I—Since the Divine Name is the Absolute Plenary Entity like God Himself, and since it is of the nature of Sound, it is the ear that has the special prerogative of receiving and respecting it since you know already it is the only sense that has the power to comprehend knowledge of anything in its plenitude. So the Divine Name which is the plenipotentary, as it were, of Bhagavān is present everywhere as you say, and more so at the gateway of the ear of all Jīvas knocking there without intermission in the expectation of response.

J—Why knocking, love? Are not our ears always open?

I—If they are open, it is not to receive God's Name, but to admit all motley news of this "Eat, drink and be merry" world. Remember that our ears are always closed against Divine Name.

J—So you say that we cannot hear the Divine Name at all?

I—Have patience and follow me, dear. Fallen souls very rarely think of God and very rarely desire to see Him. But if one is found with some inclination to know Him, it is again very rare that he hits upon the easiest and most rational way of approaching Him. Since *Jīva* is born to act, to enjoy and lord it over the whole creation, all his actions are naturally motivated with selfishness or self-aggrandisement. If perchance divine outlook of things is found developed in him subsequently by the grace of God, he is no more

The Divine Name is all-pervasive.

self-centred as all his acts are now performed in the Name of God and for His service. This is what is known as *Karmayoga*.

It is an uphill task to perform *Karma* with absolutely no desire for its fruit. Strength of mind and purity of heart will no doubt be helpful; but unless God's grace and help are invoked and forthcoming, we are sure to fail at every step.

Some who are inclined to seek the Self or Spirit in matter start their quest with matter or the material world, and having found in this an admixture of pleasure and pain and all other similar opposites, they seriously attempt to separate the pleasure-laden Self from the pain-laden Non-Self by the process of auto-suggestion that "I am not the body; I am not the mind; I am not these senses" and so forth. By this constant hammering, the inhibition of the processes found in the mind-stuff is expected to ensue which may ultimately lead to what they call "mindlessness". It is now that the Self is revealed to them, and when they could take their stand in it, the whole creation appears to them to be either illusory or as super-imposition on the Self. All the worldly objects present themselves before them as fleeting phantoms of a dream-land. They now realize that Self is the only Absolute or Ultimate Principle underlying all creation and that it is devoid of name and form as all names and forms must relate only to matter, which is evanescent, if not non-existent.

The threefold method of approaching God.

Those who seek liberation by resorting to this process of elimination, ascend a step and saying, "Not this" leave it for the higher one which is likewise discarded as that also is soon found to be "Not this". Their onward march is so perilous that they may lose their foothold at any step and step down and break their bones. Few and far between are the number of seekers after the Truth who realized their Self by means of this process nowadays. This you know is the way of knowledge.

But there is also another way of self-realization. Some try to commune with the "Indwelling Self, *Paramātmā*, who is immanent in all Jīvas. To this end, they bridle or pull back their senses which get accustomed to fly towards their objects ever since their inception and place them under the control of the mind. This mind now requires to be controlled by reason which in its turn is controlled by the Jīva-Self. When the Jīva-Self is placed under the control of the Indwelling Īśwara, the *Sādhak* will then get a glimpse of the Controller, Regulator and Director of all hearts and all souls, who is Īśwara Himself. This is what is called introspection and this path is what is known as the path of Divine Communion. The difficulty of this path is so clear that I need not expatiate on it any further.

All these seekers after Self generally take up and grope in one or the other of the aforesaid three-fold path of action, knowledge and

divine communion, but do not care to lend their ears to the Divine Name, which is God Himself and which is ceaselessly knocking at their gateway with the sweet and love-laden words "Please open. Let me enter" We are all ears for all kinds of mundane tidings; but have no ear for the Divine Name.

J—I feel miserable. Please tell me, love, how we can lend our ears to the Divine Name. The aural sense of ours relates to matter, pure and simple, while the Divine Name is purely spiritual. How, then, can the material mind receive the spiritual sound?

I—I am pleased with your question. Those who love God above everything else must dissociate themselves from the threefold path stated *supra* which is hedged in with all kinds of difficulties and set-backs and forthwith receive and chant the Divine Name, which, being all-pervasive, is so easily accessible and which fits in so well with the present age. As I told you already, we must first be convinced of the omnipresent nature of the Divine Name and remember that it is graciously knocking at the portal of the ear, pleading so unceasingly and so affectionately for admission and accommodation inside. We must then whole-heartedly place at the disposal of the spiritual and all-powerful Divine Name, our mundane ear which we have already known as immensely powerful at comprehending the whole truth of any mundane entity, and which has up till now been receiving and recording only mundane names and

*How to hear
the Divine
Name.*

sounds in an expert manner. As the Divine Name is God Himself, who is the Controller of all Jīvas, it will now condescend to regulate the activities of the mundane ear, as we offer the same to it in a spirit of absolute reverence and self-surrender. When the grace of the Divine Name descends upon the mundane ear, the latter begins to discard its affinity for worldly topics and gradually develops an irresistible predilection for the Divine Name. We have already seen that the spiritual ear possessed by *Jīva* in his transcendental state is responsible for the vivification of the material ear and we know besides that the former is congenitally and automatically inclined towards hearing the Divine Name although its inclination was in a smothered or arrested state

owing to the interruption and non-co-operation by the latter. Now that the mundane aural sense ceased to interrupt the spiritual ear by having surrendered itself to the Divine Name, the latter invigorates the material ear and renders it eminently fit to receive the Divine Name. But we must not fail to remember that even this will to surrender is born in us by the very grace and potency of the Divine Name itself.

Thus we see that the Divine Name for its love for our self-surrendering nature deigns to enter into us through the material ear for being ultimately taken up by the spiritual ear of the pure *Jīva* and to save thereby the Jīva-Soul out of the shoreless ocean of *Samsāra*.

(To be continued)

The Transcendence and Immanence of God.

BY LALJI RAM SHUKLA, M. A., B. T.

O World invisible, we view thee,
O World intangible, we touch thee.
O World unknowable, we know thee,
Inapprehensible, we clutch thee!
Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumour of thee there ?

—Francis Thompson.

Herbert Spencer in his *First Principles* writes a chapter on the Unknown and the Unknowable. It shows that the progress of Science has launched man's mind into scepticism. There was a time when man lived by simple Faith. They seldom questioned the existence of divinity whom they worshipped.

But now times are changed. This is an age when science rules man's mind. Scientific truth is experimental. It is verifiable. The data are ever available for observation. Science is based on reason and rational thought consists just in the collection, analysis of the data available to observation, framing of a hypothesis, as suggested by the analogy of similar phenomena, confirmation of the hypothesis through verification or application of the same to explain other facts and the exact formulation of a law. This law is said to be a truth arrived at through a scientific or inductive process of reasoning. Thus all search for truth

is limited, so far as science is concerned, to perceptual experience. It discovers facts and uniformities whose potency is observable in the realm of sense-experience. All scientific concepts or strictly rational concepts are derived from and explain perceptual experience.

God is neither available to perception nor is it an idea derived from perception. It is true, poets and religious men visualize God, describe His Form and acts, and philosophers think of Him as an idea—the Idea of Good as Plato called it—or a Law that is most general in its nature. All these notions of God are purely imaginary. None of them will stand the test of reason. God is neither available to perception, nor can there be a concept of God. God is much less a uniformity.

A material object alone can be perceived, and if God were available to perception, He would not be a spirit. Moreover if we were to believe Plato, perceptual experience is subject to change, it is capable of varied interpretation, it is not certain. Hence if our knowledge of God were due to perception, it would be unreliable knowledge and God would be a changeable Being. But *prima facie* God is not visible or tangible; any description of God that makes Him a perceptual experience is false. Imagination, unless it is absolutely wild, is based on perception. Since there is no basis of God in perception all imagination about God-experience is baseless.

Nor can there be a concept of God. For according to scientific thought or rational thought as outlined above concepts are to be derived from

percepts, and certainly the immutable cannot be derived from the mutable. Science gives only relative truths. One concept yields place to another and man's knowledge is ever changing. God is thought to be an absolute Truth. Such a Truth is impossible to scientific thought. Hence the very notion "Concept of God" is a contradiction in terms. It would be "relative-absolute".

God cannot be thought of as a Law, for the Laws that man knows are not very definite. Moreover the operation of a law is limited to material phenomena or what can, for all practical purposes, be treated as matter. It has, strictly speaking, no access to the realm of the spirit.

Then how do we know God. Obviously no scientist can believe in God. To believe in God for him would be to commit intellectual suicide—to shut the door of reason. Because the belief in God is not a rational belief, often it creates in the believer a habit of mind that entertains all irrational opinions. Religious men are sometimes found to be very credulous, indeed !

This credulity has done great harm to mankind. Religious wars, superstitions, and several forms of vice have found shelter under the name of God. Bakunin said, "Religion is the opiate of the masses." Tyranny and priestcraft flourish on religious credulity. Hence those who want to free mankind from intellectual and economic slavery think of abolishing religion from earth and make preaching

about God penalizable. This follows as a necessary consequence of the scientific way of thinking.

Have we to do away, then, with God? Are we happier without God? Will all strife end, and the human soul live in peace, if it were not to think of God?

Some thinkers surely would answer all these questions with an emphatic "yes". The socialists belong to this school of thought. Most of the Congressmen in our country are indifferent about "God". Some of them are Marxists, whereas others think of leaving the questions about God untouched for they make the communal problem acute. Hence in the educational scheme recently conceived by Mahatma Gandhi religious instruction is left out.

But one has to make up his mind. Should the rising generation be trained into godly ways or should they follow science? And how can we say that the younger ones should be believers when we ourselves are non-believers? It is the misfortune of this country that as religious faith increases quarrels increase. The Hindu-Muslim problem leads many to think that religion should not find a place not only in politics, but in life also.

The fact of the matter is that even those who do not believe in God and who live strictly by rational thought are not happy. There is, there too, strife within and without. The other day I was with a German friend of mine. As I told him that in this country religion is creating

much trouble, so people of this land will be better without it, he pointed out to me that Europe is no better without religion. They are making preparations for big wars. Jealousy, hatred, malice are occupying man's heart there as much as here. When scientific Europe banished God all humanity was also banished along with Him. It seems no human virtue can be promoted without godliness.

We must have faith if we are to have peace within and without. What is the foundation of this faith? Surely reason, as we know it in science, cannot be the foundation. Reason is very much like a mill that grinds solid things. It is a force to catch tangible objects. The ethereal, the intangible, cannot be related to reason in any way. Intelligence, in Kant's language, comprehends phenomena—that which is subject to change. By the very fact that God is conceived as unchangeable, immutable, He is beyond the grasp of intelligence or understanding. The world of reason is the world of appearances. If Reality is nothing but a totality of appearances, reason would know it. But such a Reality like its constituents would be subject to change. Truth known through Reason must be relative.

But relative truth is itself a self-contradictory concept. Truth to be truth must be universal. If what I think, I alone think, and no other man thinks like that, it is an opinion and not truth. We want that others should agree with us in order that what is an opinion may be recognized

as truth. When our opinions are found not acceptable to anyone we usually change them. At least we hold them as valid thoughts, so long as we believe that though at present others do not recognize the truth of them, a day will come when the truth of them will be revealed to everyone. Unless we believe in the objective validity of any proposition we do not accept it as truth. This objective validity implies universal acceptance. It makes Truth stand above all time and space, not depending on the peculiar conditions that may exist in the mind of any man.

Without a belief in universal truth search for truth is not possible. Even the assertion of any truth as relative implies a faith in absolute truth—a truth that does not change with time or space.

This being so the existence of God as Absolute Truth cannot be denied. It is the very foundation of thinking. Thought assumes the existence of something that is eternal and knowable though actually we may not know it.

God may be conceived as Absolute Truth. But the concept has no human touch in it. It gives no solace to the heart. It certainly gives ease to an intellect like that of Kant when he comes to the conclusion that a Reality does exist. But this ethereal thing does not pacify the hungry soul. It cannot fill the void that is created in most minds for a concrete reality. God must be a Being to absorb

our affection, to be a solace in the bewildering confusion of this world. Hence man takes the help of imagination and clothes the seemingly abstract reality with forms.

God is the Form of all forms, the Soul of all that lives. He is creator and the indweller of all. Hence after all the dialectics of *Vedānta* the Hindu mind conceives of God as the all-pervading being having a million forms. The prayer says:—

नमोऽस्तुनन्ताय सहस्रमूर्त्ये सहस्रपादाक्षिशिरोरुवाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ॥

This attitude of belief gives consolation. When we think of an all-pervading existence we get relief from a certain tense state of mind that is otherwise ever present. The thought of God is the most comforting thought that man can have. Make your self a sceptic and you are miserable; make yourself a man of faith and you have peace within.

This peace within manifests itself into peace without. For a true devotee of God the barriers of race, caste and creed that prejudice has created melt away. They are due to matter invading the spirit. Thus Faith in God alone can promote sincere love of other men. The basis of all social structures, as the ancient Greeks thought, is love. Hate is the principle of dissolution or decay. There can be no love without the realization of identity between soul and soul. Love is a process of melting away one's being into that of another. It is an ever-expanding light, a tide from the infinite that sooner or later is bound

to envelop all. The heart will never rest content till it has absorbed the whole.

Really, it is a process by which the barriers break. Understanding helps the breaking of these barriers. If our affections are guided by a divine understanding, we would realize the mission of our life sooner. Then moral life would be as natural to us as selfish life. The essence of morality lies in the love of the other. The surest foundation of such a love is a faith in the existence of God-consciousness, of an awareness that One Being pervades all existence. The practical side of religion is morality, whose core is love. Surely hating others is neither moral nor does it show love of God or faith in Him. That part of religion which covers malice, hate or greed must go if religion at all is to live or if faith in God is to prove beneficial to mankind. Napoleon said, "If God did

not exist, we would have to invent one in order to keep men orderly." God is necessary not only to make men orderly, but to make them happy also. Love alone can confer happiness on mankind. As we advance in universal love we go nearer to God. God, who is transcendent, becomes immanent through love. The complete solution of the problem proposed by Kant in his *Critique of Pure Reason* was to be found in his *Critique of Practical Reason*. Reality is *noumenon* but it is the substratum of all phenomena.

In the last analysis we believe in the truth of what satisfies. Nothing that we can think about is stable. But we are happier by believing in a stable existence than by not doing so. This is the foundation of faith in God. As man lives in accordance with this faith, he begins to have spiritual vision or intuition of the transcendent reality.

"Those on whom the light has dawned, those who have attained to the knowledge of *Brahma*, them the world cannot win over. The frisking of the fry can seldom arouse a wave in the waters of the sea."

—*Bhārṭṛhari*.

"Life like the ripples on waters is unstable; youth lasts but for a few days; wealth is like a fleeting memory; enjoyments of senses are momentary like the flash of lightning in the rainy season; so too is the delightful embrace of the beloved wife. Take heed, o man, to cross the ocean of life. Merge thyself in *Brahma*."

—*Bhārṭṛhari*.

"By bathing in holy waters, by worshipping the great, man begins to take delight in the stories of Vāsudeva. Enthroning Himself in the hearts of those who listen to and sing His glories, Śrī Kṛṣṇa shakes off their evil tendencies. When evil tendencies are rooted out by constant service to the devout and study of the *Bhāgavata*, there arises unshaken devotion to the Lord."

—*Bhāgavata*.

The Causes of Unhappiness and the Means of Happiness—II.

(Continued from the previous number)

By L. RAM.

One by one the cogs of the ever running wheel of life keep falling behind. Every hour the clock chimes, tells one who has ears to hear, "another hour is cut off from your life on earth"—a mystic warning, indeed! Time is never off its wings and is always fleeting. Tomorrow is more anxious to come than today. Days pass into months, and months into years. Three score and ten mortal years that on the average make up man's longevity, bid farewell like a flash of lightning. Everything is on the continuous whirl of change and the man of yesterday is not the man of today; as the years go, the time-worn body begins to look like a weather-beaten rock. Time comes when the old 'Vāhan' must be changed for a new one because it is no longer a suitable vehicle for the conveyance of the soul within, and the latter also needs rest after life-long hard work. Then comes what the people call 'death' but what the 'Great Ones' call the merciful 'act' of Mother Nature. In the past, at times, he had been unhappy and shedding tears when his beloved ones had passed away, but, this time, he has no words to express his grief because he himself is going. Alas! he cannot do otherwise. He had been living on earth as if it were his

only habitat, and had forgotten his real 'Home' where he is now going—a fact which even at this moment he may or may not believe in. He had been spending his years in equipping himself with weapons to conquer the riches of this world as if they were the only possessions worth having and real—in fact, an humble 'Sādhana' might have often appeared to him but a time wasted. Hunting and horse-races, cinema-scenes and theatres, and many a low hobby, and pleasure-grounds, let alone his worldly friends, none of whom would now change place with him, had been claiming and receiving his fullest attention as if they were the only springs emitting elixir of life for him. But now finding them all to be nothing but a mirage of the desert and a sheer waste of time, and seeing none around him who could and would accompany him and whom he could call really his own, he feels lost to both the worlds. Should one wonder that he is upset and unhappy? The causes of his unhappiness are too subtle and probably too many to be recorded here, but the main fact which is of the utmost importance, is that during the earthly period he had led the life of attachment and had embedded himself body and soul in the inmost recesses

of the material environments. He had fastened himself so tightly to earth and its things that now at the time of break he inevitably feels it painful. This break is a severe jerk and a sudden shock; and he has nothing to balance it with. In the esoteric sense he is a bankrupt. He sees now that the riches he had accumulated, the friends he had made, and the thoughts that he had been cherishing, are all of no help to him, and are valueless. He cannot carry them with him, hence they are not his real possessions. He realizes what a waste of time and energy it all was. He had seldom been interested in the veiled side of life and had never, perhaps, garnered the invisible holy crops in the depository of his inner Soul, hence he had nothing with which to mitigate the blow of this shock. The intensity of his bewilderment depends upon the balance between his spiritual and material behaviour during the life just lived as well as the one carried forward previously. If he had only thought during his life as the sages think: "Our life on earth is but a few days' wonder, another chance given to redeem the past, to learn lessons, and to go higher and higher to learn more and more on the evolutionary ladder of our Eternal life", he would have halfway loosened the knot of personality that ties him to earth. If he had only worded as the Blessed Ones word: "Kindly and serenely, lest the voice of the 'Silence' should pass unheard and the inmost God ignored", he would have now a

guide with him to show him the path. O ! but, if he had done what the gods do: "Minding all but ignoring themselves and living in the midst yet above it all—unattachment"—he would have entirely robbed death of its sting and would have passed on as the heroes do, with a smile of glory on his face—happy here and hereafter as well. O Reader ! Draw aroma from these lines, inhale it, and inspire your soul to aspire. Here is the key to unlock the mystic cabin of Bliss.

Again, is this the only life that man has ever lived or shall ever live ? Emphatically 'No'; but on the contrary he has lived millions of lives before and shall live countless more besides his present one—"the chain of *Chaurāsi*" before he attains to *Jīvanmukti*, *Nirvāṇa*. And every time that he lived, he probably had a family and friends whom he had to leave, and he shall have to do likewise in the future re-incarnations. If this were his eternal mode of conduct, why should he worry and break his heart about his present family situation ? He ought to have adopted himself to such separation and be always ready to meet it. But, alas ! he neglects the serious side of his eternal life and finds it strange and irksome when he has to face it. Really, an awakened mind is a great guard against the hot winds of time, and a real help to those to whom it belongs.

Birth is death and death is birth. In other words, birth on earth is the death of Spirit in the *Swarga-lokas*, and the death on earth is the re-

birth of Spirit in its native realms, the Swarga-lokas. Birth and death are two aspects of being of the same entity, who as it were, is playing the part of two actors on two different stages, the spiritual and the physical. On the former he plays the part of a god and on the latter that of a man. When one part is being played the other part is in obscurity, or resting. Rest and work, or work and then rest, are two alternate intervals of his eternal life. But for this procedure he would have gone hopelessly fatigued and blunted, and his progress, or spiritual income, would have receded rather than proceeded. Hence if he only knew what death means to him, he would have taken it as his best friend and not as his enemy. In the distant future when mankind shall be more spiritual than it is today, the approach of death shall no longer be a dread to it but a sublime anticipation and hope of a period of blissful rest brought about by the merciful law of Mother Nature.

What has been said above about the causes of unhappiness and the means of happiness at the time of death, is by no means all that can be said. In fact, there are some means of happiness that are more practical and substantial than those hitherto written. Here is one which is of a more esoteric nature than an exoteric one. Let a student study a sacred and devotional book, such as the *Bhagavadgītā*, or *The Golden Precepts of Esotericism* by G. de

Purucker, the two books known to the writer to be most suitable. Let him dwell upon what he has read. It will be cleansing his mind all the time while he is reflecting. Let him also study some deep philosophical book written by a real spiritual teacher, such as *Fundamentals of the Esoteric Philosophy* by G. de Purucker, Point Lama; or *The Ocean of Theosophy* by W. Q. Judge; these are to be recommended for a new student. Let him dwell upon what he has read in the philosophical book. The former study tends to carry the mind towards God within and the latter educates him in deep thinking and thus leads him inward. Both the studies shall purify and feed the mind of the student with right food. If he brings his knowledge, thus acquired, into practice and builds his character thereby, a time will come when he becomes what is called 'Ready' and *Gurudeva* shall appear to him. If he is found fit and worthy to be taken on, the latter shall accept him as his *Chelā*. If successful in Chelaship and again ready to rise higher in the future, he shall be raised still higher. Let it be understood that the men who have attained to Chelaship, Mastership, etc., are only those recipients of spiritual attainments who have become co-workers with Nature. Their post mortem career is quite different from that of the average humanity. At the time of leaving this earthly life they know to a great extent what is their position then and thereafter. The approach of death cannot and does not annoy them because they know that it only means living and working on earth in subtle body

instead of the physical one. After they are dead their families and friends may think that they are no more, but as far as they themselves are concerned they are quite conscious where they are and what they are doing, even though known to be dead. In fact, they may be visiting those whom they leave behind, if there be a call for them. They live and work consciously to themselves on behalf of Nature wherever they are. Dying is only a little more difficult process for them than taking their garments off before going to bed. Where is then the horror of death? Nowhere, if man would do only what he ought to do. The dread of death is but the boggy of a child and only those who are spiritually young, fear it.

If a student or a striver, dies before reaching the recognized stages of spiritual unfoldment—Chelaship, Adeptship, etc.—and before he develops to be a co-worker with Nature, his death is no different from average mankind's, but his cleansing period in the *Kāma-loka* becomes considerably shorter, and his entry into the *Swarga-Lokas* (*Swarga-Dham*) is quicker and most blissful.

III.

Points connected with man's departure from this earth are rather serious and of the gravest importance, hence they have been emphasized in the previous pages by affording them the first place in the limited scope of this article. Nevertheless, there are besides death other things that often—nay, mostly—during one's life

on earth do crucify him on the cross of trials and tribulations, diseases and heartaches. Man, who in manifestation is speeding through life's sunshines and shadows, happinesses and unhappinesses, is too often seen with his head bowed on his knees. Probably he is out of work, cannot provide himself and his family with daily bread, fit raiment and a shelter over their heads; and however he tries to get on he fails and consequently he is unhappy. If unemployment is not the cause of his being tormented, probably some mental or physical disease is making a prey of him. If he is in good health and regularly at his work, perhaps some of his youngsters or his wife is going through some kind of agony and that is the cause of his being unhappy. In short, 'here is something somewhere that concerns him and is at present out of order which is making him miserable. O Brother in pain and despair, listen to this! No matter what kind of suffering, mental or physical, how intense and of how long a period, it may be; and, on the other hand, no matter of what kind, how blissful, and of what duration, may the happy circumstances be; all are the results of the Karmic accounts opened by man, consciously or unconsciously to himself, between himself and Nature in the past. They are the fruits of the seeds sown by him in the field of the invisible world. They are the effects of the causes that he had set into motion by his thoughts, words, and acts, in this life or in those that preceded it. There is not a sigh nor a simple smile which is not either the fruition of past conduct

or a new account opened. The effects of the past lie within and without the fabric of man awaiting an opportunity to befall. When time is ripe for them they bring forth their ill or favourable influences, whichever the case may be, upon him. When he is suffering either through poverty or through mental or physical ailments the effects are being exhausted, or as the theologicians would say, "his past sins are being washed away"—not through a vicarious atonement as the latter maintain it, but through his own efforts and inflictions. It is only through self-directed activity and by bearing discomposure, mortifications, and distresses of whatever kind, that man gets the remission of his mistakes. The cleansing away of the past sins, the remission of one's past mistakes, and the exhaustion of the effects of one's past misbehaviours, are but different manners of expression to explain the same one truth, but, in reality, none of them exposes the matter adequately. The fact is that what is called *Karma* is, in a way, the solidified matter, or in other words, the Karmic effects are the concreted thoughts that once upon a time in the past were cherished and were forces or ethereal matter then, but now they are concreted matters and compose man's sevenfold constitution, of which the only visible part is his physical body. When something comes on the scene the atoms or the solidified thoughts are melted, as it were, retransformed into an ethereal state and their influence upon him is that

they bring a change in his condition either for the better or for the worse. However, whatever kind of change or influence they may play upon him, it is of secondary importance; but the main point to be emphasized is that after the period of bitterness, calamity, or suffering, or the pains of narrow circumstances, one must be sure that certain of the past mis-thoughts or misdeeds, that were waiting for an opportunity to burst upon him, are dead and buried, and he need not be afraid of them any longer, because they are dissolved, exhausted, remitted, forgiven, and are no more. He is a new man again—a sinless man as far as those sins are concerned. Hence, elucidating the matter of "bad *Karma* or the ill Karmic effects" philosophically and satisfactorily, they are the concentrated and concreted ill-ethereal matters manifesting themselves as various kinds of diseases and bad happenings or a certain kind of poverty. And when the unhealthy situation is abolished it means that the ill-past, or certain poisonous atoms embedded in man's fabric or his body, are smoked out or burnt out, and the man is put on his right feet again. That being so, is there nothing at all which is most beautiful and helpful even in man's suffering? If he be told and somehow made to believe that his present low waters are but the cleansing stuff and the means of the atonements of his past errors, and that they are only transitory, would he not feel a lofty promise of hope and a glimmer, however dim, of the silver lining mysteriously

surging upwards beneath the glooms of his heart? And at the termination of his stormy days if he be told again: "Your past sins are forgiven, go ye and sin no more", would he not feel that his Saviour had spoken to him? O Reader! Man's sufferings, of whatever kind, are his saviours, teachers, and the means of his spiritual evolution. Blessed are they who suffer! And really happy are they alone who in their palmy days are careful! The Sun of prosperity does not shine always. Nothing is forever. Poor days are in store for those who drink too much of the delicious cup proffered by their present happy privileges! Happy times are the times during which shiploads of new sins are most likely to be created and taken on if care be not taken, and thus they tend to be the cause of future calamities. Hence, O Martyrs, cheer up! and *Midases*, beware!

Cases have been found where men are enjoying the best of health, have well-established positions, and all and everything belonging to them are going pretty well and smoothly, yet they are miserable and can by no means be called the happiest, because Mr. So-and-So has larger banking accounts, rides in cars and smokes costly cigars, and they have less of such privileges and consequently they are discontented and unhappy. Probably, even if such things were provided for them, they would feel no better after a short time and would want to be still richer. If all

the treasures and every pie of this vale of *Māyā* be melted into one mass and given to them they would still be found wanting and unhappy. Their unhappiness is no less than that of a man who cannot afford to have for himself and his family even the daily necessities of life. In fact, in the majority of cases the poor and the down-trodden are found to be happier, of higher moral courage and spiritual strength than the mighty rich. What is the cause of the latter's unhappiness? Discontentment, greed, and the perversion, or the materialization, or the unnaturalization, of the Higher Mind into becoming the lower mind. Take away every pie that they have, give them the life of the poor, and oblige them to be contented with a morsel of rice, or what the humble humanity are destined to eat; then, after a certain period of time, their minds, once duped by the material tendencies, but now having nothing to be duped by, will come to their natural setting—contented and happier—and that would be the rejuvenation of their higher part. This point belongs to the higher psychology and is illustrated herein by focussing the remarks on the rich among mankind to what should be done for their recovery, if they are really gone down in their spiritual nature. The writer has no bias against the rich, in fact he is proud of them in a way, because in many ways they are a great support of the poor. Nevertheless, glory be to those who are contented!

(To be continued)



Thoughts for Daily Meditation.

October 1, Sunday. He who realizes the glory of God does nothing but the *Bhajana* of the Lord. Meditate on these sweet words of the Lord:—

"I am the origin of all; from Me proceed all the activities of creation. The wise and loving devotee, who knows and understands this, adores Me, and Me alone."

(Gita X. 8)

October 2, Monday. Perform *Bhajana* with all your heart; then the Lord will Himself remove the darkness of ignorance. He has Himself declared:—

"Out of compassion for those who engage themselves in *Bhajana*, I, dwelling within their hearts, dispel the darkness of ignorance by the shining lamp of wisdom."

(Gita X. 11)

October 3, Tuesday. The greatness of the Lord is infinite. The whole of this wide creation lies only in a fragment of His Infinite Existence. The Lord said:—

"O Arjuna, what will you do with all this detailed knowledge? I hold the whole of this creation in a fragment of My Existence."

(Gita X. 42)

October 4, Wednesday. If you are genuinely anxious to see the Lord, then pray like Arjuna; He will undoubtedly bless you with His sight:

"O Lord, if you think I can see Your Form, then, O Lord of Yoga,

bless me with a sight of Your Imperishable Form."

(Gita XI. 4)

October 5, Thursday. Practise Devotion to the Lord. It will not be, then, difficult for you to know and see Him:

"O Arjuna, through practice of exclusive Devotion to Me, I may be thus known, seen and entered into."

(Gita XI. 54)

October 6, Friday. If you want to know the high spiritual position of the devotee who delights only in *Bhajana*, then remember these words of the Lord:—

"The devotee who having fixed his mind on Me, engages himself in constant *Bhajana* with all his heart and with supreme Faith is, in My opinion, the best of Yogis."

(Gita XII. 2)

October 7, Saturday. Do not worry about crossing the ocean of worldly existence, but fix your mind and heart on God. Then, He will Himself appear as the Captain of the boat and take you across the ocean. Has He not declared from the house-top:—

"O Arjuna, I speedily lift up the devotee who fixes his mind and heart on Me, and take him across the ocean of death and existence" p

(Gita XI. 7)

October 8, Sunday. Do not worry; you will automatically go up and fly in spirit through the air.

Remember the words of the Lord:—
 "Fix your mind on Me, devote your reason to Me; then, without doubt you will hereafter live in Me."

(Gita XII. 8)

October 9, Monday. He who is dear to God possesses the following qualifications:—

"He who bears no ill-will against any being, who is friendly and kindly to all without any selfish motive, who is devoid of attachment and egoism, who is balanced in pleasure and pain and is forgiving, who is ever content, harmonious and self-restrained and firm in faith, and who has resigned his heart and soul to Me—that devotee is dear to Me."

(Gita XII. 13, 14)

October 10, Tuesday. Here are some more marks of the devotee, who is dear to God. The Lord said:—

"He who causes no anxiety to anyone, nor is himself perturbed by anyone, who is free from elation, malice, fear and anxiety, he is dear to Me."

(Gita XII. 16)

October 11, Wednesday. The following also are marks of the devotee:—

"He who depends on nothing, is pure both internally and externally, very clever in practising *Bhajana*, who never takes any side, is not troubled by any circumstance and never undertakes anything for personal gain, that devotee is dear to Me."

(Gita XII. 15)

October 12, Thursday. Some more marks of the devotee are as follows:—

"He who neither joys through worldly gain, nor gets depressed through worldly loss, who neither

grieves for adverse circumstances, nor desires any favourable circumstance and renounces all good and evil action from the point of view of worldly gain—that devotee is dear to Me."

(Gita XII. 17)

October 13, Friday. The following are also marks of the devotee:—

"He who is alike to foe and friend, honour and dishonour, cold and heat, pleasure and pain, praise and blame, who has no attachment to any object of the world, ever engaged in My remembrance, wholly content under all circumstances, and who makes no fixed home—such a devotee, firm in mind, is dear to Me."

(Gita XII. 18-19)

October 14, Saturday. There are twenty ways of realizing the Truth about God. Try to understand them. The following are nine among them:—

"Absence of pride, unpretentiousness, spirit of absolute non-injury, forgiveness, straightness of mind and speech, reverential service of the preceptor, internal and external purity, steadfastness, control of body and mind."

(Gita XIII. 7)

October 15, Sunday. Here are three more ways:—

"Indifference towards all enjoyments, either of this world or the next, absence of egoism, repeated thoughts over the evils and pains of birth, death, old age and sickness."

(Gita XIII. 8)

October 16, Monday. Three more ways are as follows:—

"Absence of attachment, absence of identification with son, wife or

home, and perfect evenness of mind, in both favourable and unfavourable circumstances."

(Gita XIII. 9)

October 17, Tuesday. The following are three more ways:—

"Unflinching Devotion to God through union (*Yoga*) with him, habit of living in seclusion, and absence of attraction for company of men."

(Gita XIII. 10)

October 18, Wednesday. Two ways are as follows:—

"Constantly established in the knowledge of the self, seeing the *Paramātmā*, the object of true knowledge, everywhere—all these are declared to be knowledge or wisdom, and what is contrary to them is unwisdom or ignorance."

(Gita XIII. 11)

October 19, Thursday. God is present everywhere. Pay attention to this immortal saying of the Lord:—

"He is without and within all beings. He is the whole of movable and immovable creation. But being very subtle, He cannot be known. Whatever you see very near you, or far, far away from you, is He and He alone."

(Gita XIII. 15)

October 20, Friday. God is, in fact, everything. Pay heed to this instruction of His:—

"That *Puruṣa* (Spirit), though in this body, is really transcendent; He is the witness of all, the Guide, who guides from within, the supporter as well as the enjoyer. He is the Supreme Lord, the oversoul, and is called the *Paramātmā*."

(Gita XIII. 22)

October 21, Saturday. How does God remain unattached, though residing within all?

"Just as ether which pervades all things, because being too subtle, does not get attached to anything; even so God, who is present in everybody, because He is established in His own glory, does not get attached to any particular body."

(Gita XIII. 32)

October 22, Sunday. How does one and the same God illumine everybody?—

"Just as the one sun illumines the whole world, even so *Paramātmā*, though one, illumines all the bodies."

(Gita XIII. 33)

October 23, Monday. The natural tendency of the three properties of *Prakṛti* is to go down. Try to rise above them. All the three lead to bondage:

"O sinless Arjuna, of the three properties, *Sattva*, being luminous and healthy, because it is stainless, binds through the bond of happiness and knowledge."

(Gita XIV. 6)

October 24, Tuesday. The property called *Raja*, is lower still. It binds through the shackle of *Karma* (action):

"O Arjuna, the property of *Raja*, passionate by nature, arises from desire and attachment. It binds the *Jīva* through attachment to *Karma* and its fruits."

(Gita XIV. 7)

October 25, Wednesday. The property called *Tama* represents the grossest and worst form of bondage:

"O Arjuna, know the property called *Tama*, which deludes all creatures, to be born of ignorance. It binds the *Jiva* through negligence (not doing what is worth doing), indolence and sleep."

(*Gita* XIV. 8)

October 26, Thursday. Overcoming *Tama*, increase the property of *Raja*; then, devote the property of *Raja* towards development of the property of *Sattva*, and thus establish yourself in *Sattva*. Finally, offering the *Sattva* property to God, transcend all the *Gunas*. Remember, God alone is the substratum of all. The Lord declared:—

"I am the support of the immutable transcendent Reality, of the nectar (of immortality), of Eternal *Dharma*, and of unbroken, absolute *Ananda* (Bliss)."

(*Gita* XIV. 27)

October 27, Friday. The Abode of God is Divine and super-natural. Seek for it. The Lord said:—

"That luminous Supreme Abode is not illumined by the sun, moon and fire. Nobody having reached there returns (to the earth). That is My Supreme Abode."

(*Gita* XV. 6)

October 29, Saturday. Know God to be the Supreme Being. You will find, then, you will not be able to desist from *Bhajana*, even if you wish to desist from it. The Lord, addressing Arjuna, said:—

"O Arjuna, the enlightened soul, who thus knows Me as the Supreme Being, knows all, and engages himself in *Bhajana* and adoration with all his heart."

(*Gita* XV. 19)

October 29, Sunday. Three are the greatest hindrances to *Bhajana*. Renounce them by all means:

"Lust, anger and greed—these are the three means of degrading the soul, the three gates to hell. Therefore, men should renounce all these three."

(*Gita* XVI. 21)

October 30, Monday. The Lord loves you most dearly. Observing and realizing this love, make yourself wholly His. It was out of intense love that the Lord said to Arjuna:—

"O Arjuna, fix your mind on Me, be My devotee, worship Me and prostrate yourself before Me. I say truly, I promise, you will attain Me. You are, indeed, very dear to Me."

(*Gita* XVIII. 65)

October 31, Tuesday. Offer yourself wholly to God, who is so dear; renouncing everything, take refuge in Him. See, what a great hope He offers you, with what words of love, He is calling you loudly to Him:—

"Abandoning all duties, come to Me alone for shelter. I shall release you from all sins, do not worry about it."

(*Gita* XVIII. 66)

Thoughts on Life.

BY GANESH PRASAD SETH.

1. The path of *Ahiṃsā* (Harmlessness) is the path of Love. Let each one of us understand once for all that it is our *Dharma* to refrain from causing pain to anyone including ourselves. Only when we can love all and sundry at all times and under all circumstances, can we avoid pain either to ourselves or to other sentient beings.
 2. Solve the mystery of mysteries, I mean, Man. When within you, you have recreated him, you will add to the seven wonders of the world—its first greatest wonder.
 3. Only when the personality is dethroned can the sovereign Reality be enthroned. Therefore REVOLT (fight).
 4. The goal of human evolution is from self-conscious individualism to all-conscious Life; from heterogeneity to homogeneity.
 5. Our much-vaunted love is frightfully fear-sick. Strip love of its selfish fear. It will then blaze forth and dazzle the world.
 6. Let us clearly understand that sorrow will cease only when we plan and work for the 'One in the many' and never for the 'many in One'.
 7. TRUTH with a capital 'T' is essentially kind and fundamentally helpful. All other truths are but the varied manifestations of untruths and half-truths.
 8. The prize of pure action is his who never reacts to the good or evil of his environment.
 9. Serenity is that poise which one attains when one remains unmoved or unspoil by the abuse or admiration of the crowd around him.
 10. Whenever there is co-ordination between your *Dharma* and *Karma* you live creatively.
 11. Evil thoughts assail us when our mind and heart are diseased. Treat them as a warning from Nature which demands retribution whenever it is flouted. Do not, therefore, try to escape from evil thoughts by despising or suppressing them, for in the very discovery of their cause you will dissolve them.
 12. To blame another for our failures is only an attempt at escape from the consequences which is never to be.
 13. We live in a prison of our own making and we are our own gaolers.
 14. Our enemies enable us to see the lacuna in our character, if we are willing to see; our friends cover it up. Therefore despise not your foes and trust not your friends.
-

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

— *Bhagavadgītā VI. 30*

[VOL. VI]

OCTOBER, 1939

[No. 10]

मुकुलयमाननयनाम्बुजं विमो-
र्मुर्लीनिनादमकरन्दनिर्भरम् ।
मुकुरायमाणमृदुगण्डमण्डलम्
मुखपङ्कजं मनसि मे विजृम्भताम् ॥

May the lotus-like face of our Lord, who possesses eyes resembling lotus-buds, whose lips shower honey through His (divine) flute and whose soft cheeks shine like the mirror, adorn (the lake of) our mind.

(*Śrī Kṛṣṇa-Karṇāmṛta*)

Nine Forms of Devotion—II.

(Continued from the previous number)

By JAYADAYAL GOYANDKA.

KIRTANA

The form of Devotion known as *Kirtana* is to experience horripilation, choking of voice, flow of tears, heart's delight, stupefaction of senses, etc., through loud chanting with reverence and love of the Names, attributes, glory, character, Truth and secret of God.

To discourse in the presence of devotees on the Love and glory of God, to perform inaudible *Japa* of the Divine Name either alone in seclusion, or in the company of other devotees, believing God to be present at the place, and loud *Kirtana* of the Divine Name, to sing with reverence and love either in a subdued or loud voice, either standing, or sitting, to the accompaniment of musical instruments and dance or without them, to offer praises and prayers to God through psalms and songs—these are the methods of attaining the above form of Devotion. All these, however, should be natural activities, with a pure heart, without any hypocrisy and with particular care to avoid the ten offences against the Divine Name.*

* सन्निन्दासति नामवैभक्त्या श्रीशेशयोर्भेदधी-
रभ्रजा श्रुतिशास्त्रदैशिकगिरां नाम्मर्थवादभ्रमः ।
नामास्तीति निषिद्धवृत्तिविहितत्यागौ हि धर्मान्तरैः
साम्यं नाम्नि जपे शिवस्य च हरेर्नामापराधा दञ्च ॥

Speaking ill of saints; describing the glory of the Divine Name before

On the attainment of this form of Devotion, to propagate it throughout the world, so that all people may develop exclusive Divine Love and realize God, is its end or purpose.

This Devotion in the form of *Kirtana* is also attained through the grace of God and God-realized Mahāpuruṣas. Therefore, their grace is its root and source. Reverence for God grows through hearing of the Love, glory, Truth and secret of God from the lips of the devotees of God, and through study of the scriptures, and man attains this Devotion after the growth of reverence.

Therefore, to earn the favour of God and His devotees their instructions should be faithfully carried out.

irreverent people; discrimination between Visnu and Siva; disbelief in the Vedas, scriptures and teachings of the preceptor; holding the idea that the glories of the Divine Name are all exaggerated praise; to be guilty of prohibited conduct under the shelter of the Name; comparing the value of the Name with the performance of other Karmas prescribed by the scriptures—these are the ten offences against the practice of *Japa* of the Names of Lords Siva and Visnu.

Thus through the grace of God man may realize God by developing exclusive Love through the practice of *Bhakti* in the form of *Kīrtana* alone. The Lord says in the *Gītā*:

"Even if the worst sinner exclusively takes recourse to Me and engages himself in constant worship, he should be regarded as virtuous, because he has resolved rightly; that is, he has definitely decided that there is nothing equal in value to *Bhajana*. Therefore, he speedily becomes righteous and gains supreme, eternal peace. O Arjuna, know it for certain that My devotee never perishes."*

Not only this, the devotee who propagates this form of Devotion is the dearest of the Lord. The Lord Himself says in the *Gītā*—

— "He who, out of Love for Me will propagate this supreme secret teachings of the *Gītā* among devotees, (i. e., will teach them to devotees disinterestedly, so that the latter may hold them in their heart,) shall without doubt come to Me. There is none among men who can do anything more pleasing to Me, nor can there be anyone on earth who is dearer to Me than he."†

* अपि चेत्सदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥
(IX. 30-31)

† य इमं परमं गुणं मद्भक्त्यभिधायति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥
(XVIII. 68-69)

This is the fruit of Devotion as practised through *Kīrtana*.

All books of scripture on Devotion like the *Bhāgavata* and the *Rāmāyaṇa* declare that sins are destroyed and God may be realized only through the *Kīrtana* of God's Names and glories. The *Bhāgavata* says:—

"By the *Kīrtana* of His Name even he who kills a Brāhmaṇa, a cow, the father, the mother or the preceptor and who is otherwise sinful, or he who is of low birth and eats the dog's flesh, will be purified."*

Again,

"Just as the sun dispels darkness, a strong wind scatters the cloud, even so when devoutly sung the glorious and infinite Lord enters the heart of men and destroys without doubt all their sins."†

Again,

"God at whose Name Fear itself is frightened, by uttering His Names even unconsciously, man fallen into this terrible *Samsāra* may obtain release instantaneously."‡

* ब्रह्महा पित्रहा गोघ्नो मातृहाऽऽचार्यहाषवान् ।
श्वदः पुत्रकंसको वापि शुद्धयेरन् यस्य कीर्तनात् ॥

(VI. xiii. 8)

† संकीर्त्यमानो भगवाननन्तः
श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं
यथा तमोऽर्कोऽभ्रमिवातिवातः ॥

(*Srimad Bhagavata* XII. XII. 47)

‡ आपन्नः संसृतिं घोरं यन्नाम विवशो गृणन् ।
ततः सद्यो विमुच्येत ब्रह्मेति स्वयं भयम् ॥

(*Ibid.* I. 1. 14)

Again,

"O King, although the repository of all evils, *Kali* has one great virtue in that in this age man is freed from attachments and realizes God by the simple means of singing the Names of Lord Śrī Kṛṣṇa."*

Again,

"He who sings or recites the glorious sports and activities of the illustrious Avatāras of the Almighty Lord Kṛṣṇa, His most happy and auspicious behaviour in infancy and boyhood, as described in the *Bhāgavata* and other scriptures, would gain supreme Devotion to and Love for God, the refuge of Paramahansas."†

Again,

"O what a wonder that even the *Chāṇḍāla* who utters your Name through his tongue becomes highly venerable, because he who sings your Name has acquired all the merit of performance of *Tapas*, sacrifices, ablution in sacred waters and study of the Vedas."‡

* कलेदोषनिधे राजत्रास्ति ह्येको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥

(*Ibid.* XII. III. 61)

† इत्थं हरेर्भगवतो रुचिरावतार-
वीर्याणि बालचरितानि च शन्तमानि ।

अन्यत्र चेह च श्रुतानि गुणन्मनुष्यो
भक्तिं परां परमहंसगतौ लभेत् ॥

(*Ibid.* XI. XXXI. 28)

‡ अहो बत श्वपचोऽतो गरीयान्
यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।

तेपुस्तपस्ते जुहुवुः सन्तुरार्या
अस्मान्चूर्नाम गृणन्ति ये ते ॥

(*Ibid.* III. xxxiii. 7)

Goswami Tulasīdāsaḥ also says in the *Rāmacharīāmānasa*:—

"Through the *Japa* of the Name with Love, the devotee easily becomes a repository of delight and auspiciousness;

Owing to *Japa* of the Name the Lord showered His grace on Prahlāda who became the crest-jewel of devotees;

Through remembrance of the blessed Name, Hanumān, the child of the Wind-God, won and kept the affection of Rāma;

In all the four Yugas (*Satya*, *Tretā*, *Dwāpara* and *Kali*), three times (past, present and future) and three regions (heaven, earth and the nether world), people have conquered sorrow through *Japa* of the Name;

How shall I describe the greatness of the Name ? Even Rāma Himself is incapable of recounting Its glory."*

Maharṣi Patañjali also says:—

तस्य वाचकः प्रणवः ।

(*Yoga-Sūtras* I. 27)

"Pranava is the sound or Name, denoting God."

तज्जपस्तदर्थभावनम् ।

(*Ibid.* I. 28)

"*Japa* of the Name should be performed, and the Form of God should be meditated on."

ततः प्रत्यक्चेतनाभिगमोऽभ्यन्तरायामावक्ष ।

(*Ibid.* I. 29)

* नामु सप्रेम जपत अनयासा । भगत होहिं मुद मंगल वासा ॥
नामु जपत प्रभु कीन्हे प्रसाद् । भगत सिरोमनि मे प्रह्लाद् ॥
सुमिरि पवनसुत पावन नाम् । अपने बस करि राखेउ राम् ॥
चहुँ जुग तीनि काल तिहुँ लोका । भए नाम जपि जीव बिसोका ॥
कहाँ कहाँ लागि नाम बड़ाई । रामु न सकहिं नाम गुन गारै ॥

"Through the above practice all hindrances are removed and God is realized."

The *Nārada-Purāṇa* says:—

हरेर्नाम हरेर्ताम हरेर्नामैव केवलम् ।
कलौ नास्त्येवं नास्त्येव नास्त्येव गतिरन्यथा ॥

(I. 41. 115)

In *Kaliyuga*, the best method of attaining blessedness lies through practice of the Name of Śrī Hari; there is no other way.

The above view may be supported by many other quotations from the scriptures. In ancient times there were instances of many people who succeeded in crossing the ocean of *Māyā* only through the practice of *Kīrtana*. These are found recorded in the *Itihāsas*, *Purāṇas* and the *Rāmāyaṇa*. Nārada, Vālmīki, and Śukadeva among the ancients, and Gourāṅga Mahāprabhu, Tulasīdāsa, Sūradāsa, Nānaka, Tukārāma, Narasī, Mīrābāi and many other devotees of a comparatively recent past attained the supreme state through the spiritual efficacy of the *Kīrtana* of God's Names and glories. The stories of their life are well-known to all. Leave alone the instances of great devotees, even great sinners crossed the ocean of births and deaths through the practice of *Kīrtana* of the Divine Name. Gosmāmī Tulasīdāsajī said:—

अपतु अजामिलु गजु गनिकाज । अए मुकुत हरिनाम प्रभाज ॥

Even the degenerate Ajāmila, the elephant and the harlot attained liberation through the power of the Name of Śrī Hari.

Therefore, just as on seeing a cloud the swallow raises its plaintive

cry for rain-drops, even so we should devote ourselves constantly with our whole heart to the practice of *Kīrtana* of God's Names and glories so that we may attain Divine Love and realize God.

REMEMBRANCE

The form of Devotion known as Remembrance may be defined as meditation on what has been heard or read with reverence and Love about the Name, Form, attributes, glory, sports, Truth and secret of God and to forget even the consciousness of the body through such meditation and get absorbed like Dhruva in the meditation of the Lord's Form.

Remembrance has been variously described in the scriptures. For instance, meditation on the Form of Lord with full knowledge and consciousness of His glory and attributes, remembrance of the Divine Name, meditation on the beautiful and entrancing sports of the Lord, meditation on the attributes and glories of the Lord with a view to realize His Truth and secret, and offering of prayers and praises through mental utterance of psalms or divine songs—all these are recognized as Remembrance. These various forms of Remembrance may be practised either by retiring to a secluded and sanctified place and sitting in a fixed and erect posture withdrawing the senses from their objects, renouncing all desires and thoughts and with a mind full of peace and dispassion, or while carrying on the activities of life, even while walking, resting, eating or lying on bed, with a natural,

pure and simple heart, with knowledge of the Lord both in His Absolute and relative, Formless and Personal aspects.*

Its aim or object is God-realization through development of exclusive Divine Love.

* According to the *Bhagavata*, meditation on the Form as described below is a method of meditation on Personal God—

समं प्रशान्तं सुमुखं दाम्पचाञ्चनुभुजम् ।
 मुचाङ्गमुन्दरघ्रावं सुकपोलं शुचिस्मितम् ॥
 समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् ।
 हेमाम्बरं मनश्चामं श्रवत्स्र्श्रानिकेतनम् ॥
 शङ्खचक्रगदापद्मवनमालाविभूषितम् ।
 नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम् ॥
 सुमत्किराटकटकटिपुत्राङ्गदायुतम् ।
 सर्वज्ञसुन्दरं हृद्यं सादगुमुखेश्वरम् ॥
 सुकुमारमभिध्यायेन्मर्वाङ्गेषु मनो दधत् ॥

(XI. XIV. 38-42)

"One should meditate fixing the mind completely on my Form which looks on all with an equal eye, which is gracious, beautiful in appearance, possessing four long arms, graceful and charming neck, beautiful cheeks and bright smiles, whose ears are adorned with two eardrops shaped as crocodiles, whose complexion is blue like the cloud, who is yellow-robed, possessing marks of *Śrīvatsa* and *Lakṣmī* at the heart, adorned with *Śaṅkha* (conch), *Chakra* (discus), *Gadā* (club), *Padma* (lotus) and *Vanamālā* (garland of forest flowers) with anklets, who is brightened by effulgence of the *Kaustubha*, possessed of a brilliant crown, bracelets, waistband, beautiful in every limb, captivating to the heart, with gracious looks and appearance, very tender and delicate in all limbs,"

To hear with reverence and Love from the lips of Love-intoxicated devotees the nectar-like stories relating to God's Name, Form, virtues and glory, etc., to study or teach books dealing with God, to practise *Japa* and *Kīrtana* of the Divine Name, to offer prayers to God with a view to fix the mind on Him and to carry out the directions of God and God-realized Mahāpuruṣas—these are the means of attaining this Devotion.

Through the practice of Remembrance alone all sins, all hindrances, all imperfections and all sufferings may be totally eradicated. Man may attain whatever he may aspire through Remembrance of God. Through the practice of this Devotion, he may very quickly and readily realize even God Himself as well as supreme Peace. The *Śrutis*, *Smṛtis*, *Itihāsas*, *Purāṇas* and saints all are unanimous in singing the praise of Remembrance as a spiritual discipline.

The *Kāthopaniṣad* says:—

"The very word OM is *Brahma*, It is the Supreme *Brahma*. Knowing this word (i. e., practising or adoring It) man attains whatever he desires."*

The initial verse of *Sandhyopāsanā*, the morning and evening prayer of the twice-born, runs as follows:—

"Whether a man be impure or pure,—in whatever condition he may be,—if he remembers God (lit.

* एतद्वेवाक्षरं ब्रह्म एतद्वेवाक्षरं परम् ।
 एतद्वेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

(II. 16)

Pundarikākṣa or Viṣṇu), he will attain both external and internal purity."*

The Lord said in the *Gītā*:—

"He who sees Me (Vāsudeva) as pervading everything, and sees everything in Vāsudeva, I do not remain hidden from him, nor does he remain out of My sight."†

"Therefore, O Arjuna, at all times remember Me, and fight. Having thus offered your mind and understanding to Me, and getting united with Me, you will, without doubt, attain Me. For it is the rule that he who constantly remembers God with a mind fixed in *Yoga* in the form of meditation, and never wanders after anything else, attains the Supreme Being or God"‡

"O Arjunā, he who fixing his mind exclusively on Me, constantly remembers Me, I am easily attained by that *Yogi*, ever united to Me."§

"Devotees who have their minds exclusively fixed on Me and worship Me through constant practice of remembrance, to them ever estab-

lished in Me, I Myself bring both security and prosperity."*

"Those who being wholly devoted to Me, consecrate all their actions to Me and worship Me through constant, unbroken meditation (like the flow of oil), their hearts being ever fixed on Me, I very soon lift them up from the ocean of death and existence. Therefore, O Arjuna, fix your mind on Me, let your understanding rest in Me. You will then live in Me (i. e., attain Me). There is no doubt about it."†

"O Arjuna, mentally surrendering all actions to Me, devote yourself completely to Me and resorting to the *Yoga* of reasoning, fix your heart constantly on Me. Fixing your mind on Me, you will, by My grace easily surmount all obstacles and difficulties (like births and deaths, etc.)"‡

The *Bhāgavata* says:—

"Just as the worm imprisoned by a wasp in its hole thinking of it constantly through hatred and

* अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

† यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

(VI. 80)

‡ तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मा मे वै यस्य संशयम् ॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥

(*Gītā* VIII. 7-8)

§ अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(*Gītā* VIII. 14)

* अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

(*Gītā* IX. 22)

† ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवर्तयिष्ये मय्येव अत ऊर्ध्वं न संशयः ॥

(*Gītā* XII. 6-8)

‡ चेतसा सर्वकर्माणि मयि संन्यस्य मत्पराः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

(*Gītā* XVIII. 57-58)

fear attains the form of the wasp, even so there are many who constantly thinking through hatred of the Supreme Lord, Śrī Kṛṣṇa, who appears as a mortal through His Māyā, became sinless and attained Him. Thus, there are many devotees who got rid of their sins and attained the Supreme State concentrating their mind on God through either the passion of love, hatred or fear, or affection, or Devotion."*

"He who while performing all actions meditates on your lotus-feet, by listening to or uttering, or remembering, or causing others to remember your auspicious Names and Forms, does not return to earthly existence."

"The mind dwelling on worldly objects gets attached to worldly objects, and the mind that dwells on Me through repeated remembrance gets merged in Me (God)."

"The uninterrupted remembrance of the lotus-like feet of Śrī Kṛṣṇa destroys all sins, purifies the heart, promotes Devotion and Knowledge, including both discrimination and dispassion, and enhances peace."†

* कीटः पेशस्कृता रुढः कुड्यायां तमनुसरन् ।
संरम्भभययोगेन विन्दते तत्सरूपताम् ॥
एवं कृष्णे भगवति मायामनुज ईश्वरे ।
वैरेण पूतपाप्मानस्तमीयुरनुचिन्तया ॥
कामाद् द्वेषाद्भयात्स्नेहाद्यथा भक्त्यैश्वरे मनः ।
आवेश्य तदधं हित्वा बहवस्तद्गतिं गताः ॥

(VII. 1. 27-29)

† शृण्वन् गृणन् संस्मरयंश्च चिन्तयन्
नामानि रूपाणि च मङ्गलानि ते ।

क्रियासु यस्त्वच्चरणारविन्दयो-

राविष्टचेता न भवाय कल्पते ॥

(Srimad Bhagavata. X. ii. 87)

The initial verse of the *Viṣṇu-sahasranāma* says:—

"Obeisance to Viṣṇu, the Creator of the world, through whose remembrance alone man gets liberated from worldly bondage in the form of birth."*

The Devotion of Sūtikṣṇa as described by Goswami Tulasīdāsajī in the *Rāmācharitāmāsa* is a commendable illustration of the practice of Remembrance in its exemplary form.

Absorbed in the Love of the Lord, Sūtikṣṇa says to himself—

"Will the Lord, with His younger brother, Śrī Lakṣmānaji, condescend to meet me as one of His servitors. I do not feel confident that He will do so, since I possess neither Devotion, nor Dispassion, nor Wisdom. I did not cultivate *Satsanga*, nor performed *Yoga*, *Japa* and sacrifices, nor do I possess unshakable faith in the lotus-like feet of the Lord. But there is one thing in my favour; it is the Lord's character to love one who depends exclusively on Him and has no other support in life. (Remembering this trait of the Lord, the saint felt himself merged in an

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते ।
मामनुसरतश्चित्तं मय्येव प्रविलीयते ॥

(Ibid. XI. xiv. 27)

अविस्मृतिः कृष्णपदारविन्दयोः

क्षिणोत्थभद्राणि शमं तनोति च ।

सत्त्वस्य शुद्धिं परमात्मभक्तिं,

ज्ञानं च विज्ञानविरागयुक्तम् ॥

(Ibid. XII. xii. 54)

* यस्य स्मरणमात्रेण जन्मसंसारबन्धनाद् ।

विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥

ocean of joy, and began to say (to himself)—O, these mortal eyes will be blessed today through a sight of the lotus-like face of the Lord, which removes the bondage of births and deaths !"

Then, by and by, he merges himself so deeply in the meditation of the Lord that he loses even the consciousness of the body.

"The sage sat on the way, steady and fixed through meditation, his body appearing like a jack-fruit through horripilation."*

Not only so, when he was privileged with the sight of the Lord, he sought no other boon than that the Lord might constantly remain present in his heart.

"O Lord, with mother Jānakī and Your brother (Lakṣmaṇa) with the bow and arrow in Your hands, may You always shine like the moon in the sky within my heart and remain fixed there."†

This proves that Sutikṣṇa was devoted to meditation or remembrance of the Lord. The scriptures contain the names of many devotees who practised remembrance as their spiritual discipline. It is not possible for want of space to refer to them all, and we shall satisfy ourselves by mentioning only the names of Sanaka, Dhruva, Bhīṣma and Kuntī, who attained the Supreme State

through the practice of remembrance alone. Besides, Śabarī, the Bhil woman, and Jatāyu, the bird, also attained God through the practice of remembrance.

There is no discipline which is equal in efficacy to this one of remembrance or meditation on the Form of the Lord practised with Love, with full consciousness of His virtues and glory. Remembrance is, in fact, the fruit of almost all other forms of spiritual practice. We should, therefore, make a determination in our heart to strive our utmost and spend the rest of our days in the practice of Remembrance of the Lord in the manner as described above. Kabirdasji also says:—

"The attraction felt by the moth for the fire is an illustration how the mind should be fixed in Remembrance.

"In a moment it gives up life and allows the body to burn without even a twist.

"The worm captured by the wasp is another illustration how the mind should be devoted to Remembrance.

"O Kabir, the worm forgets itself and transforms itself into the wasp."*

Therefore, it is the duty of every practisant, who cherishes the desire of God-realization in his heart, to

* मुनि मग माहिं अचल होइ बैसा ।
पुलक, सरीर पनस फल जैसा ॥

† अनुज जानकी सहित प्रभु चाप बान धर राम ।
मम हिय गगन इंदु हव बसहु सदा निःकाम ॥

* सुमिरन सों मन लाइये, जैसे दीप पतंग ।
प्राण तजै छिन एकमें, जरत न मोरै अंग ॥
सुमिरन सों मन लाइये, जैसे कीट पतंग ।
कबीर बिसारे आपको, होय आय तेहि रंग ॥

practise Remembrance of the Lord even while carrying on his ordinary duties of life, as the tortoise remembers its eggs, the cow grazing at a distance remembers its calf,

the lustful man remembers woman, the miser his wealth, the rope-dancer his steps and the chauffeur the road before him.

(*To be continued*)

Sri Paramahansa Ramakrishna: A Glimpse.

BY RAJ BALI PANDEY, M. A., D. LITT.

A lay man does not feel competent to interpret the life of a highly spiritual and mystic saint like Sri Paramahansa Ramakrishna. He was not a hero of action, whose achievements are tangible to even ordinary men. He was not a great warrior in the battlefield. He was not a political leader rousing the society to action. He was not a social reformer decrying social abuses at the top of his voice. Nor was he a poet or a dramatist captivating the heart of his readers by elegant pieces of literature. His dedication of life was not in these directions. His martyrdom lay in the higher battle between the flesh and the spirit. He sacrificed himself at the altar of the Spirit. So his greatness is spiritual greatness. Only a man whose thoughts have nestled in the recesses of the soul can give a true picture of the spiritual experiences of Sri Paramahansa Deva. One who has never seriously undergone any spiritual discipline can present only a glimpse, a faint and imperfect view of the spiritual achievements of the great saint.

It is not desirable to enter into the controversy as to whether he was an incarnation of God or not.

At least he never insisted on his disciples to call him so. Rather, he resented any attempt on their part to do so. But he also never recognized a barrier between the human and the Divine. He personally lived, moved and had his being in God. For us human beings, the human elevated to the divine plane is an adequate ideal to follow. In him we find the living presence of God. The Paramahansa himself says, "Seekest thou God? Then seek Him in man ! His divinity is manifest more in man than in any other object. Look around for a man whose heart overflows with the Love of God—a man intoxicated with His Love. In such a man does God manifest Himself." I believe that Sri Paramahansa Deva was such a man.

Sri Paramahansa Ramakrishna was not a religious preacher wandering from place to place and haranguing before his audience. He was against the professional type of preachers. He ironically asks, "Hast thou got, O preacher, the badge of authority? As the humblest subject wearing the badge of the king is heard with respect and awe and can quell a riot by the mere show of his authority, so

must thou, O preacher, obtain first, if thy intention is to succeed, the badge of inspiration from God. So long as thou has not this inspiration, thou mayest preach all thy life; it will be no more than mere waste of breath." But still he was a great spiritual force. From him emanated spiritual influences that affected the trend of the society. His very life was a sermon to the world. "Instead of preaching to others, if one worships God all that time, in it there is enough preaching. He who exerts to make himself free is the real preacher." He was just like 'a rose in full blossom to which the bees come from all sides uninvited and unasked.'

He was not even a great Paṇḍit. God-realization and not scholarship was the ambition of his life. He used to say, "To explain God after merely reading the scriptures is like explaining to another the city of Benares after seeing it only in a map." He questioned, "Can Divine Love be acquired by reading holy books? The Hindu almanacs contain forecast of the annual rainfall mentioning when and how much of rain will fall throughout the country. But if one squeezes the book so full of rain-predictions, not even a drop of water can be got out of it. So also many good sayings are to be found in holy books, but merely reading them will not make one religious. One must practise the virtues taught in such books to attain the Love of God." The Paramahansa was all practice. His method of approach to God was a direct one. He says, "*Parā Vidyā* is

that by which we know God. All else—the mere Śāstras, philosophy, logic, grammar etc., as such only load and puzzle the mind. The Granthas are, as it were, Granthis. They are good only when they lead to the highest *Vidyā*."

What was then Sri Ramakrishna? He was a soul born with spiritual Saṁskāras of many previous births and he did not stand in need of external help so much. From his very childhood he was keenly sensitive to divine music, beauty and Love not only in abstraction but in the sensuous world also, which was a living manifestation of his Lord. His was the heart of a *Bhakta* and he followed the path of Love. Through the channel of Love he had the visions of his God. Once, while a child, he was playing the part of Rādhā in a show staged by his playmates. He became Rādhā psychologically. At the departure of Kṛṣṇa from Gokula, he could not bear the separation. He swooned and lost his consciousness. Another time he was wandering in the rice fields. He saw a black cloud covering the blue sky and being crossed by a flight of white cranes. His mind fled with this beautiful scene. He lost his consciousness and fell on the ground. He had many visions in his life and sometimes his very existence was jeopardized. To some it was mental aberration and he was a fit subject of pathological study. But really speaking his madness was not a subject of ordinary study. He was mad after God. In the beginning of his career, he was not the follower of

the path of knowledge, but he was an impatient *Bhakta*. He explained his own malady to his disciples: "The Ganges of knowledge flowing in the heart of a *Jñānī*, flows only in one direction. But the Ganges of Love in a devotee's heart does not always run in the same direction. It has its ebb and flow. A devotee laughs, weeps, dances and sings. He wants to enjoy his Beloved, to merge himself in his Beloved. He swims in Him, as it were, sometimes dives and sometimes rises up, just as a lump of ice in water." The weak flesh cannot bear the strong charges of spiritual electricity unless hardened into a fitting metal through the furnace of knowledge. A *Jñānī*, calmly stands the spiritual shocks. But a *Bhakta* has no patience to undergo the process of hardening. Even at the cost of his life, he embraces the spirit without paying any heed to his body.

The Paramahansa Deva had immense faith in his tradition, religion and God. As regards tradition, he would not cast aside anything unless after personal experience he found it obsolete. Religion was the food of his life. His life was dedicated to God without any reserve. But his faith was not indolent. He would not allow the articles of his faith loosely hang round him. He verified his faith by severe test of his *Sādhana*. When the truth of his faith was established he assimilated and lived it. Sincerity and earnestness were other dominant virtues of his life, and these were the keynotes to his spiritual success. He held himself responsible to his own inner voice

without any regard to the opinion of the world, and when once started on his journey no amount of obstacles and disappointments could check his progress. His worldly existence was always outweighed by the value he attached to things spiritual.

With such sterling qualities of character Sri Ramakrishna began his spiritual quest. His *Sādhana* started with image worship when he was employed as a priest at Dakshineshwar in the service of Mother Kālī. To him Kālī was not a fixed statue of stone. She was a person, the Incarnation of the forces of nature and of the Divine in the form of a woman. She had a living connection with humanity. She lived, breathed and acted. The pure and simple heart of Sri Ramakrishna was entangled by Her charm and Love and he devoted himself in Her personal service. After sometime the transcendental nature of the Mother began to tantalize him and he felt as if she had fled away from the stone statue. The idea of Her separation tortured him. He behaved like a mad man. He strained every nerve in the search of the Mother unaided by anybody else. He fought the battle single-handed. He would not go in search of a guide, because he believed, "Who is whose *Guru*? God alone is the guide and the *Guru* of the universe." He knew nothing of the science of directed Yogic bliss. He was groping in dark impelled by his indomitable will power. Thus treading the unknown and dangerous path he ran the risk of extinction. When the limit of his endurance was crossed

he lapsed into a vision and realized the Mother in every cell of his body. He has given a description of his own experience: "How I passed that day and the next I know not. Round me rolled an ocean of ineffable joy. And in the depths of my being I was conscious of the presence of the Divine Mother." Since then the vision of the Mother became a recurring event of his life. It entailed a great amount of physical suffering to him.

When Sri Ramakrishna was traversing such a hazardous path of his *Sādhana* without any expert guidance, God sent to him a competent guide just in time. It also happened in accordance with his belief: "If thou art in right earnest to learn the mysteries of God, He will send the proper master or true *Sadguru* to thee. O devotee, thou needest not trouble thyself about finding out a *Guru*." A Bhairavī Brāhmaṇī landed at Dakshineswar from East Bengal. At the very sight of Sri Ramakrishna, bursting into tears, she said, "My boy I have been looking for you for a long time." She was a devotee of Viṣṇu, highly educated and well-versed in the *Bhakti* scriptures and expert in Vaiṣṇava *Sādhana*. Sri Ramakrishna instinctively had already made a good progress. But he could not be the master of his acquisition until he had known the source systematically and had traced the way through which it was derived. The Bhairavī, the spiritual mother of Ramakrishna, made him try all the roads of the *Sādhana* in turn and methodically according to the Śāstras—

including even the Tantric one. Now he came in direct and conscious communion with different aspects of God's Love. He tasted and enjoyed different Rasas of *Bhakti*.

The spiritual aspiration of Sri Ramakrishna did not stop with the realization of the personal God under various forms. He next looked up to the highest rung of the spiritual ladder—the impersonal God. For this purpose he required a bolder and more virile guide and he found one in Tota Puri 'whose impersonal gaze looked upon the phantom of this world with complete indifference.' Through the Vedantic discipline of detachment and concentration the door of the inaccessible was forced open. No sooner did Sri Ramakrishna cross the threshold than he occupied the inner sanctuary and plunged into *Nirvikalpa Samādhi*. "The universe was extinguished. Space itself was no more. At first the shadows of ideas floated in the obscure depths of the mind. Monotonously a feeble consciousness of the ego went on ticking. Then that stopped too. Nothing remained but existence. The soul was lost in Self. Dualism was blotted out. Finite and infinite Space were as one. Beyond word, beyond thought, he attained *Brahma*." This realization to him, however, did not create a wall between the personal and the impersonal God as it does in the majority of cases. He said, "When I think of the Supreme Being as inactive, neither creating, preserving nor destroying, I call him *Brahma* or *Puruṣa*; the impersonal God. When I think of Him as active, creating,

preserving and destroying, I call Him '*Śakti*, *Māyā* or *Prakṛti*, the personal God. But the distinction between them does not mean difference. The personal and the impersonal are the same Being, in the same way as milk and its whiteness, or the diamond and its lustre, or the serpent and its undulations. It is impossible to conceive of the one without the other. The Divine Mother and *Brahma* are one." Thus he reconciled both the types of realizations in his experience.

By this time Sri Ramakrishna finished almost all the spiritual *Sādhana*s prescribed in the Hindu scriptures. But his spiritual outlook was not communal or national but universal. So he wanted to realize whether the same truth underlies the neighbouring religions of Islam and Christianity. He practised the disciplines of these religions with the same sincerity and earnestness as he had done with Hinduism. And to his great satisfaction he found that essentially all religions are one. He often told his disciples, "I have practised all religions, Hinduism, Islam and Christianity, and I have followed the paths of the different Hindu sects. I have found that it is the same God towards whom all are directing their steps, though along different paths.....Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him! He will surely realize Him."

In this spiritual synthesis of Sri Paramahansa Ramakrishna we find

the soul of Indian religion. Hinduism since time immemorial has been assimilating various elements from different sources and it has successfully evolved a unity out of these diversities. It is not a revealed or prophetic religion which adopts an imperialistic policy and feeds upon other faiths. It is a historical, traditional and eternal religion with a wide catholic attitude and spacious edifice to shelter all possible creeds.

Through his *Sādhana* Sri Ramakrishna reached the highest ascent of realization in the Absolute. But he was not a dry and miserly ascetic who clings to his hard-won spiritual treasure and guards it against the hungry souls of the world. He descended into the world again to elevate it with all the resources at his command. He prayed to his Mother, "Oh Mother, let me remain in contact with men. Do not make me a dried up ascetic." And he heard Her replying, "Stay on the threshold of relative consciousness for the love of humanity." The imperfect world is a challenge to the realized soul. He took up that challenge in right earnest. He shared the food of immortality with starving souls of the universe. "He came to identify himself with the sorrow of the whole world, however impure and murderous they might be, until his heart was sore with scars. He knew that even the differences leading to strife among men are the daughters of the same Mother; that the omnipotent differentiation is the face of God Himself; that he must love God in all sorts and conditions of men, however antagonistic and hostile, and in all forms

and thoughts controlling their existence and often setting them at variance the one with the other."

In the love and service of Sri Ramakrishna there was no idea of pity and charity. He served and worshipped the entire universe as the manifestation of God. Two years before his death he uttered, "I see that it is He who moves under the diversity of forms, sometimes as a pious man, sometimes as a hypocrite, sometimes even as a criminal. So I say: Nārāyaṇa in the pious, Nārāyaṇa in the hypocrite, Nārāyaṇa in the criminal and the libertine."

The Paramahansa Deva personally quenched the spiritual thirst of people who came in contact with him. But he knew his physical limitations, and prepared a band of able disciples who proved an efficient vehicle of spiritual propaganda. The Ramakrishna Mission is animated and inspired by the noble example of his Devotion to humanity.

The life of Sri Paramahansa Ramakrishna has three great messages to the world. The first message is that the most real and important

thing in life is spirit and other things have only a relative existence and importance. So in comparison with other things of the world, the highest value should be attached to it. It is in the light of the spirit that various values of life can be smoothly adjusted. It is on the spiritual plane alone that the universe can be united and not on the physical plane, the very nature of which is differentiation and difference. The second message is for the warring creeds and religious sects of the world. Religious misunderstanding and strifes are due to the non-realization of the great fact that fundamentals of all religions are the same and even the doctrinal differences are capable of being reconciled. It was not an intellectual conviction of Sri Ramakrishna. But he actually lived this fact in life. The third message is that spirituality does not involve an indifference to the world where the aspirant is born. Rather it makes the world a spiritual entity, and therefore an object of worship and Devotion. These messages are eternal in their value but the present-day world needs them sorely. Let these be realized.



"The enjoyments of the world, the satisfaction of senses are like the flash of lightning in the rain-cloud. The life of man is transitory like drops of water sticking to clouds scattered hither and thither by the blast of winds. The passions and hopes of youth are turbulent. The wise ones, therefore, collecting their mind with patience enter Yoga."

—Bhartyhari.

"It is not so much what you do, but what you are, that gives power and character to your work and life."

—"Good Will."

"Food produces its effect on the spiritual plane, because the body and soul live together. If proper care is not observed about the purity of food, one will suffer a spiritual fall."

—Āchārya Vijaya Krishna Goswami.

St. Anselm of Canterbury and His Works.

BY WOLFRAM H. KOCH.

"The more a man is at one within himself and becometh of single heart, so much the more and higher things doth he understand without labour, for that he receiveth the light of wisdom from above."

—*Thomas a Kempis.*

I.

Sometimes in mountainous regions when the evening light of autumn floods the valleys with its mellow, transparent glow, the larches and pine-trees, swayed by the icy winds of the summits and the benumbing breath of the glaciers, appear to compose themselves in a deep dream and lift themselves up towards the certainty and the joyous calm of the Absolute in an inner imperturbable recognition of the goal of their lives. And the steeper and more precipitous is the rocky slope and the deserted ravine in its barrenness, the more icy the destroying breath from the snow-clad peaks, the stronger and more tenacious do their roots become in the desire to conquer the forces of dissolution, strife and death, so that they may attain the consummation of their life and reach out in a mighty irresistible effort towards the light of the Infinite. They seem so many symbols of Truth showing man that there is no goal worthy of that name except that which is realized through daily effort and pain, vanquishing all obstacles and putting aside all empirical valuations of

transitory life in a supreme aspiration of self-denial and renunciation.

These larches and pine-trees on the rocks flanking the bluish current of the glaciers make us think of the Divine Messengers whom the infinite grace of God sent and eternally sends to man, chilled as he is by the death-bringing frosts of egoism and greed, in order to bring him back from animal and instinctive life to the radiant peaks of the spirit and the joyous certainty of transcendental never-changing values.

Only the dream or the intimate realization of Life attained through the transcendence of all that is passing, leads man to the source of Truth, for all that is unitive tends towards the true, and all that disunites tends towards the disruption of life and the clouding of the knowledge of Truth.

It was in such surroundings of meditative beauty that Anselm of Aosta was born. The little town of Aosta was founded by the Romans under the name of Augusta Praetoria Salassorum between 23 and 22 B. C., in order to safeguard the important Great and Small St. Bernard Passes. In 1032 it passed into the hands of the Counts of Savoy. It is encircled by marvellous mountain-ranges and glaciers and spreads itself out in a broad fertile valley of the Western Italian Alps. All round some of the

finest summits of the Alps majestically raise their awe-inspiring heads, among which the Testa del Rutor, the Grand Combin and the Mont Emilius are the most imposing. Not far off tower the mighty masses of ice and rock forming the Mont Blanc, the Monte Rosa and the Matterhorn ranges. It may be that the elevating scenery he saw daily as a child helped in developing the rare qualities of insight, contemplation, and thoughtfulness which were to become the outstanding characteristics of St. Anselm in later years. Like other boys growing up among the hills, he thought that heaven was spread out on the shining summits of the mountains and that the marvellous palace of God was raised there. Once, while he was still a child, he dreamed he had climbed up there on to the highest peak and spoken to God who had given him a shining luminous loaf of bread. All through his life St. Anselm firmly believed in the reality of this experience. Anyone who travels through the majestic valleys round Aosta will still feel the calming and world-withdrawing influences radiating from those lofty heights and become rapt in the contemplation of values which far transcend his every-day occupations and interests.

Anselm was born in 1033 or 1034 at Aosta in Piedmont of noble parents. His father Gundulph descended from the Longobardian aristocracy and was not a native of those parts. His mother Ermenberga, however, was distantly related to the house

of the Counts of Maurienne, the ancestors of the house of Savoy, who, even as early as that time, were settled at Aosta and sixty years later were given the fiefs of Susa and Ivrea. Gundulph's life was not of the best. He squandered their considerable possessions, and the thriftiness and cleverness of Ermenberga scarcely sufficed to create some order in the economics of the household. Radmer, the biographer of St. Anselm, tells us that her habits were pure and irreproachable and supported by thoughtful understanding. Anselm had a sister, Richera, who was very fond of him. There were also two cousins, Peter and Folkerad whom he loved deeply, the sons of his maternal uncle. Ermenberga died some time before her husband. It must have been her influence supported by the quiet imperceptible influence of the hills, which brought about in the boy a decided fondness for studies and for monastic life at an early age. When the father felt his end approaching, he entered a monastery in order to be able to die peacefully, but up to this time he seems to have continued to lead a thoughtless, profligate life of pleasure and distractions. He died after Anselm had already left Aosta.

Ermenberga gave her son the first lessons. He is said to have made considerable progress in very short time and to have been loved by all for his sweet and kindly disposition. He was probably sent to one of the mediaeval monastery schools. At the age of not quite fifteen Anselm

wished to become a monk, but the abbot declined his request. Even when he informed the abbot that he was in danger of death, he still refused to admit him because the father was against Anselm's idea of consecrating his life to spiritual disciplines and aims.

After Anselm regained his health, he was still firmly determined to dedicate his life later on to spiritual things. But for a time he came more and more under the worldly influence of his father, and threw himself into all sorts of pleasures and distractions. This development in the boy might have been fatal, had not his father become more and more inimical to him, persecuting him in every way even more for the sake of his good deeds than for the evil ones. In order to avoid the menacing dangerous clash, Anselm took up a wandering life, made his way through the Mont Cenis Pass with great difficulties and spent the next three years partly in Burgundy and partly in France. After that he lived for a time in Avranches in Normandy and from there went to the abbey of Bec drawn by the great fame of Lanfranc. The first impression he got from this great teacher was overwhelming, and he at once dedicated himself to serious studies in the company of the monks under the guidance of Lanfranc himself. His way of living differed very little from that of the monastic inmates. During this time the wish to become a monk again made itself felt very

strongly. The struggles previous to his entering the Order are, very typical of Anselm's character. He saw himself placed before the choice of joining the famous congregation of Cluny or of professing at Bec itself. Cluny did not appeal to him very much as the customs there did not enable him to make full use of his already considerable knowledge, either for his own good or for that of his fellow-men. At Bec he believed himself to be superfluous as he felt himself to be too unimportant beside Lanfranc. First he thought of finding another monastery for himself where he could make use of his knowledge by teaching others. But very soon he realized that such thoughts should not determine the choice of a monastery in a truly sincere aspirant. Thus he decided to remain at Bec after having asked the advice of Maurilius, Bishop of Rouen. He felt that it was just beside Lanfranc that he would have to discipline himself in humility and self-effacement, for there no other self-seeking aim under whatever cloak could seduce him into seeking anything but God and the purification of his own soul. He professed at Bec in 1060.

Three years later Lanfranc, till then prior of Bec, became the abbot of St. Stephen's at Caen. Anselm was now nominated prior by abbot Herluin of Bec. This meant directing the studies, upholding the discipline and being responsible for the care of souls. Anselm was specially qualified to be prior, master of the

novices and spiritual guide, because owing to his deep knowledge of God he possessed a deep knowledge of man, as his biographer Eadmer repeatedly tells us. He took great trouble with his young monks and pupils, and in his own words we find the fine psychology of education which he applied practically to all whose guidance was put into his hands. He says, "If you do not leave any freedom to the boys, but always surround them with menaces, blows and terror, they become crippled. Because they do not experience any love from you, they have no confidence and see in everything but the outcome of hatred and malice. One must gain hearts through mildness, patience, and gentleness, before one can apply rigour". Through his great patience and humility he also succeeded in gaining the hearts of the older monks whose envy had been roused by his early promotion to be prior. Anselm's fame spread very fast in spite of the slowness and difficulty of communications at that time, and many fellow-monks and abbots asked his counsel and advice in difficult matters.

In 1070 Lanfranc was called to Canterbury. From there he returned to Bec in 1077 in order to inaugurate the new monastery church the foundations of which he had laid in 1059 together with the abbot Herluin. On the 26th of August 1078 abbot Herluin passed away, and Anselm was unanimously chosen as his successor. On the 22nd of Feb-

ruary 1079 Giselbert, Bishop of Evreux, ordained him as abbot. From now on a terrible stress of work rested on Anselm's shoulders for he did not wish to give up the control of the life in the monastery.

Eadmer writes of this period, "How often did the whole day not suffice for giving advice to all seeking counsel of him!" Anselm spent even the greater part of the night correcting manuscripts, pondering deeply on the lives of saints and shedding hot tears of hopelessness and yearning in the contemplation of the highest bliss of Eternal Life. His fame spread more and more over the whole of Normandy, France and Flanders, even as far as England, and induced many to come to Bec and to consecrate their lives to God.

When Anselm crossed the channel for the first time because of some possessions the monastery of Bec had in England, he was received there by Lanfranc who had been called to the archbishopric of Canterbury in 1070. It was in the Cathedral of Canterbury that Eadmer made Anselm's acquaintance. Through his often repeated journeys to England Anselm became more familiar with English conditions and at the same time gained the greatest respect in that country. For this reason he was chosen as the successor of Lanfranc after his passing away in 1093. From then on till his own death Anselm's whole life was one of unending troubles and anxieties owing to the obstinacy of William II in the question of the right of investiture.

It would be useless to give a full account of all the variations and details in this struggle between the Church and the King of England, but there is no doubt that Anselm was greatly oppressed by it and that his whole soul longed for peace and quiet spiritual contemplation of the eternal truths. This is felt in a few words which are typical of his nature spoken during a sermon to the chapter on one of his short visits to his beloved monastery of Bec in France. Anselm touchingly and longingly says, "When the horn-owl sits in the nest with its young, it is happy. But among ravens and crows and other birds, it is attacked and lacerated and is quite miserable. Thus it is with me. With you I am well and happy, and incomparable is the consolation of my life. But when I dwell among worldlings, they lacerate me with their manifold disputes and torture me with their worldly affair, which I do not love. Then I am miserable and in fear, trembling lest this state bring an everlasting privation to my soul."

Twice Anselm was banished and went to Rome. The first time in 1097, till 1100, when he was able to return to his archbishopric after the death of the king. The second time at the age of 70 in 1103. Peace was finally established in 1107. From that time forth no one should be invested in England with bishopric or abbey by staff and ring either by the King or by any lay hand. St. Anselm agreed to swear the oath of fealty. The last years of his life were given

to a rigorous reform of his church which had greatly suffered through the absence of its head.

After several previous attacks of illness, Anselm became completely bed-ridden during the Passion-week of 1109. His passing away was very beautiful as if God had meant it to be an example of the words: *Pretiosa in conspectu Domini mors sanctorum eius*,—Precious in the eyes of the Lord is the death of His saints. In the night between the Tuesday and Wednesday of Passion-week, while the monks were devoutly singing matins in the Cathedral, one of those standing by his bed took the Gospel and read out the Passion according to St. Luke. At the words: *Vos autem estis qui permanistis mecum in temptationibus meis*,—Ye are they which have continued with me in my temptations,—the breath of the dying saint became slower. According to the custom of the Order he was laid on sack-cloth and ashes.

At sunrise on the Wednesday of the Passion, the 21st of April 1109, Anselm passed away in peace at the age of 76 in the 16th year of his pontificate. He was buried on Maundy-Thursdays in the Cathedral by the side of Lanfranc. St. Anselm must have been a very attractive lovable personality, drawing all those who came into close contact with him, into the charmed circle of his humility and saintliness, both in France and in England. His contemporaries already saw the saint in him. Not very long after his death Thomas Beckett, Archbishop of Canterbury, took the

The Kalyana-Kalpataru //



A Spiritual Discourse

first steps towards his canonization, which was finally proclaimed by Pope Alexander in 1163.

And while the centuries roll on, two mighty domes still watch over him and his thought, the old Cathedral where he spent the last part of his life,

and the mightier one for ever hanging over his native town, resting its infinite transparency on the pillars of the snow-clad peaks which were playmates to him in his boyhood's dreams and the sign-posts to the eternal heights after which his soul yearned and aspired.

Brahmacharya.

BY HANUMANPRASAD PODDAR.

ब्रह्मचर्येण तपसा देवा मृत्युमपान्नत ।

The Devas conquered Death through *Brahmacharya* (continence) and penance.

(*Atharva Veda*)

It is a matter of very great regret that the practice of *Brahmacharya* (continence) has practically disappeared from the country where it was once indispensable for everyone to observe it in youth, and has gone out of use among a people whose developed social science recognized it to be the very first of the four stages or *Āśramas* into which human life was divided. The country where once children used to play with lions, where a child hitting with his foot could break into splinters even the massive stones of a rock,—that land of heroic people has degenerated into a land of unmanly and effete people. There are lakhs of young men in India who will be found to have lost their power of intellect, strength, energy and vigour through a life of incontinence even before they attained the full maturity of youth, lakhs will be found to be suffering from various forms of

seminal diseases, and lakhs surrender themselves to the jaws of Death bringing unconsolable tears to the eyes of their distracted parents and young helpless wives. The decline of self-restraint, observance of rules, spiritual discipline, as well as of happiness and human virtues, is, indeed, terrible. This helpless country can be saved only through the re-establishment of *Brahmacharya*. This is my excuse for the present attempt to deal with the subject from the points of view of the Hindu scriptures, sayings of saints and my own personal experiences in the matter.

LIFE'S GOAL AND THE MEANS OF ATTAINING IT

In their quest for happiness the ancient Rsis and sages, out of their deep experience, came to the conclusion that the attainment of eternal happiness lies only in the attainment of God; that this is the supreme goal of human life; and that there can be no total cessation of sorrow until man succeeds in realizing the presence of the one all-pervading Lord in all the diverse objects of creation. Therefore,

it is man's primary duty to realize *Sachchidānanda*, the eternal embodiment of Purity and Knowledge. In fact, he has been graced by God with human birth, which is craved for even by Devas, only with that end in view. But how will man easily accomplish this object? The institution of four Āśramas has been promulgated by the Ṛṣis, arranging the stages of human life, which without disturbing the life of the world helps man to proceed gradually and with firm steps towards the final goal, liberation. Through these Āśramas it was arranged that the goal of life, viz., realization of *Brahma*, might be firmly implanted in the heart of every boy of noble birth from the very beginning of his career, and that he might receive all the training helpful towards realization of the goal leading a life of discipline and self-restraint. That is why the first Āśrama has been named *Brahmacharya*. The bright, energetic youth who completed the difficult course of discipline of *Brahmacharya* acquired the qualification of entering the next and most responsible stage of householders' life, the Āśrama known as *Grhastha*, and there also keeping the goal of *Brahma*-realization constantly in view, he had to perform action approved of by the scriptures with a wide heart, offering the fruit of his actions to God. He had to enter the third Āśrama of *Vānaprastha* after he had performed all the duties of a *Grhastha* (householder) and prepared himself for final renunciation. And when he was fully prepared he had to enter the fourth Āśrama of *Sannyāsa*, where renouncing both

external objects and identification with the body, he used to merge himself wholly in God. Taking the span of human life to be hundred years, it was the custom to spend the first twenty-four years in *Brahmacharya*; the period from twenty-five years to fifty was allotted to the householder's life; soon after completing the fiftieth year, the householder had to retire to the forest with his wife, and from the seventy-fifth year till the very moment of death he had to spend his life observing the rules of *Sannyāsa*. The question may be raised that this arrangement held good when the average human longevity was one hundred years, but how can this be applied to the present age? The questioner, however, forgets one thing. If unbroken *Brahmacharya* (continence) is maintained for the first twenty-four years as instructed by the scriptures, it should be no matter of surprise to attain to an age of one hundred years. Lack of *Brahmacharya* is the cause of the present fall of longevity. When the practice was widely observed in the country diseases were generally absent and cases of death in youth were very scarce. The present condition is quite the reverse of it. We have brought this deplorable state on our head, because we have given up *Brahmacharya*, which is the foundation of life. We must remember that until the practice of *Brahmacharya* is re-established in the country, our national regeneration will be most difficult, if not wholly impossible. No sound structure can be raised on a weak foundation. If raised the structure will become so weak

that a slight push will bring it to the ground. Similarly, life cannot be maintained without *Brahmacharya*; and if anywhere it is retained, it may persist for a short while, presenting a picture of misery and sorrow. This is the reason why our life is so miserable these days.

PRESERVING THE VITAL FLUID IS BRAHMACHARYA

The element called *Ojas* (vitality) in the body is the cause of life. Vagbhaṭa says:—

"The brightness or energy inherent in all the seven elements from the watery fluid to the semen is called *Ojas*; the heart is its seat, but it pervades the whole body. Contentment, nourishment and strength grows from *Ojas*. Disappearance of *Ojas* means death. *Ojas* is the foundation of life. Energy, intellectual brilliance, patience, loveliness, youthfulness—all proceed from *Ojas*."*

Wherefrom is *Ojas* acquired ?
Maharṣi Suśruta says:—

रसादीनां शुक्रान्तानां धातूनां यत्परं तेजस्तत्त्वत्वोज-
स्तदेव बलमिति ।

"The subtlest portion in the form of Energy of all seven elements from the watery form of food to the semen is called *Ojas*. It is the source of strength."

* भोजश्च तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्यमपि व्यापि देहस्थितिनिबन्धनम् ॥
यस्य प्रवृद्धौ देहस्य तुष्टिपृष्ठिवलोदयः ।
यन्नाशे नियतो नाशो यस्मिंस्तिष्ठति जीवनम् ॥
निष्पाद्यन्ते यतो भावा विविधा देहसंश्रयाः ।
उत्साहप्रतिमाधैर्यलावण्यसुकुमारताः ॥

What is its form, and where is its seat ? Śārngadhara says:—

भोजः सर्वशरीरस्थं निग्धं शीतं स्थिरं सितम् ।

सोमात्मकं शरीरस्य बलपुष्टिकरं मतम् ॥

"*Ojas* pervades the whole body. It is smooth, cool, steady, white, neotarean and is the source of nourishment and strength of the body."

This proves that *Ojas* grows out of semen. Therefore, the semen, or the vital fluid, is the main cause or support of life. Now, let us enquire what is semen and wherefrom it grows ? According to the *Āyurveda*, there are seven elements in the body. These elements hold the body, therefore, they are called *Dhātus* (i. e., which hold the body).

एते सप्त स्वयं स्थित्वा देहं दधति यन्नृणाम् ।

रसासृङ्मांसमेदोऽस्थिमज्जाशुक्राणि धातवः ॥

"Watery fluid, blood, flesh, fat, bone, marrow and semen—these seven elements or constituent parts hold the human body, therefore they have been named *Dhātus*. Whatever man eats, drinks, smells or smears the body with is first transformed into watery fluid, and from watery fluid it is gradually transformed into the other elements."

रसादक्तं ततो मांसं मांसान्मेदः प्रजायते ।

मेदसोऽस्थि ततो मज्जा मज्जायाः शुक्रसम्भवः ॥

Suśruta says:—

"Food is first transformed into watery fluid, watery fluid produces blood, blood produces flesh, flesh produces fat, fat produces bone, bone produces marrow and marrow produces the essence of all, viz., the semen." (It is this last which in the form of *Ojas* or energy shines through the whole body.)

Each of these elements takes five days in the process of assimilation and getting transformed into another; the essence or substance remains in the body; and the refuse after each process of assimilation is thrown out of the body in the form of faeces, urine, perspiration, dirt, nail, hair, etc. As soon as the semen is formed, the process of assimilation stops and that essence of the body remains in the body in the form of *Ojas*. Thus at the rate of five days for the assimilation of each element full thirty days are required for watery fluid, the first stage of food, to be transformed into semen. A seer of blood is produced out of forty seers of food, and the one seer of blood produces two tolas of semen. Even a man who consumes a seer of food every day takes only thirty seers in the course of a month. According to this calculation, thirty seers of food produces only a tola and a half of semen. This represents a man's earning in the course of a month. Not less than a tola and a half of semen is lost in one act of copulation. It should be, therefore, easy to understand that he who loses a month's earning in a moment and is prone to lose at that rate every day will not require long to turn an insolvent. The scripture says:—

शुक्रं सौम्यं सितं स्निग्धं बलपुष्टिकरं स्मृतम् ।

गर्भबीजं वपुःसारो जीवनाश्रय उत्तमः ॥

"The semen is soft, white, smooth, source of strength and nourishment; it acts as seed in the womb; it is the essence of the body and main seat of life."

यथा पयसि सर्पिस्तु गुडश्चेत्तु यथा ।

एवं हि सकले काये शुक्रस्तिष्ठति देहिनाम् ॥

"It remains permeating the body just as butter permeates milk, and sugar permeates the sugar-cane-juice."

That is why just as milk has to be churned to bring out butter and the sugar-cane has to be squeezed to bring out raw sugar, even so the whole body has to be churned and squeezed to take out a drop of semen. When butter is churned out of milk, the latter loses its substance; when the juice is taken out of the sugar-cane, the stem of sugar-cane becomes hollow and brittle; even so through loss of semen, the body becomes weak, hollow and brittle, the nerves become slack and a sort of dejection spreads over every part of the body. In the loss of semen lies man's degradation and in the retention of semen lies his life. Retention of the semen is called *Brahmacharya*:—

‘वीर्यधारणं ब्रह्मचर्यम्’

The *Sīvasamhitā* says:—

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ।

तस्मादतिप्रयत्नेन कुरुते बिन्दुधारणम् ॥

"Loss of the vital drop (*Vindu*) means death, and life consists in the retention of the vital drop. Therefore, the *Vindu* (vital drop) is most carefully retained (by the wise)."

It was through His *Brahmacharya* (retention of the vital drop) that Bhagavān Śiva became so powerful that He remained unaffected though He drank off the strongest poison. The glory of this lies with His victory over Cupid. Bhagavān Śiva Himself says:—

सिद्धे बिन्दौ महारत्ने किञ्च सिद्धयः । भूतले ।

यस्य प्रसादान्महिमा ममाप्येतादृशोऽभवत् ॥

"There is nothing which is impossible of achievement on earth if the vital fluid is retained. This is the foundation of all My glory throughout the universe."

The power of *Brahmacharya* of Hanumān, the chief of devotees, and of the old warrior Bhīṣma, is universally known. *Brahmacharya* is, in fact, the root of all human exertions. The observance of *Brahmacharya* makes one permanently healthy and happy, it protects one from untimely old age and death, it is the cause of the appearance of bright, well-nourished, strong and religious-minded children; it makes man long-lived, strong in memory, truthful, spiritual and ruler of his senses, it brings one the qualification to pursue *Bhajana* and meditation, it creates taste in *Yoga* and brings perfection (*Siddhi*); it is through *Brahmacharya* that man becoming fearless and humble acquires the capacity to serve the

world. Finally, it is through the power of *Brahmacharya* that he succeeds in realizing God. It is the first and most important discipline. It was after making him observe *Brahmacharya* for a number of years that Prajāpati Brahmā found Indra, the Chief of Devas, qualified to receive instruction on *Brahma*. The Lord said in the *Gītā*:—

यदिच्छन्तो ब्रह्मचर्यं चरन्ति ।

"He who is anxious for God-realization observes *Brahmacharya*."

Therefore, if we possess the desire for God-realization, let us devote ourselves to the practice of *Brahmacharya* with the whole of our heart and let us induce our children to observe it, so that, they may gradually acquire the qualification to walk in the path of God. Those who refuse to do so, dig their own graves.

(To be continued)

God Make Us Heroes !

BY ARTHUR E. MASSEY.

God make us heroes! a time like this demands
Strong minds, great hearts, true faith and ready hands.
Heroes whom the lust for office does not kill;
Heroes whom the spoils of office cannot buy;
Heroes who possess opinions and a will;
Heroes who have honour, heroes who will not lie.
For while the rabble with their thumb-worn creeds,
Their large profession and their little deeds,
Wrangle in selfish strife—lo!

Freedom weeps,
Wrong rules the world, and waiting Justice sleeps.

The Science of the Divine Name—II.

(A Dialogue)

(Continued from the previous number)

BY Y. JAGANNATHAM, B. A.

Janaki—Fallen as we are, our life here is full of frivolity and sensuality; and what is worse, it is the fountain-source of all things that hinder spiritual life. When we thus find ourselves so busy with our mundane speculations, where is the opportunity for our spiritual ear to take the initiative in comprehending the Divine Name?

I—Please hear me, dear. When we have offered our mundane ear to the Divine Name in a spirit of absolute self-surrender, the Lord, who is His own Name and an ocean of Love, takes Himself the initiative, and most graciously offers Himself to us of His own will and pleasure. And when once He is within us having entered as Sound or Name, *Śabda*, He has become our own and is one with us. But since He is of the essence of Spirit, He is finally comprehended and adored by our spiritual senses, although our material senses prepare the ground for His reception by giving Him a royal welcome. The very God enters into us through our material ear, talks with the help of our material tongue, and sees everything through our material eyes. In this way, the Divine Name dominates and controls the whole of our *Jiva*-constitution.

But as you say, our life here is besmirched with sensual hankerings and replete with hindrances to spiritual life; and we are not able to overcome them. We are therefore to approach for our deliverance a *Śādhū* or saint, who has, by the grace of God, become the holy repository of the Divine Name, and who knows too well all our ills and impediments. The *Śādhū* initiates us into the mystery and omnipotent nature of the Divine Name, and with a view to deliver us from our fallen state, commands us not to chant the Name aloud as the same was favoured to us in the form of a *Mantra* or formula to be repeated in silence. The *Śādhū* knows from his own experience that the Divine Name, when served as a *Mantra*, redeems us from world-mindedness by loosening the grip on us of *Māyā*, the Arch-Enchantress, and removes for ever whatever impedes our progress in the transcendental line. If therefore we respect the mandate of the *Śādhū*, treasure the Divine Name, now *Mantra*-shaped, in the secret vault of our heart, and ceaselessly repeat the same free from all offence, *Māyā* gradually loses its hold on us; and when even the last trace of our mundane affinity is wiped out, we

become eligible for the loud chanting of the Name, which now becomes highly effective and beneficial both for the chanter and the world.

J—You say that *Nāma-Mantra* should be repeated free from offence. What is the offence that we are committing, 'love'?

I—Not one, dear; but a thousand offences we commit daily.
The ten offences against Divine Name. In fact our very life is moulded, as if, to commit offences against the Lord's Name. But please remember that only ten offences are generally mentioned for their extremely heinous nature, and if we can repeat the *Nāma-Mantra* steering clear of these ten offences, we may cross the threshold of worldliness and find ourselves at the very portals of the spiritual realm.

J—As the offences you refer to are to be guarded against at any cost, may you be pleased to detail them to me, 'love'?

I—Certainly; you will know them all. Scandalizing the *Sādhu* or saint comes as the first and gravest offence against the Divine Name. As the fish lives in and by water, so the *Sādhu* lives by the Divine Name. He repeats it always, and is ceaselessly engaged in its glorification. To calumniate such a *Sādhu* is to forfeit all rights to taking the Divine Name. So this offence needs be guarded against.

To differentiate Bhagavān from His Name, 'Form, Attributes, Pastimes and Paraphernalia, and to treat gods

with delegated powers as independent entities or identical with Bhagavān, constitutes the second offence. Brahmā, the four-faced, and other deities whose jurisdiction is in no way conterminous with that of Bhagavān are either devotees of Bhagavān or His attributive aspects. To place them on a par with Him is an offence against the Divine Name.

Showing apathetic mood towards the spiritual preceptor and picking holes in him in the belief that he is no better than an erring mortal constitutes the third offence. The scripture declares that Gurudeva is no being of this world and that he possesses a correct knowledge of the Divine Name, being free from the fourfold defect of error, inadvertence, deceit and deficiency of the senses. So we should not belittle his power or knowledge, but place entire trust in him.

The fourth offence is the denunciation of the scripture and Sastraic literature allied to it, which are the sources of the knowledge of the Absolute. Devotion to the Godhead forms the central theme of all Vedas and all Purāṇas, Dharma and Tantra Śāstras that are based on the former. To make a laughing-stock of such Devotion and of literature dealing with it is a very grave offence.

J—You were telling me some time back that the scripture is not a thing to carp or cavil at. I admit you are right. But is not the scripture after all a book?

I—No wonder if you, an ill-informed lady, say that the scripture is a book. Even some scholars say so. The scripture is no book, my dear lady, but *the very Godhead in that form*. Please have this line carved in your heart lest you may forget it. Hindus call it *Śabda-Brahma*. Muslims and Christians call it Word of God. The Bible, which is the scripture of the Christians, goes further and says that "Word was God". We must always bear in mind that the scripture, whether of Hindus, Muslims or Christians, is no series of letters or a group of words, but the very form or expression of God who speaks or teaches through it.

J—Is *Srimad Bhagavadgītā* also a scripture?

I—Certainly.

J—Then I have sinned against the scripture. For sheer ignorance, I was so careless in handling books in our house like the Bible and the *Gītā*. Let me not repeat this offence.

I—Please don't repeat it, dear; and let me tell you, besides, that the scripture should not be read like story-books or novels, or simply from curiosity or to while away an idle hour.

J—Then please teach me, love, how to read the scripture so that one may derive benefit from it.

I—Since the scripture is the Word of God, it is read with profit by those who have the willingness to

obey the teaching contained in it. It should be studied daily with a reverent, teachable spirit. We must say with the Psalmist in the Bible, "I will hear what God the Lord will speak." "Make me to understand Thy precepts." We must also remember that it is of no use to read the scripture unless we are able to imbibe its spirit and carry out its precepts in our daily life. The true import of the scripture is readily understood by one who "willeth to do His will", for it was said that "he shall know of the doctrine, whether it be of God". So let us study the scripture if we are ready to carry out its behests and commandments.

J—Then please tell me,—

I—I have yet to say something on the scripture. We must show due respect to all books on scripture whenever or wherever we may find them. We must keep them always handy for constant reference or study. Before we open a book, we should earnestly pray to God to enable us to understand aright the teachings of God mentioned in it. We should say with David of the Bible, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

One more point we have to particularly remember. Our interest in the scripture should be such as to help us in leading the correct life enunciated by it; and it should, on no account, end with the satisfaction of an idle curiosity about its contents. If we fail in this, we see no difference between scriptural literature and story books. This is what Lord

Jesus means when He says that "the letter killeth; but the spirit giveth life."

Coming to our subject, I think, dear, we have finished the fourth offence.

J—Yes, the fourth.

I—"Glorification of the Divine Name is simply an exaggerated praise of Name"—such an idea is the fifth offence. All virtuous acts like almsgiving, hospitality, and the like yield but temporal results. If the taking of the Divine Name is also reckoned among them, this becomes the gravest of offences. No virtuous act, however elevating or sensational, can stand on a level with the all-powerful Divine Name.

The sixth offence is committed when we say that all the Names of the Godhead are fictitious, unreal and imaginary. Godhead has both Name and Form, but they are not of this world; they are entirely spiritual. To confuse them with the names and forms of this evanescent and changeful world and to attribute formlessness to the Absolute Divine Person is nothing short of sacrilege, an offence against the Divine Name. Persons resorting to dry intellectualism and following empiric methods in their conception of the Absolute Existence generally commit this offence.

The seventh offence consists in committing sinful acts with the foolish belief that they can be easily expiated by the repetition of the Divine Name. The more we overcome our sinful nature and the mood

to lord it over, the more we are drawn towards the Divine Name. But when once we take it and have it constantly on our lips, we will be naturally disinclined to sinful life. Who will then argue in the following strain: "Let me commit this sin and achieve this object of mine. I can thereafter make short work of it with the help of the Divine Name, the sovereign antidote to all human sins and shortcomings"?

J—This offence appears to be the most heinous of all, as the *Jiva* now finds himself firmly entrenched in his self-deluding position.

I—Quite so, dear. But let us see what the eighth offence is. Treating the Divine Name as equal or similar to fruitive actions and moral duties constitutes this offence. The repetition of the Divine Name while turning the beads of a rosary by the Karmīs as part of their daily routine of fruitive performances is an offence against the Divine Name.

The ninth offence lies in imparting the Divine Name to persons busy with their mundane pre-occupations and to those who have no ear for it. Offering the Divine Name to ineligible and those who are not in earnest about it is likened to sowing seeds in a saline soil. Some there are who do not hesitate to force the acceptance of God's Name by rich persons for the sake of their money; these are verily vendors of Divine Name. Having placed a price on the priceless Name of God, they have not only depre-

ciated that holy commodity, but find even themselves in spiritual bankruptcy in spite of their so-called *Bhajana*.

And now the tenth and last offence. Evincing no interest in taking the Divine Name even after hearing its marvellous saving power is an offence against the Divine Name. We have become so egoistic and self-sufficient that we do not go in for the Divine Name lest we should lose our social status and be relegated to the position of a God-intoxicated maniac. In this lies our singular misfortune and we commit this very serious offence.

I have thus detailed the ten offences against 'Divine Name. If these are carefully eschewed, the very God who finds entrance into us through our ear as Divine Name will abide in us for ever. Else, we are for ever denied the Divine Name and all its spiritual blessings.

J—Tell me, love, why the Divine Name itself, which is God, should not save us from committing these offences ?

I—You know that God enters into us in the shape of the Divine Name, only when we offer our ear to Him in a spirit of absolute self-surrender. Although the Divine Name may help the cultivation of this spirit to some extent, you must not forget that *Īva* is a free agent, one vested with free will. It is left to him either to maintain this spirit by tireless and life-long effort or lose it in a moment of pride or over-confidence. We must not say to

ourselves, "I have somehow grabbed the Divine Name. Where can God, its Possessor, now fly away ?"

You have already seen that the Divine Name is God Himself and you must now remember that the dual position of possessor and possession never exists either with the Divine Name, or, for the matter of that, with any spiritual entity. The Divine Name is ever an *Adhokṣaja Tattva*.

J—Please say what it is, love.

I—"अधःकृतं अतिक्रान्तं अक्षजं इन्द्रियजं ज्ञानं येन सः" this is how Paṇḍits comment on the word, 'Adhokṣaja'.

J—You know my knowledge of Sanskrit. Please comment on that commentary and be lucid on it, love.

I—"He who has reserved to Himself the privilege or prerogative of not being exposed to the senses of a *Īva*"—this is the meaning of 'Adhokṣaja.' It is wrong to say that we have taken hold of the Divine Name by means of our senses. Senses, be they material or spiritual, have no control over the omnipotent Divine Name either in the matter of its attraction or accommodation. But being itself vested with spiritual senses, the Divine Name has the power to follow our actions and thoughts also. If we have effaced our ego and placed our senses unreservedly at its disposal, the Lord in the shape of the Divine Name will take charge of them and renovate them to serve as instruments fit for His service. It is the Divine will

The Divine Name transcends sense-perception.

and pleasure that brings the Divine Name into this sense-ridden world when we are found fit and eligible to take it. In other words, it is the Divine Name that descends into the domain of senses whenever it is pleased to do so; it is not that the senses have lured the Divine Name into their sphere to have it all for themselves. Since the Name is Lord Himself, please know that He is such an Autocrat that he won't tolerate if He finds in us even a suppressed feeling of exultation at having caught hold of the Divine Name and He leaves us the very moment He notices the re-appearance of this kind of egoism in our hearts. When even the atomic *Jiva* could claim freedom of action, what prevents the omnipotent *Īwara*, the Overlord of all, from claiming the same even in an infinite measure? He is verily and ever an Autocrat, as I told you already, and besides, a searcher of hearts, of Jerusalem with candles, as the Bible would put it.

J—This reminds me of *Sātrājīti*, that self-presumptuous consort-queen, of Śrī Kṛṣṇa, who is said to have kept her Lord under lock and key only to find Him at that very moment dallying with His other queens in their bridal chambers.

I—Yes, you follow me so nicely. *Sātrājīti* is undoubtedly an ardent devotee of Śrī Kṛṣṇa, and as such, she has every claim for His *Darśan*. But when once she was favoured with His presence, there sprouts in her breast the feeling that He cannot step out of her chamber as her

personal charm, bewitching looks and whispering commands of Loye have cast a spell over Him and that He is now wholly under her dominion. This is why she loses Him oftener than any of her compeers in the harem.

But remember that He dare not stir out of the hearts of those who have forsaken their all for Him, although He knows how to elude devotees of *Sātrājīti* type.

J—Then tell me, love, how to correct or regulate our lives for the Lord to abide in us for ever as Divine Name.

I—There is no room for God or the Divine Name in our hearts' cavern unless all our evil propensities that persist there from birth to birth are once for all dislodged

and discarded. Please remember that there are just three evils that hinder our progress in the spiritual line. Lust comes first. The second is greed, while the desire for fame is the third. Although the first two are controlled with some difficulty, the third is very hard to curb; it lingers even in the purest of hearts and bewilders us with its presence in persons in whom it is least suspected. The taking of the Divine Name is, of course, the only remedy for this threefold evil; but I will now delineate the method chalked out by the expert-pioneers of the devotional line which helps its complete eradication.

I have told you already that we have to treasure the *Nāma-Mantra* vouchsafed to us by the spiritual preceptor in the innermost recess of our heart-chamber and ceaselessly

*How the
Divine Name
abides in
Jiva.*

repeat the same free from the afore-said ten offences. A *Mantra* becomes infinitely potent as these offences cease to be committed; but complete success in this is ensured only to that rare type of a devotee who seeks freedom from worldly vanities by developing qualities of the fourfold aspect of humility, forbearance, absence of pride and readiness to honour others.

I shall first deal with humility.

Humility. The humility to be practised here by the *Sādhaka* is never of the commonplace type.

One should feel humbler than a blade of grass and show himself as such in his daily life. When this feeling gathers strength, there is no place for egoism. When egoism is gone, the very seed of creation is destroyed. *Pratiṣṭhā* is another name for this kind of egoism. Although greed and lust which tie us down to the earth are effectively controlled, the feeling of satisfaction resulting from great achievement lingers in us in the shape of *Pratiṣṭhā*, which is the finest form of egoism. It is humility and meekness that wipe out even this undiscernible tinge of it.

J—May I solicit an illustration from practical life?

I—Yes; you will have it, dear. Suppose there is a great soul favoured with the presence of God as the result of Divine Grace descending on him. When the Name of God falls into his ear tears will automatically trickle down the eyes of that holy person. A friend may see him, and remark, "Really you are a great Mahātma."

Do you know what his reply would be? "Friend! I am too insignificant and too small for that epithet. I do not deserve it; for I have no Love for God. You do not know that I am a heartless sinner."

The friend may then retort, "I am puzzled with what you say, my good man! Did I not notice tears welling into your eyes as soon as the Divine Name touched your ears." But the Mahātma replies, "O my friend! That is not the reason for my tears. Believe me that I have no Love for God, that I am heartless and sinful besides. But the Lord, who is All-Love, not only takes no notice of these shortcomings, but drenches me, as it were, with the overpowering nectarine showers of His Love. That the Lord is so kind and so bountiful to an ungrateful wretch like myself fills me with shame and remorse and I shed these tears just to atone for my sinful behaviour."

How do you relish his argument, dear? Don't you see how meek and humble he is! Can you say that Mahātmās like him still hanker after name and fame?

J—Certainly not. A pure devotee never makes a display of his Devotion, but establishes secret communion with God.

I—Quite true. But let me now take up forbearance, the second quality. This is called patience also. But the patience to be cultivated by the *Sādhaka* is

Forbearance.

of the most trying type. I know you want me to illustrate this. Suppose there is a tree overladen with fruit. Don't you think that all its branches would bend low with their heavy weight?'

J—Yes.

I—And you know that both stones and sticks are hurled at them to bring down their fruit?

J—Yes. The tree is not spared till its last fruit is gathered.

I—So you see that the tree receives all the blows, but does not complain. What is more, it supplies its fruits even to its very molesters. What, then, do you think of its forbearing nature? This, you should remember, is the sort of patience which the *Sādhaka* is required to cultivate.

It is so easy to say, "Love thine enemy." But this is not possible until egoism is entirely rooted out of our hearts. History tells us that Jesus Christ and Śrī Nityānanda, the disciple of Lord Chaitanya, are the only two great souls who have demonstrated the practical working of this crisp but great commandment in their lives.

Now to the third quality, absence of pride. This is known as *Amānitvam* in Sanskrit and this was mentioned in the *Gītā* as the first of the various attributes that comprise Knowledge. Even this absence of pride must necessarily be of the uncommon type. Let me illustrate this. Take the case of

Absence of
Pride.

a faithful servant of God. Naturally he is reluctant to be noised about as God's servant, and he conducts himself in such a way that no one notices his devotional activities. He always tries to avoid crowds and inquisitive persons for fear of being pointed out as a devotee and raising idle gossips about him and his devotional life. If anyone praises him, he will either oppose it or respectfully withdraw from that place.

Tell me, dear, if it would be possible to detect even the slightest trace of egoism or desire for honour in such a self-effacing votary of God, even if his heart is searched with candles. The *Sādhaka* should strive after such a kind of self-effacement or absence of pride.

J—But what do we see nowadays?

I—Nothing strange, my dear lady. Everything is in tune with the times. If we just attend a meeting or social gathering in cities, it will be so funny to watch how the visitors vie with one another in clamouring for seats of honour or special attention. Suppose a person who has some power or pelf to his credit happens to attend such a meeting. Do you know what he would do? He will not condescend to occupy any seat of his own accord although many are available to him. With an air of indifference he stands somewhere in a dignified posture until every visitor that has preceded him has taken due notice of his arrival, the president of the meeting greets him even with a nod or smile, and the

conveners run up to him with folded hands, and in whispering humbleness wave him to a seat probably in the reserved block. Nothing short of this satisfies him. This is *Pratiṣṭhā* or love of honour in excelsis, the very reverse position of the aim of our *Sādhaka*.

J—So self-deluded we are, and so blind to Truth!

I—Quite so, dear. And now let me pass on to the fourth quality, viz., readiness to honour others. By the power of spiritual initiation favoured by the Divine preceptor, and in virtue of the unhampered spiritual progress achieved under his able guidance, one may be blessed with the practical realization that all Jīvas have emanated from God as scintillations of his Divine Power. That self-realized soul will no longer be able to bear any ill-will either towards mankind or any other species of creation. He will, on the other hand, treat every creature on earth as his own self, as true Knowledge of Divine Existence has dawned on the erstwhile sable horizon of his heart. His penetrating spiritual vision will discover God in everything rending asunder the thick veil that shrouds the Infinite from the finite. Having thus entered into larger life, he will see God-Forms everywhere, and there will grow in him now a tendency to prostrate before every object of creation. Progress in this direction will eradicate, in due course, pride, vanity, fear of the world and every other evil-producing propensity which our flesh

is heir to. When these are removed, there is absolutely no scope for egoism. Can we dare indict for love of honour that uncompromising devotee of God who looks alike on a horse, ass, cow and an outcaste and bows before them as living sanctuaries of the very Lord?

J—We dare not. Verily, he is a man of God.

I—If such a man of God,—call him Mahātmā,—ever cares to attend a meeting, where do you think he would select a seat for himself, dear.

J—Perhaps he will honour the direction of Lord Jesus and “sit down in the lowest room”.

I—You are right. Now suppose one of the elders of a city who stakes anything for his honour, happens to attend a meeting and finds the hall full to overflowing with not a seat available for him. The conveners will be in a great fix as they have no courage to disturb anyone of the audience for the reason that no one of the visitors that have gathered there lags behind the other in the matter of claiming priority of attention or accommodation, and that in consequence no one is in a mood to oblige the late coming elder with his own seat. But if anyone like our Mahātmā then happens to be one of the audience, he readily eases the situation by vacating his own seat to facilitate accommodation for the elderly newcomer. He will even retire from the place of meeting that very instant for fear that at least some of the audience may, in exuberance

of their joy at his unexpected *Darśan*, overwhelm him with words of honour or heap praises upon him which he would have easily avoided were he not compelled to risk the glare of publicity to relieve the anxiety of the conveners who are at their wits' end for the elder's accommodation. Thus you see that his readiness to honour others has not only not interfered with his own mental tranquillity, but was able even to avert ugly situations which would have marred the proceedings of the meeting.

J—The conduct of the really great is ever so.

I—So it is plain now that *Nāma-Mantra* requires to be repeated free from the tenfold offence and with

punctilious care by one who has cultivated the supra-mentioned qualities in their fourfold respect of humility, patience, absence of pride and readiness to honour others. When the *Sādhaka* is entirely free from egoism even in its finest form as love for reputation, *Nāma-Mantra* achieves its object. All hindrances to his spiritual well-being thus removed, the *Sādhaka* finds himself eminently fit for transcendental life, and his body serves now as the cleanest temple of God. What wonder, then, if the All-Merciful Lord, fastidious as he is, chooses to instal Himself for ever as Divine Name in the knowledge-lit cavern of his heart, now the very sanctum sanctorum of the Lord's temple.

(To be continued)

Temptations.

BY ANILBARAN ROY.

All the beautiful things in the world conspire to make us renegades. The universe is full of the joy for which our soul hankers, but we do not know the true way of satisfaction. We are irresistibly drawn by anything that offers us joy, but through ignorance we fall into traps laid for us by nature; instead of the true joy we seek, we bring endless misery and suffering on ourselves.

We have a fundamental craving in us for work, for the expression of our nature through the right and the good; but we do not know the true way of work, and taking our desires as our guide we fall into inexorable bondage.

Our soul thirsts for knowledge, but we do not know the true way of attaining the truth, and indulging in incessant, restless mental activity keep ourselves enveloped in darkness.

Our search for the Beautiful and the Good and the True must be made through Thee, Mother. Thou embodyest in Thyself all the true movements in the universe. We must sternly reject all the temptings of falsehood and constantly turn to Thee and Thee alone for the satisfaction of the truest needs of our soul. For me, let there be no world, no existence except in and through Thee, Mother Divine.

Guru Granth Sahib.

By R. R. KHANNA, M. Sc.

GURU NANAKA DEVAJI
MAHARAJA

Less than 500 years ago (in 1469 A. D.) Guru Nānaka was born at Talwandi, at a distance of about 30 miles from Lahore. His spiritual power was sufficient to instil Divine Love and Faith into the minds of many worldly men who had forsaken the companionship of their Lord and others who were no longer responsive to the call of Divinity. Brahmanas were then teachers of religion, preaching through the medium of Sanskrit. The Maulavis, who were equally orthodox, propagated religious teachings through the medium of Persian and Arabic. The average man, both Hindu and Muslim, suffered because he grasped little or nothing from either source. Religion comprised muttering something unintelligible to most peoples or mere formalism, but nothing or very little for the solace of one's heart or soul. Guru Nānaka gave simple truths like Faith in God and Divine Love in the current language of the masses, in Panjabi, intelligible to everybody. The learned Pandits naturally disliked this innovation and Guru Sahib gave the following reason for departure from previous practice.—

"Well-water can irrigate adjacent land only but rain water irrigates the whole world. The dialect and the script used is the common property of the common people."

The Gurus were of opinion that God sends a divine guide whenever required by the conditions of an age or country. A guide comes by God's order and gives abundant instruction to all who may be prepared to receive it.

Guru Nānaka discontinued going to school after a few months' attendance saying, "To your accomplishments I prefer the study of Divine Knowledge" and composed a hymn in praise of God at the age of seven using the words of the alphabet for the commencement of each line. Soon afterwards he was associated with saints, ascetics and anchorites in the surrounding forests and was kept absorbed in undisturbed prayer, listening to the songs of the Lord, occupied with his communings with nature, with his own soul and with his Creator—the formless Creator.

Guru Nānaka dedicated his life to the service of God. His humility was matchless. After many years of service he transferred his spiritual light to Guru Angada, who in turn gave it to the next Guru. Divine Light was similarly transmitted to nine Gurus; there were thus ten altogether, including Guru Nānaka. All of them gave expression to messages of God, mostly in verse. Their compositions were collected together and compiled into what is known as Guru Granth Sahib. The Sikhs revere the Book as an embodiment of the

Gurus; in the same manner as the Christians revere the holy Bible, or the Mohammedans revere the holy Quran, or the Hindus revere the *Bhagavadgītā*. Guru Granth Sahib is an inexhaustible storehouse of Divine Knowledge and spiritual bliss, but unfortunately the same dialect is no longer the current tongue even of the Panjabis.

The main compositions embodied in the Granth Sahib are:—

- (1) Asa' Ki'war (recited before sunrise)
- (2) Japji Sahib (early morning prayer)
- (3) Sukhmani Sahib (to follow Japji Sahib)
- (4) Rahras (evening prayer)
- (5) Sohila (bed-time prayer)

The hymns are arranged according to 31 Rāgas or musical measures to which they were composed. The first nine Gurus adopted Nānaka as their *nom de plume*; thereby denying their own greatness, and magnifying the glory of their spiritual leader. Unswerving loyalty to their chief is a unique quality for which the Sikhs are well-known. Unreasoning devotion and affection for the Master are taught as the first principles of life.

MAIN CONCEPTS

(1) God is a being to be approached and loved as a fond and faithful wife loves her spouse. Love knows no reasoning. Human beings are to be regarded with equality as

brothers and not divided into classes at variance with one another.

(2) God is "without form", without equal, wonderful and not perceptible to the senses. God is diffused throughout creation. Even God and His worshipper, though two are one, as bubbles, which arise in water and are again blended with it, are separate and distinct from each other.

Paramātmā (God) is likened to an illimitable ocean and the *Jīvātmā* (a created being) to a glass of water immersed in it. If the glass is broken or taken away the water in it blends with the water of the Ocean. There is no apprehension for true devotees; for only those who are sufficiently purified can be absorbed in the Absolute. Individual consciousness ceases when the supreme goal of existence is attained. Neither sorrow, nor misery, nor remembrance of earthly evils can be apprehended on that plane.

(3) The means for obtaining communion with God are—association with lovers of God, saints, ascetics, etc., and serving them. The personality through whose intercession a man obtains real communion with God is known as Guru, Guide or Preceptor. Only those who are very fortunate meet such spiritual personalities.

(4) Human life is the highest stage of evolution on the steep ascent towards Divinity. This stage is reached through great good fortune after the soul of a created being

has passed through 84 lakhs of transmigrations. If this opportunity for attaining the goal is missed, the weary soul is once again thrown back into the cycle of 84 lakhs of transmigrations. *Nirvāṇa* or absorption in God is the supreme object of human attainment. The blessed enjoy everlasting beatitude. Re-union with the absolute is the supreme object of all devotion and aspirations. Men are advised to bend all their energies towards such attainment in order that their weary individual souls may reach the sacred feet of the beloved Lord and obtain everlasting peace.

SELECTED GEMS FROM THE GRANTH SAHIB

The English translations are taken from Macauliff's *The Sikh Religion* (Oxford University Press).

DO WE NEED GOD AT ALL?

"Where man hath neither mother,
nor father, nor son, nor friend,
nor brother,

There, O my soul, God's Name
shall be with thee and assist
thee.

Where the very terrible ministers
of Death crush thee,
There the Name of God alone
shall go with thee.

Where there are very great
obstacles,

The Name of God will remove
them in a moment.

Thou shalt not be saved even
by many expiations.

It is the Name of God which
removeth millions of sins.

O my soul, utter the Name of
God under the Guru's instruction;
Thus shalt thou, saith Nānaka,
have manifold joys."

ABOUT MAN'S INGRATITUDE

"Thou feelest an affection for
others, and abandonest Him
By whose favour thou dwellest
in comfort on the earth,
And rejoicest with children,
brothers, friends, and wives;
By whose favour thou enjoyest
all pleasures,
And livest with all the necessities
of life;
Who gave thee hands, feet, ears,
eyes, and a tongue;
Such sins of *ingratitude* attach to
blind and foolish man:
Nānaka prayeth, save us, O Lord,
from such sins."

DO YOU LACK FUNDS?

"The Banker giveth countless
capital to man:
He eateth, and drinketh, and
useth it with pleasure and joy;
But if God the Banker take back
some of what He hath en-
trusted to man,

The fool becometh angry.

He by his own act forfeiteth
confidence,

And God will not again trust him.

If thou place the things before
their Owner,

And obey God's order with all
thy might,

He will make thee fourfold happy.

Nānaka, the Lord is ever com-
passionate."

ABOUT ANXIETY FOR THE FUTURE

"O man, why feelest thou anxiety,
when God Himself is engaged in
effort for thee?

He even putteth their food before
the insects which He created in
rocks and stones.

O my God, they who meet the
society of saints are saved.

Through the favour of the Guru
they obtain the highest rank

though they be as dry wood, they
are made green.
No one can rely on mother, father,
friends, children or wives.
God provideth everyone with
his daily food; why, O man,
art thou afraid?
The Kulang fieth away hundreds
of miles, leaving her young behind
her.
Who feedeth them? Who giveth
them morsels to peck at?
Have you not considered this?
God holdeth in the palm of His
hand all treasures and the eighteen
supernatural powers.
Nānaka is ever a sacrifice unto
Thee; O God, Thou hast no end
or bounds."

ABOUT REAL HONOUR AND DISHONOUR

"Among all men foremost is he,
Who by association with the
pious effaceth pride.
He who deemeth himself lowly,
shall be deemed the most exalted
of all.
They whose minds are the dust
of all man's feet,
Shall see God's Name in their
inmost hearts,
They who expel evil from their
hearts,
Shall regard the whole world as
their friends,
The holy man who looketh upon
weal and woe as the same,
Shall not, Nānaka, be affected by
evil or good."

ABOUT THE MARKS OF MEN OF GOD

"The man who knoweth God is
ever uncontaminated,
As the lotus is untouched by the
water;
The man who knoweth God is
ever stainless,

As all things purified by the sun;
The man who knoweth God
looketh on all men as equal,
As the wind bloweth on the rich
and poor alike;
To the man who knoweth God a
friend and a foe are the same;
The man who knoweth God hath
no pride;
The man who knoweth God is the
most exalted of the exalted;
The man who knoweth God feeleth
spiritual pleasure,
The man who knoweth God
showeth kindness to all,
Nectar raineth from the glance of
him who knoweth God,
Divine knowledge is the food of
the man who knoweth God;
The man who knoweth God
restraineth his wandering mind;
A sight of the man who knoweth
God is only obtained by good
fortune,
The man who knoweth God
bestoweth on creature spiritual
and temporal benefits,
The man who knoweth God is
himself the Formless One;
Nānaka, the man who knoweth God
is the lord of all."

ABOUT A MAN OF GOD

"He has obtained salvation during
life,
Is ever happy and never separated
from God."

To a man of God—

"Joys and sorrows are the same,
As is gold so is dross,
As is nectar so is bitter poison,
As is honour so is dishonour,
As is the poor man, so is the king,
Whatever comes from God is good."

ABOUT VALUE OF ASSOCIATION WITH SAINTS

"By association with saints—
the face becometh bright,
all filth is removed,

• pride is effaced,
 divine knowledge is revealed,
 God is known to be near,
 the jewel of the Name is obtained,
 the Unseen is obtained,
 the five evil passions are restrained,
 the mind wandereth not in any
 direction,
 the mind is free from illusion,
 man feeleth not enmity for any-
 one,
 all enemies become friends,
 man becometh very pure,
 man abandoneth all self-conceit,
 man beareth intolerable things,
 man's faith is completely estab-
 lished,
 all one's family is saved,
 man shall be happy in this world
 and the next,
 God is seen in every heart,
 Saith Nānaka; my brethren, there
 is no difference between God and
 His Saints."

ABOUT CALUMNIATION OF SAINTS

Lovers of God (saints) are the common heritage of mankind, through whose intercession graces of God are obtained. Sometimes we are tempted to slight or insult the memory of saints belonging to faiths other than our own. The consequences are:—

By calumniating the Saints—

"Man's life is shortened,
 all happiness vanisheth,
 man falleth into hell,
 the understanding is clouded,
 man's face becometh crooked,
 man croaketh like a raven,
 man burneth with thirst,
 man deceiveth everyone,
 man is born as a serpent,
 man becometh the lowest of the low,
 Nānaka, even a slanderer shall be
 saved in the company of the saint
 if the merciful saint but show
 him mercy."

The slanderer of the Saints—

"Hath not a moment's rest,
 is a great murderer,
 is accursed of God,
 becometh afflicted and poor,
 contracteth every disease,
 is ever separated from God,
 committeth sin upon sin,
 is no man's friend,
 shall be abandoned by all,
 hath no abiding place,
 shall wander in deserts,
 shall fall into the wilderness,
 is neither dead nor living,
 never hath his hopes fulfilled.
 But if it please the saints, O
 Nānaka, he too may obtain
 salvation."

ABOUT THE NEED OF A GURU, GUIDE, PRECEPTOR, OR MEDIATOR

"Were a hundred moons to rise,
 and a thousand suns to mount
 the sky;
 Even with such light there would
 be appalling darkness without
 the Guru;
 (Reference is to lack of illumination
 within the mind)

Again,

If the Kind One look with kindness,
 then is the true Guru obtained,
 The Soul hath wandered through
 many births,
 And now the true Guru hath
 communicated the Word,
 There is no benefactor so great as
 the true Guru;
 Hear this, all ye people;
 By meeting the true Guru, who
 hath removed pride from his heart,
 and preachest the True of the true,
 The True One is obtained."

ABOUT A TRUE GURU, GUIDE, OR MEDIATOR

He who knoweth the True Being
 is called the true Guru;

His disciple is saved by association
with him, O Nānaka, and by singing
God's praises.

The true Guru cherisheth his
disciple,

The true Guru is ever compassionate
to his servant,

The Guru will remove the filth of
his disciple's wickedness,

Under the Guru's instruction, the
disciple will repeat God's Name,

The true Guru will cut the fetters of
his disciple,

If the disciple recoil from evil
deeds.

The disciple to whom the true
Guru giveth the wealth of the
Name,

Is very fortunate.

The true Guru adjusteth this world
and the next for his disciples,
Nānaka, the true Guru loveth his
disciple as his life.

Again,

He on whom the perfect Guru,
whose spell is immortal,
Looketh with his ambrosial glance
becometh a saint."

A Persian poet has said:—

*Ālānke bayak Nazar Kimyā Kunand,
Ayā buad Ki goshai Chashme bamū Kunand.*

"O, how I long for the ambrosial
glance of saints who convert
sinners into saviours,
I pray them to spare a fraction of
a glance for me."

Again,

"This divine essence only few
obtain,
But they who drink it become
immortal.

That being shall never perish
In whose heart the Lord of
excellences appeareth.

Who keepeth but the one God in
his heart,

For him a lamp shall shine in
the darkness,

Man becometh cool in the midst
of heat;

Sorrow is put to flight, happiness
resulteth,

Fear ceaseth, man abideth fearless,
Mental stableness is obtained, and

superstition and transmigration
cease,

And, O Nānaka, his doubts, worldly
love, and sorrows flee away."

ABOUT THE VALUE OF SUFFERING

"Pain is medicine, worldly pleasure
a disease,

Where there is such pleasure,
there is no desire for God."

ABOUT TRANSITORINESS OF THE WORLD

"False are kings, false their
subjects, false the whole world;

False are mansion, false palaces,
false those who dwell therein;

False are gold; false silver; false
he who weareth them;

False the body; false raiment;
false peerless beauty;

False husbands; false wives; they
waste away and become dust.

Man who is false loveth what is
false, and forgetteth the Creator.

With whom contract friendship?
The whole world passeth away.

False is sweetness; false honey; in
falsehood shiploads are drowned.

Nānaka humbly asserteth, except
Thee, O God, everything is

thoroughly false."

REMEMBERING GOD DOES NOT ADD TO HIS GREATNESS

"If I repeat the Name, I live; if I
forget I die;

It is difficult to repeat the true
Name.

If man hunger after the true
Name,

His pain shall depart when he
satisfieth himself with it.

Then how could I forget it, O my
mother?

If all men joined and tried to
describe Him,
That would not add to or detract
from His greatness;
He continueth to give us our
daily bread which never faileth;
His praise is that there neither is,
Nor was nor shall be anyone
like unto Him.
As great as Thou art Thyself, O
God, so great are Thy gifts.
They who forget their spouse are
evil persons,
Nānaka, without His Name they
are naught."

WHAT SHOULD I PRAY FOR
"After many wanderings, O God,

I have come to Thine asylum.
Nānaka's prayer, O God, is 'Let
me apply myself to Thy service';
I a beggar, beg a gift of Thee,
O God:
Mercifully grant me Thy Name.
I crave for the dust of the saint's
feet;
Fulfil my desire, O Supreme Being.
Let me ever love Thy lotus feet,
And continually perform Thy
service.
Thou art mine only shelter, mine
only support:
Nānaka craveth Thine excellent
Name."

The Causes of Unhappiness and the Means of Happiness —III.

(Continued from the previous number)

BY L. RAM.

IV.

Why does the Spirit suffer pain ?
Because it has a body in which it
lives. And body it must have or else
it cannot manifest itself and least
could it stand naked, as it were, with-
out a cover in the wan and pallid,
hence inappropriate, environments of
our earth. Who gave it a body ? And
why should it suffer from it ? The
body is its own creation, Mother
Earth helped it in creating it; and it
must suffer from it because it, the
body, is its (Spirit's) concreted
'Karma'. The Spirit has an inherent
urge to self-express itself. Its urge
sets up activity within it. The latter
propelled by the urge sends forth
out of itself a bit of spiritual sub-

stance, or an emanation of a certain
amount of spiritual force or energy.
No sooner does the emanation issue
forth than the elementals "surrounding
it make its vehicle and it develops to
be a thought. The *Swabhāva* of the
spiritual self colours it and directs
it to follow a certain line of action.
It, the emanated thought, acts upon
the surrounding environments to
which its *Swabhāva* leads it, and the
environments react upon it. During
this interaction there is a transference
of substances between the aggressing
and the aggressed parties, and in
consequence the fabric of the former,
the thought-self, is more or less
coarsened in exact accordance with
the nature of its action. Such actions

and reactions continue resulting each time in a change and a thicker materialization of the thought-substance, and in time the thought-self, that was spiritual or ethereal matter at the time of its coming into being, gets concreted, develops as its vehicle a life-atom, and then atoms which are employed in building and strengthening and concretizing the body of their spiritual parent. These atoms are the Spirit's concreted 'Karma' because the latter is their parent, their creator. These atoms are produced by the Spirit all the time. A certain number of them makes one molecule and a certain number of molecules makes one cell. Our teachers of science tell us that twenty-six trillions of cells make one human body. Thus it is, and it ought to be quite clear from the above, that the body, in which the Spirit lives, is its own creation ; and that it must suffer from it because it is entirely the Spirit's own concreted 'Karma'. Is *Karma* then the real cause of man's sufferings? Not quite so, because there would have been no *Karma* had there been no desire to act. Is desire the ultimate cause of pains, then? Not quite so, because there would have been no desire, as it is, but for the 'Swabhavic Egotism', self-exaltation. The latter, the Swabhavic Egotism, the element of self-importance, the Selfness, is due to the want of right discrimination, *Avidyā*, the thought and feeling of 'I am I' instead of 'I am'. Hence the latter, *Avidyā*, is the cause of all the sufferings. But because it is rooted in some other cause which is the ultimate one, it may be called the sub-main cause of man's sufferings. This

sub-main cause is planted in the Spiritual Self's urge to self-expression or self-manifestation necessary to learn more and to climb higher on the endless ladder of the 'Spirit's Eternal Life'. Had there been nothing more for the Spirit to learn, it would have no longer the urge to self-express Itself, because its urge in its origin is the impress of the next step higher 'Sutrāt-mā'. Yes, there is always something more to learn, and the entirety of wisdom is the Consciousness per se only. But the latter, like the boundless sea in which waves rise and fall but which is not their originator cannot be called the cause of the urge of the Spirit. 'It' is the Rootless Root, the Causeless Cause, and the Observer but not the participator. The consciousness per se is never the Cause although the Spirit rises to manifestation and falls back into It. But the point is that the evolutionary process or course of spiritual unfoldment is endless, the Spirit is never perfect per se, but to become more perfect it urges each time, and its urge develops the whole of the manifestation to win the goal, the next step of spiritual Wisdom, at the end of it. Had the Spirit been perfect per se or had it nothing more to learn, there would have been no urge in it to self-express itself, and in fact, it would have been called Spirit no more but consciousness per se, to which 'Time' and 'Space' have no meaning. Hence, the imperfection, or, using the technical term, *Avidyā*, on the part of the Spirit is the ultimate Cause of all Its manifestations, in which the sub-cause of

man's sufferings, his *Avidyā*, is planted. *Avidyā* is eternal, of endless number of grades, and bipolar. Where there is *Avidyā*, the darkness, there is Wisdom, the light, also. They are two eternal twin sisters. And the fact is that to attain to the latter the former must be suffered each time. Without sufferings, bitter circumstances, sorrows, pains, and aches, *Avidyā* cannot be overcome and Wisdom cannot be attained. Spirit must suffer to learn more, so must man suffer to know more. Hence why complain when in the clutches of ill-Karma? It is for man's good that he is suffering. The black clouds are pregnant with sweet waters to irrigate the dry land, darkness is condensed light, and our tortures and torments are our friends in disguise for they reduce to ashes our sins and throw light on our path leading to god-world and the immortal gods. Come, O Sadhu ! smile inwardly when you are passing through a calamity, learn what it can teach you, and sin no more.

V.

The bud of the rose is covered with thorns, and to the ignorant eyes it seems to be dangerous for the tender petals of the coming rose to rise among them. But when the time of their rising comes, thorns and thistles yield back leaving the central plane empty for the rose to land. Strange are thy ways, O Nature ! how thou changest adverse hearts to be conformable companions ! The very thorns that were looked upon as enemies are now the best

friends of the rose, not only affording it a room to stand, but defending their king, the rose, against the foreign forces, the fingers of the pluckers. That philosopher was very wise who said, "every discord is a harmony not understood". To these physical, ignorant eyes appearance is everything. They smile or frown at things for their forms and colours, and very often begin condemning or rewarding them, but they know not that 'Reality' is hidden within, nor do they care to look behind the veil. May be that man is, worldly speaking, in bad circumstances, and if he is the victim of *Avidyā* he is miserable and unhappy because he cannot see into the heart of things; but if he is wise he will rejoice amidst his present ills and be happy, because, being wise, he will know that his misfortunes are the results of his past mistakes and that his going through them means to him his salvation. Yes, the wise smile but the foolish frown when dark times have overshadowed them. O physically conscious man, worry not ! It is only your shortsightedness that makes you fret. You are not ignored. There is an Eye which is always watching over you. You are like a babe playing in the yard and that 'I' is your invisible Mother always keeping you under Her watch. All is well with you. Do not be discomposed by the hot winds of your low times. They are only like those thorns that after all were the best friends of the rose. There is not an atom in this universe, not to speak of the bigger entities, that is not

under the shadow of that 'Mighty Wing', the 'Higher Self', the 'Universal Self', which is all-pervading, all-knowing, and all-powerful. Some call it Father and some call it God; call it by what name you will, but 'It' is there watching each and every move that you are making. It is Truth, It is Love, It is Light, and It is Life and all. All are in 'Him' and He is in all. Verily, there is nothing else but He alone is: these appearances, He, You, and I, are only His manifestations; and if one may look within, he would, no doubt, find 'Him' there—He and He alone is there, the same One, in each heart.

Man does not know that he is a divine being, an infant God, a divine prince, whose futurity has it for him that some day he shall develop to be as boundless as his Father, 'The Universal Self', in which he at present lives, moves, and has his being. If he only knew what he is in his essence—the Boundless—if he only knew that he is a born divine prince, and that no one in the whole of the Universe can deprive him of his princely birthright, and if he could only realize the High Descent to which he belongs, he would, indeed, feel dignified, cheat no more, kill no more, subject himself to low life no more, fear no more, worry no more, and would do what the gods do—forgive, forbear, love, and let live. In the womb of the future we are already photographed as gods. Divinity is ours and we are 'IT' in the inmost core of our heart. Let us aspire, O dear reader! towards moral

health, the upliftment of the fallen, and the life that gods live, "eat to live, live to learn, learn to teach and help others, and do so with no reward in view".

VI.

(a) There is no such thing as "Beginning per se", nor "End per se" is anything but moonshine, even though beginnings and ends are incalculable—a strange paradox! Out of the 'Invisible Boundless', things arise in their serial times, exist for a time, short or long, and die adding more events to their endless past. Strictly speaking, the forms vanish but their impressions survive, and what at last becomes of them are the entities themselves—modified as they stand at any time. One of such multitudes of cases is 'Man', who is his own *Karma*, the sum-total or rather the modification and the stamp of his bygone endless eternities. His past has merged into his present, and his present is the cradle of his future that lies in its latency therein. Hence he is past, present, and future. If he knew that he is all this—the Almighty in miniature—would to immortal gods that he did!—he would never let his ill-present harass him but rather stand on his divine dignity as calm and grave as the Mount Everest, challenge misery by not minding it, and be but a mere observer of it and happy amidst the raging fires of his own self-created 'Suttee'. That is the right kind of stuff to countervail miseries: or else the more one cries the more he is made to cry. Encouragement

anú a lion-like heart are needed to face the music of one's self-made *Karma*:

(b) Loads of *Karma* are on man's back and loads besides in front of him, and in the middle stands his self, the inmost Centre and the present 'Now'. If he could realize that his present 'Now'—the modified self at any time under Karmic effects—is eternal and that it would always hold something for him that he would have to suffer from, known or unknown to the world, he would learn to love it and live it happily. Then his present, however ill, would become quite natural to him and hence no longer a misery but something as usual.

(c) Casting off his shoulders the loads of his past he can have no future. Cognizing them as his enemies he would only increase the resistance, add more fuel to the fire as it were, and thus intensify the acuteness and strength of their bites. But giving them a most hearty welcome he rises above them: and by making the best of them and learning what they can teach he creates his beautiful future out of the ashes of the ill-past. Consequently, if misfortunes have called upon one's door he should welcome them with his hands stretched to embrace them to his heart. Such hospitality would prove itself as a cool and still mountain tarn to absorb the heat of misfortune's hot steels, and deprive them of their venom.

(d) The annals of his past eternities are replete with his mistakes and their consequential bitter fruits that he had to taste of to their very

uttermost. The present one is another like them. Neither did they last forever, nor will this one forever be. Why worry?

(e) The pages of his soul are but an endless series of modifications. The present ordeal, however baneful, shall modify and improve it still more: and he shall rise higher at its end and become wiser and happier than ever he was before. Why worry? His misery is a friend in disguise.

(f) Time-periods last only for so long and pass away. The present one is no exception and it shall pass away too. Why worry? He must look ahead and be happy! His bad times are only temporary and his own creation, but he is the 'Spirit Eternal' and the parent. He must be fatherly and soar above them.

(g) The world is full of variety in its countless phases. Among men some are rich and some are poor, some in raptures of delight and some in tears of sadness, and even amongst the latter some are worse off than others. If one's lot be among the humble and the lowly he must look towards those who are even humbler and lowlier than himself, and be contented and happy in being even as he is. And, furthermore, if he be sympathetic, kind, and serviceable to those who are below him, and if his sympathy, kindness, and service be impersonal and not selfish in any way, there will ooze out of his mental soil a spring of joy that will not only be everlasting but probably the foundation of his becoming a 'World Saviour' in future.

(To be continued)

He Cometh.

BY SRI BHOLANATHJI MAHARAJ.

"Rejoice, O Heart ! for thy beloved friend approacheth! I will become the dust of thy feet, Oh (Divine) Horseman!"

O Heart ! my felicitations to thee ! Behold, once again thy true friend is coming to thee !

Banish thy griefs and despairs, O restless heart, for this blessed day thy Beloved hath accepted thine invitation ! Without a doubt, He knew thy distraction, was fully aware of thy uncontrollable longing. But His silence was in expectation of the right moment. His longing to come surpassed even thy longing for His arrival ! To beg the mercy of the All-Compassionate One is no proof that He vouchsafes His mercy only when thus solicited. Nay ! Thy pleadings were but the outcome of thine own intolerable yearning. He is favourable unto thee: He cometh apace.

This was His own mandate: "Lo ! Before I come, thy ripples, waves, bubbles, whirlpools, ships and travellers shall all be at variance with one another. Were this not so, what proof could be given of my arrival ?"

Now will the stormy wind of conflict subside, and peace enwrap thy world with a mantle of stillness. I yearned to come: yea ! more even than thou didst yearn for my coming ! Behold ! I will transform this turbulent wind into a balmy breeze, and

render this storm of destruction impotent to harm even a tiny ant.

At last...at last thy prayers have been answered ! He Himself will kiss away thy mournful tears.

(Now speak I to thee) Thou didst question regarding the 'Time'. Time ? The test of time, (of its rightness or wrongness) is the measure of thy yearning for Me, the measure of My yearning to come to thee. Give now this message of Hope and cheer to thy despairing world: this fearful wind of conflict will no longer rage unchecked within My universe, and all the helpless bubbles that it had blown and driven asunder will unite once again.

I regret I could not come earlier. I will love thee all the more therefore.

The ripples of My Love will reach every corner of this world. None shall grieve, or remain comforted. Ripples, bubbles, whirlpools,—all will meet and merge into oneness, thy despairs will vanish, thou shalt be happy and prosperous. With Me will be those who are meant to witness this sport of Mine. Come, proclaim ye this welcome news:

HE COMETH !

Time ?—He longs to come.

Place ?—Wherever hearts desire to see Him.

Message ?—Love, Peace, Unity.

Means of conveying the Message ?—
Each heart will feel it naturally,
spontaneously, intentionally.

Harken ! all ye that feel my
absence ! In a little while ye shall
be vouchsafed the joy of My Presence.

Oh ye earthquakes !—Silence.

Oh Conflict !—Be no more.

Oh Separateness !—Away.

With Me shall come all these—
Love, Peace & Unity.

There shall be an end of misery.
Behold, I come ! Be not ashamed
that thou lackest the wherewithal to
welcome Me and entertain Me. Thy
letter of Invitation is sufficient for Me,
and My Love goeth forth to meet
thy longing. Behold, I hasten to thee
fleet-footed !

The night shall flee before the
Radiant Sun ;
This garden blossom into loveliness,
thrilled by the mighty song of
'Thou art One !'

"By bathing in holy waters, by worshipping the great, man begins to take delight in the stories of Vāsudeva. Enthroning Himself in the hearts of those who listen to and sing His glories, Śrī Kṛṣṇa shakes off their evil tendencies. When evil tendencies are rooted out by constant service to the devout and study of the *Bhāgavata*, then arises unshaken Devotion to the Lord."

"The person whose mind has become serene by means of Devotion, who is able to eschew the passion for all objects, gets the clear and direct perception of the true nature of *Bhagavān* (God)."

"With utmost delight, the wise always practise Devotion to the glorious Vāsudeva and attain purity and serenity of mind."

"All knowledge finds its end in Vāsudeva; all Tapas refers to Vāsudeva; all *Dharma* ultimately points to Vāsudeva; all attainment culminates in the realization of Vāsudeva."

"Just as one fire abides in various kinds of wood from which it becomes manifest, so does the Perfect Person, the all-pervading *Ātmā*, abide in created things and appear as many and different."

—Śrīmad Bhāgavata.

"Those on whom the light has dawned, those who have attained to the knowledge of *Brahma*, them the world cannot win over. The frisking of the fry can seldom arouse a wave in the waters of the sea."

"Life like the ripples on waters is unstable; youth last but a few days; wealth is like a fleeting memory; enjoyments of senses are momentary like the flash of lightning in the rainy season; so too is the delightful embrace of the beloved wife. Take heed O man, to cross the ocean of life. Merge thyself in *Brahma*."

—Bhartṛhari.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā* VI. 30

VOL. VI]

NOVEMBER, 1939

[No. 11

विश्वोद्भवस्थितिलयादिषु हेतुमेकं
मायाश्रयं विगतमायमचिन्त्यमूर्तिम् ।
आनन्दसान्द्रममलं निजबोधरूपं
सीतापतिं विदिततत्त्वमहं नमामि ॥

Obeisance to Him, who is the one cause of the origin, existence, dissolution and other forms of change of the universe, who is the substratum of *Māyā* and yet remains untouched by it, who possesses a form which is incomprehensible, full of Bliss, pure, and the very embodiment of His own Knowledge, who is the Lord of Sita, and the Knower of His own true State.

—*Adhyatma-Ramayana* I. ii, 2.

Nine Forms of Devotion—III.

(Continued from the previous number)

BY JAYADAYAĠ GOYANDKA.

SERVING THE LORD'S FEET

The *Śrīmad Bhāgavata* says:—

"The lotus-like feet of the Lord should be meditated on with intense Love—the feet which contain the marks of *Vajra* (thunderbolt), *Ankuśa* (goad), *Dhvajā* (flag) and *Padma* (lotus), and whose prominent, ruby-like, brilliant nails dispel the darknesses of the heart by their splendour."

"The sacred feet of the Lord should be constantly meditated on—the feet from which flows the Ganges, bearing whose sacred waters on His head Śiva attained Śivahood, and which acting like the thunderbolt hurled by Indra, destroys the mountain of impurities in the mind of the devotee, who meditates on them."*

To observe, meditate on and worship the beautiful feet of the Lord, in a metallic image or picture of the Lord's auspicious Form, or in an image formed in the mind of the devotee, and get absorbed in Divine

Love through such sight, meditation and worship is called 'Serving the Lord's Feet'.

To observe the sacred feet of the Lord, again and again, with thirsty eyes, to worship them and serve them; to sip the sacred water with which the Lord's feet have been washed; to instal the divine feet mentally on the altar of the heart and offer them mental worship; to worship with both hands the wooden sandals of the Lord, meditate on them and offer them mental worship; to take the dust of the Lord's feet and hold them on the head and heart; to treat the bed and other objects used and touched by the Lord's Image with greater consideration and respect than even places of pilgrimage; to regard places like Ayodhyā, Chitrakūṭ, Brindaban, Mathurā, etc., or where God incarnated and manifested Himself, or where He touched the earth with His sacred feet as great places of pilgrimage and treat the dust of those places as dust of the Lord's feet and hold them on the head; to show deep and sincere respect to anything that may have been touched by the Lord and bow before it; to regard the water of the Ganges as directly flowing from the feet of the Lord and serve the same through obeisance, worship, bath and drinking of that water;—all these are various aspects of the

* सञ्चिन्त्येद्भगवत्शरणारविन्दं

वज्राङ्कुशध्वजसरोरुहलाञ्छनाकाम्

उत्तुङ्गरक्तविलसन्नखचक्रवाल-

ज्योत्स्नाभिराहतमहद्भृदयान्धकारम् ॥

यच्छौचनिःसृतसरित्प्रवरोदकेन

तीर्थेन मूर्धन्यधिष्ठितेन शिवः शिवोऽभूत्

ध्यातुर्मनःशमलशैलनिसृष्टवर्णं

ध्यायेच्चिरं भगवत्तत्शरणारविन्दम् ॥

form of Devotion known as 'Serving the Lord's Feet'.

The practice of this form of Devotion is undertaken for the attainment of exclusive Love for the Lord's feet, with the destruction through such practice of evils like attachment to worldly objects, egotism and pride.

Through association with devotees who have exclusively surrendered themselves to God one hears the underlying truth, secret and glory of serving the Lord's feet. Faith and reverence grow through such hearing, and finally lead to the development of this form of Devotion.

Through the exclusive practice of this form of Devotion, all the evil conducts, imperfections and misery of man may be wholly eradicated, and he may attain supreme Peace through the growth of extreme reverence and Love for God. In fact, there remains nothing which is difficult of accomplishment by him.

The scriptures as well as Mahātmās (great souls) unanimously sing the praise and glory of the practice of this form of Devotion. Āchārya Śrī Śankara says that the barge of the lotus-like feet of the Lord is the only means of crossing the ocean of worldly existence.

"DISCIPLE—O Master, please tell me what is my support in this endless ocean of worldly existence, where I am about to be drowned.

"PRECEPTOR—Child, the boat of the lotus-like feet of the Lord, who

is the Lord of the Universe, is your only support."*

Spiritual good is attained also through sipping the water with which the Lord's feet have been washed and sprinkling it over the head. Referring to the incident of Śrī Rāmachandra's crossing the Ganges and the greatness of the boatman who took Him across the river after sipping the sacred water with which the Lord's feet had been washed, Goswami Tulasidasji says:—

"Washing the Lord's feet, sipping that water himself with all members of his family;

"And delivering his ancestors (from bondage), he took the Lord across the river with great pleasure."†

Śrī Sitāji should be taken as the ideal of how spiritual joy is to be derived every moment through the constant sight and service of the Lord's feet. Said She when the Lord was preparing to leave for the forest in pursuance of His exile:—

"Every moment I gaze on My Lord's lotus-feet, I shall be as glad as the *Chakori* at dawn;

"I shall never weary on the road, beholding Your lotus-feet from time to time;

"Washing Your feet and seated in the shade of some tree, I shall fan You rapturously.

* अपारणामारसमुद्रमध्ये

सम्पन्नो मे शरणं विमस्ति ।

गुणे कृपालो कृपया वदैनद

विशेषपादाम्बुजदीर्घनौका ॥

† पद पखारि जल पान करि आपु सहित परिवार ।

पितर पार करि प्रभुहि पुनि मुदित गयउ लेह पार ॥

"Spreading grass and leaves on the level ground, Your slave will all night shampoo Your feet."*

How great was the delight and rapture of Śrī Bharataji when he observed the marks of the Lord's feet on the ground and rolled on those marks smearing his body with that dust and got the privilege of serving the wooden sandals of the Lord! Hear this from Lord Śiva Himself:—

"There he saw on all sides the footprints of Śrī Rāmachandra, which were most auspicious to the earth, and were adorned with the marks of *Vajra* (thunderbolt), *Anhuṣa* (goad), *Kamala* (lotus), and *Dhvaja* (banner). Together with brother Śatrughna, he began to roll on those footprints, while soliloquising as follows—'O, I am supremely blessed that I have seen the earth adorned with the foot-prints of Śrī Rāmachandra, whose dust is being constantly sought after by Brahmā and other Devas as well as the Śrūtis.'"

Goswami Tulasidasji says:—

* छिनु छिनु प्रभु पद कमल बिभेका ।
रहिहउ मुदित दिवम निमि कोपी ॥
मोहि मग जलत न होइहि- डार ।
छिनु छिनु चरन सगेज निहारी ॥
पाय पखारि बँठ तरु छाही ।
परिहउ बाज मुदित मन माही ॥
सम भहि तुन तरु पलव डोस ।
पाय पलोटीहि सब निसि दासी ॥

† स तत्र वज्राकुशवारिजाञ्चित-
ध्वजादिनिहानि पदानि सर्वशः ।
ददर्श रामस्य भुवोऽतिमङ्गला-
न्यचेष्टयत्पादरजःसु सानुजः ॥

"Placing the dust on his head and touching it to the heart and eyes, he felt as much rapture as meeting the chief of Raghu (Śrī Rāma) Himself."*

"He began to worship the Lord's wooden-sandals every day, with a heart overflowing with Love; And conducted all business of the State, seeking order and direction from the Lord's sandals."†

Obtaining the dust of the Lord's feet, Ahalyā finds her life's purpose fulfilled and says:—

"O refuge of the world! my life is fulfilled today through the touch of the particles of dust sticking to Your lotus-feet. O, what a fortune that I am being blessed with the touch of those sacred feet, which are being sought after constantly with their whole heart even by Devas like Brahmā and Śankara."‡

Through refuge at the Lord's feet all the evils that man is subject

अहो मृधन्योऽहममूनि राम-

पादारविन्दार्द्रितभूतलानि ।

पश्यामि यत्पादरजो विमृश्यं

ब्रह्मादिदेवैः श्रुतिमिश्रं नित्यम् ॥

(*Adhyatma-Ramayana* II. ix. 2-3)

* रज सिर धरि हिये नयननिहि लावहिं ।

रघुबर मिलन सरित्त सुख पावहिं ॥

† नित पूजत प्रभु पाँवरी प्राति न हृदयै समाप्ति ।

मागि मागि आयसु करत राज काज बहु भौंति ॥

‡ अहो कृतार्थास्मि जगन्निवास ते

पादाब्जसंस्पर्शरजःकणादहम् ।

स्पृशामि यत्पद्मजशङ्करादिभि-

र्विभृयते रन्धितमानसैः सदा ॥

(*Adhyatma-Ramayana* I. v. 43)

to get destroyed, all his difficulties are removed, and he crosses the fearful ocean of worldly existence as easily as one steps over a cow's hoof-mark. The *Bhāgavata* says:—

"O Lord, man suffers from fear, grief, desire, defeat and greed etc., in respect of their wealth, home and relations, and from the false idea that 'this is mine', which is the root of all sorrow, so long as he does not take refuge with a sincere heart at Your lotus-feet, which removes all fear. (That is, all this fear, grief, etc., get destroyed when he seeks out and takes shelter under the Lord's feet)."*

Again,

"He who has resorted to the boat in the form of the tender feet of the Lord, which is the refuge of saints and full of purifying glories, for him the ocean of worldly existence becomes as shallow as the hoof-mark of a calf; the Supreme State is already attained by him, therefore worldly miseries and difficulties do not appear before him."†

Again,

"O lotus-eyed Lord, some saints absorbing their minds in meditation

of Thee, the root and substratum of all Existence, and adopting Thy feet realized by Mahātmās as their boat, cross the ocean of worldly existence as easily as one steps over the footprints of a calf."

The Love-intoxicated devotee, who has taken refuge at the feet of the Lord, seeks only to remain attached to the service of those sacred feet, rejecting even the joy of salvation, what to speak of the lesser joy of enjoyment in heaven. The wives of the serpent Kālīya, addressing Śrī Kṛṣṇa said:—

"Devotees who take to the dust of Your feet do not seek the enjoyments of heaven, nor overlordship, nor the position of Brahmā, nor sovereignty over the earth, nor even the attainment of Yogic powers; what is more, they do not desire even the state of *Mokṣa* (salvation)."

The scriptures contain many illustrations of devotees who have attained exclusive Divine Love through the practice of Devotion in the form of 'Service of the Lord's Feet'. Therefore let us devote ourselves every

* तावद्भयं द्रविणगोहसुहृन्निमित्तं
शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेतत्सद्वग्रह आर्तिमूलं
यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥
(III. ix. 6)

† समाश्रिता ये पदपल्लवप्लवं
महत्पदं पुण्ययशो मुरारेः ।
भवाङ्गुधिर्वत्सपदं परं पदं
पदै पदं यद्विपदा न तेषाम् ॥
(*Srimad Bhagavata* X. xiv. 68)

* त्वय्यम्बु गाक्षालिसत्त्वधादि
समाधिनाऽऽवेशितचेर्भवे ।
त्वत्पादपोतेन महत्कृतेन
कुर्वन्ति गोयत्सपदं भवाङ्घ्रिम् ॥
(*Ibid.* X. xi. 30)

† न नाभपृष्ठं न महेन्द्रधिष्ण्यं
न सार्वभौमं न रसाविपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥
(*Ibid.* X. xvi. 37)

day reverently and whole-heartedly, to the service of the Lord's feet.

WORSHIP

श्रीविष्णोरर्चनं ये तु प्रकुर्वन्ति नरा भुवि ।

ते यान्ति शाश्वतं विष्णोरानन्दं परमं पदम् ॥

(Vishnu-Rahasya)

"Those who perform the worship of Sri Vignu in this world, attain the indestructible, blissful Supreme State of the Lord."

Worship of an Image or picture of God, which appeals to the heart of the worshipper, with offering of various objects, or the worship of a mental Image formed according to the taste and liking of the worshipper with mental offerings, or the service and worship of all living beings through various objects, with full faith and reverence, knowing God to be present in all beings and thus get absorbed in Divine Love through realization of the truth, secret and glory of God—this is what is called practice of Devotion in the form of 'Worship'.

Reverential worship of an Image with leaves, flowers, sandal-paste and other sacred things as well as things earned by honest means; performance of sacrifices as enjoined by the scriptures with the object of gaining God's pleasure; the service of all beings, knowing them to be so many forms of God Himself, performed according to the duty allotted to one by his place in the *Varṇāśrama*, and thus satisfy them through show of honour and respect; service of all poor, helpless, deformed and diseased creatures knowing them to be so many forms of God,

through offer of food to the hungry, of water to the thirsty, of clothes to those who suffer from lack of cloth, of medicines to the diseased and of shelter to the destitute, performed with the object of God-Realization—all these are various external forms of the practice of Devotion known as Worship.

Concentration of the mind on a Form of God as described in the scriptures, which naturally attracts and captivates the heart by its infinite and transcendent beauty and splendour; concentration on every limb of that Form containing the various auspicious marks on the hands and the feet and various weapons, etc., mentioned in the scriptures, as well as on the dress and ornaments of that Form, and its invocation, installation and worship, with extreme reverence and Love, with mental offerings of various objects, is what is called mental worship of God.

The object or purpose of this form of Devotion is to practise it, and induce others to practise it, so that all may realize God through development of exclusive Divine Love.

In order to learn the truth and secret of Devotion as practised through worship, the association of the devoted Lovers of God should be cultivated and their blessings should be earned through personal service.

Through worship of God as indicated above man may attain whatever he desires, and may realize

God easily and quickly. The *Bhāgavata* says:—

"The worship of the feet of God is the means through which man attains *Swarga* (heaven) or *Mokṣa* (salvation) and acquires all kinds of fortune, whether on earth or in the nether world, and all supernatural powers."*

The Lord Himself has declared in the *Gītā* that He may be attained through worship in the form of performance of the duty allotted to one according to his station in life. Thus:—

"O Arjuna, God from whom all beings have emanated and by whom all this is pervaded, by worshipping Him through the performance of his own duty, man attains the supreme state of perfection."†

Not only* this, if worship is performed with supreme reverence and true Love, God may actually manifest Himself in His auspicious Divine Form and partake of the offerings made by the devotee. He Himself says:—

"O Arjuna, any devotee who offers to Me" with Love a leaf, a flower, a fruit or water, that offering of Love of the pure-hearted disinterested lover (devotee), I accept and partake of with pleasure; manifesting Myself in My Personal Form."‡

* स्वर्गापवर्गयोः पुंसां रमायां भुवि सम्पदाम् ।

सर्वासामपि सिद्धिर्ना मूलं तच्चरणार्चनम् ॥

(X. 81. 19)

† यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(XVIII. 46)

‡ पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रमि प्रयतात्मनः ॥

(IX. 26)

Many devotees like *Prthu*, *Ambariṣa*, etc., performed the worship of God in the prescribed manner, with offerings of various objects, and easily attained God. But what to speak of them, even the destitute *Sudamā*, who had nothing more to offer than a few grains of parched rice, attained the Supreme State through his offering of parched rice; the Lord of elephants attained it through offering a flower, and *Draupadī* through the offering of a vegetable leaf. A woman like *Śabarī*, sprung from the lowest stratum of society, attained the same through offering a few wild plums.

Therefore, worship as a form of Devotion should be practised with reverence, merging oneself in the Love of God, according to the taste and sentiment of the practisant.

SALUTATION

ध्येयं मदा परिमवलम्भीष्टदोषं

नोर्थास्पदं शिवधिरञ्जितुतं शरण्यम् ।

भृत्यानिहं प्रणतपालभवाब्धिपोतं

वन्दे महापुरुषं ते चरणारविन्दम् ॥

(*Srimad Bhagavata*. XI. v. 39)

"O the best and most exalted Person, O Lord, I bow to Your lotus-feet which should be ever meditated on, which put an end to all difficulties and fulfil all desires, which is the prop of sacred places, before which even *Śiva* and *Brahmā* bow their heads, which is sought after for shelter by Your servants and which remove their afflictions, which protect those who bow before them and is a safe boat for crossing the sea of *Samsāra* (worldly existence)."

Humble prostration, touching the earth with eight limbs of the body,

performed with reverence actually through the body, or mentally, before a Form of God as described in the scriptures, or before the Divine Name, or any metallic Image or picture or a Form of God conjured up in the mind, or prostration of the body or mind before all earthly beings, knowing them to be so many external forms of the same Divine Being, and get absorbed in Divine Love through such prostration, is what is called practice of Devotion through salutation.

To bow with reverence and with deep as well as overflowing Love, before all Images of God in Temples, touching the earth with eight limbs of the body, to bow before all Images or pictures worshipped in different homes, to bow before the Divine Name, before the wooden-sandals of the Lord and before all books of scripture describing the truth, secret, glory and beautiful sports of the Lord, and before all beings knowing them to be either so many Forms of God or as so many moving Temples containing God in their hearts,—these are the various forms of the practice of Devotion through salutation. In the *Bhāgavata*, the great *Yogi* Kavi, said:—

"The sky, air, fire, water, earth, stars, planets, the cardinal points, trees, rivers, seas and all living beings constitute the Body of Śrī Hari. The devotee should bow before everything in absolute Devotion, thinking that he is bowing before God Himself."*

* खं बाधुमग्निं सलिलं मही च
ज्योतीषि मत्त्वानि दिशो द्रुमादीन् ।
मरित्समुद्राश्च हरेः शरीरं
यत्किञ्च भूतं प्रणमेदनन्यः ॥

As an example of how one should bow before God realizing Him to be present everywhere and in all directions, the following utterance of Arjuna in the *Gītā* is very beautiful. While offering his salutation to the Lord, Arjuna said:—

"O Possessor of infinite power, salutation to You from the front, salutation to You from behind; O soul of all, salutation to You from every side. Immeasurable in strength, You pervade all (the whole world); therefore, You are all."*

Goswami Tulasidasji bows before the world realizing the same as being pervaded by Śrī Rāma and Sītā (God):—

सीय रामाय सब अग जानी । करउँ प्रनाम जोरि जुग पानी ॥

"Knowing all created beings as so many manifestations of Śrī Rāma and Sītā I salute them all with folded hands."

The object or purpose of this form of Devotion is to realize God through growth of exclusive Divine Love. It is attained through the association and personal service of devotees, who are dear to God, and from an understanding through such association of the secret of Faith, Love, Mystery, Glory and Truth of the Lord.

He who salutes the Lord realizing His secrets gets freed from all sorrow and suffering. There is a verse in *Anusmṛti* which says:—

"There is nothing which is more auspicious than Bhagavān

* नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तदीर्घायितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्व ॥

Vāsudeva, there is nothing more purifying than Him, and there is no Deva, worthy of being worshipped, higher than Him. He who offers his salutations to Vāsudeva suffers no affliction."*

Through the mere practice of prostration before God, touching the earth with eight limbs of the body, done with full reverence and Love, man being freed from sins may attain the Supreme State. Bhīṣma says:—

"Even one bend of the head unto Lord Śrī Kṛṣṇa is equal in merit to the completion of ten horse-sacrifices. (Not only so, there is another speciality.) The performer of ten horse-sacrifices is not freed from the obligation of rebirth, but he who bows his head to Śrī Kṛṣṇa escapes rebirth."†

No wonder that he who bows to God with reverence should attain this state, when the scripture says that offering of salutation to God under any circumstance whatever leads to the destruction of all sins. According to the *Bhāgavata*:—

"He who loudly utters 'I bow to Hari', when either falling, or tumbling, or struck by affliction, or sneezing, or inadvertently without control over the mind, gets absolved from all sin."‡

* न वासुदेवात्परमस्ति मङ्गलं
न वासुदेवात्परमस्ति पावनम् ।
न वासुदेवात्परमस्ति दैवतं
तं वासुदेवं प्रणमन्न सीदति ॥

† एकोऽपि कृष्णस्य कृतः प्रणामो
दशाश्वमेधावभृतेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामो पुनर्भवाय ॥

(*Bhishmastavaraja* 91)

‡ पतितः स्वलितश्चातः क्षुत्वा वा विषशो ब्रुवन् ।
हरये नम इत्युच्चैर्मुच्यते सर्वपातकार् ॥

(*Srīmad Bhagavata* XII. xii. 46)

There were many devotees of God who attained the Supreme State only through the practice of Devotion in the form of prostration. But the prostration practised by them was of an uncommon type. See how great was his infatuation of Love, when Akrūra bowed before the Lord. Says the *Bhāgavata*:—

"Overwhelmed with his devout affection, Akrūra quickly sprang down from the car and fell prostrate like a pole at the feet of Balarāma and Śrī Kṛṣṇa."*

The old warrior Bhīṣma offered his salutation to the Lord in a voice choked with deep emotion and Śrī Kṛṣṇa immediately favoured him with the light of Divine Knowledge. Vaiṣampāyana says:—

"Having thus offered his praises to the Lord, Bhīṣma whose mind was wholly absorbed in God, said 'Salutations to Śrī Kṛṣṇa', and bowed his head unto Him. Learning of the depth of Bhīṣma's Devotion through His power of Yoga, Mādhava, otherwise called Hari, bestowed upon Bhīṣma the light of Divine Knowledge, for observing the world as a manifestation of the Divine, and went away."†

Therefore, one should strive one's utmost to practise the form of Devotion known as salutation merging oneself in the intoxication of Divine Love.

(*To be continued*)

* रथात्तूर्णमवल्लुत्य सोऽकूरः स्नेहविह्वलः ।

पपात चरुणोपान्ने दण्डवद्रामकृष्णयोः ॥

(*Ibid.* X. 38. 84)

† एतावदुक्त्वा वचनं भीष्मस्तद्व्रतमानसः ।

नम इत्येव कृष्णाय प्रणाममकरोत्तदा ॥

अभिगम्य तु योगेन भक्तिं भीष्मस्य माधवः ।

त्रैलोक्यदर्शनं ज्ञानं दिव्यं दत्त्वा ययौ हरिः ॥

(*Bhishmastavaraja* 100-101)

Modern Psychology On Personal Happiness.

Swadharma—The Secret of Social Harmony.

BY M. S. SRINIVASA SARMA, M. A.

EAST AND WEST

It is gratifying to note that in spite of the dazzling effect of the scientific progress and the mechanical civilization which the West has blessed us with, we are slowly beginning to recognize the sublimity of our own culture as mirrored in our philosophical schools and religious systems. The western civilization with its social polity based on utility and cash nexus, with its political life built on the theory of State divorced from religion and morality, with its nationalism glowing with the animus of greed and self-aggrandizement, with its commercialism plunging nations into cut-throat competition most urgently requires today a fresh oriental revival for the emancipation of humanity from material thralldom and the tyranny of the machine. It looks as though the hand of Providence is at work in bringing the western civilization into forceful and aggressive contact with the time-honoured and all enduring civilization of the East. The contrast has set in bold relief all the noble traits of our culture, and opened at the same time our eyes to the one radical defect in our civilization, namely, that it has been altogether spiritual and other-worldly, which has made it stationary. Now that this contact has made us conscious of

this defect, we have only to shake off our lethargy, and make bold to advance on sane and healthy lines towards our glorious destiny.

THE PRESENT UNREST

That we are today face to face with cataclysmic changes born of uncritical and wholesale adoption of the western ways of life is accepted on all hands. Who is not aware of the present-day political and social unrest which expresses itself in the cries of "Free-Love", "Birth-Control", "Down with Authority", "Long live Revolution", and in the craze for alcohol, brothels, race-courses and other forms of unnatural excitements? The root cause of this discontent is that life today is extremely mechanized, attenuated, and falls into fixed grooves, and does not afford facilities for the free expression of our vital demands. Add to this that most of us are engaged in occupations intrinsically uninteresting and bordering on drudgery. Any plan of life that does not unify the fundamental needs according to a comprehensive ideal necessarily sets up a tendency towards mental and moral disorganization. To work so many hours for so much pay without any vital interest in the process is to have a double personality. Is it any wonder that the routine worker

resorts to drink and drugs and emotional excesses in his attempt to restore the lost elements of a normal life? Munsterberg speaks the truth when he says that "tyranny and cruelty, sexual over-indulgence and perversion, gambling and betting, recklessness and adventurousness, and above all revolutionary agitations and senseless crimes have always been the psychological means of overcoming the emptiness and monotony of an unstimulating life."

THE SECRET OF WELL-BEING

The only corrective to such mental unrest and social waste is to energize the individual by a living ideal the attainment of which would satisfy his inarticulate craving for completeness, by liberating the latent forces to be utilized in legitimate channels directed towards bettering the world in every respect. In our country, the child from his birth is trained to regard himself not as an isolated unit or a separate entity, but as one fulfilling a legitimate and necessary station in the economy of the family as well as the community. By various taboos and rituals, his instinctive urge is sublimated from the beginning; and when he grows up to manhood, he becomes a willing devotee to the ideal of *Swadharma* which, if performed in the right spirit, does perfect justice to the many-sided nature of his character, and makes his life full, rich and complete. But unfortunately excessive and irrational individualism born of stupid imitation of the worst in the western civilization, supreme contempt

and scorn for everything ancient, which results in the neglect of the best in our culture, and an indecent haste to live from moment to moment without finding an abiding anchor in life—all these have tended to undermine the system of social life based on *Swadharma*.

SUBLIMATION—THE ESSENCE OF MORAL CULTURE

Modern psychology traces all activities of human beings to the working of the *instincts* and *emotions*, each of which is a kind of psychic dynamo producing energy which urges the individual to ceaseless activity. In fact there are psychologists today who proclaim that the entire life-activities of individuals as well as of societies have their origin in these instincts, and that man's noblest pursuits, rational achievements and moral conduct are derivable from the complicated machinery of these native traits. A well-formed character is nothing but a harmonized expression of all our instincts. It is the balanced life, the rounded life, the life in which each tendency plays its proper part. It is to the interest of the community that the energy belonging to the instincts should be utilized to the utmost in channels which subserve social ends. Legitimate expression should be found for all instincts, that is, useful occupations directed by strong interests of a definite kind should be found for every individual. But in these days of advanced civilization and specialized life, full scope for the free play of the primeval instincts

is either impracticable or undesirable. Social and economic life with its ruthless competition and rigour brings about the inhibition and repression of these instincts. But the repressed instincts which have been denied direct activity find however a way of escape, and manifest themselves in neurosis, hysterical disturbances and complexes which tend to destroy the unity which is essential to mental health. The psycho-analysts today adopt the method of *sublimation* by which the repressed tendencies are diverted from their original gross and base ends, and redirected to purer and nobler purposes satisfying to the individual, and of value to the society. Sigmund Freud has done immense service to humanity by bringing to light an old practice under a new name, and popularizing it on a scientific basis.

DHARMA—A SOCIAL CONVENIENCE

The individual has not dropped from the blue skies all on a sudden; he is a unit in the social organism, and has his legitimate place in the community; and his life consists in adjusting himself harmoniously to the demands of the social environment; and this is only another term for the *education of the instincts* which culminates in the formation of a stable character; and in this process *Swadharma* is the potent ideal, and the most effective guide. It is our duty to realize that the ideal of *Swadharma* is the most powerful form of sublimation. Instead of diffusing and wasting the limited stock of energy indiscriminately in all

channels of instinctive tendencies, the individual is made to work in a particular sphere for which he is best equipped both by heredity and training. The doctrine of *Swadharma* is thus an intelligent and firm grasp of the enduring values and eternal verities of life in the pursuit of which all our available energy is utilized. It is therefore a direct help in harnessing and focussing the powers of the individual, and in bringing about the integration of the individual with the society. Sublimation thus is a process by which the instincts are uplifted and purified of their original crude tendencies, and set free to go onward, to create, to be refined, and to be of general usefulness.

INSTINCTS AND SWADHARMA

Swadharma is the most effective form of sublimation. It is a sort of psychic economy of the individual, and at the same time a social convenience; it serves as a great psychological prophylaxis preventing repression and directing the energies in the path towards the realization of the True, the Good, and the Beautiful—the triune ideal which plays such an important part in the history of our culture. It helps to satisfy the instinct of pugnacity (through fighting against obstacles and difficulties), the sex instinct (through marriage and establishment of family), the gregarious instinct (through working with others), the creative instinct (through working for others including children), and the instincts of self-assertion, food-seeking, acquisition, construction and curiosity through

multifarious activities connected with the maintenance and management of the family and the community. This crowded life, where the individual completely forgets himself in the ever new and changing duties of his station prevents morbid introspection by draining the native energy from a common reservoir into more desirable directions, and makes his experience fuller, completer, and more abundant.

SPIRITUAL VALUE OF SWADHARMA

The ideal of *Swadharma* is intended to help forward the highest form of social harmony and the highest moral excellence of the individual. It stands to reason that everyone of us should do only such work as is in accord with his native capacities and hereditary endowments. If everyone were to be left free to direct his energies wherever the uncontrolled instincts incline him, there would certainly be no scope for ethical and spiritual improvement. Hence the clarion call of the *Gītā* III: 35:—

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"One's own duty, though not of the highest quality or discharged to perfection is better than another's duty however well-performed; Death in performing one's own duty will lead to Bliss Eternal; the taking up of another's duty carries with it the fear of going to hell." The performance of *Swadharma* is not a source of personal profit or a means of livelihood. Śrī Kṛṣṇa proclaims that it is the best form of worship, the

most glorious offering to the Almighty (*Archana*):—

‘स्वकर्मणा तमस्यार्थं सिद्धिं विन्दति मानवः ॥’

"Men attain to perfection by worshipping God by their own Karmas."

This is the real significance of the divine injunction that we should do our duty without the personal desire to appropriate the resulting gain. A society organized according to this principle would indeed be a *perfectly ordered society* giving the fullest scope for each individual to make the best of himself. Such a spiritual regeneration of the individual would be at the same time the regeneration of a new society. Śrī Kṛṣṇa guarantees that the man who is constantly engaged in the fulfilment of his *Swadharma* naturally attains to perfection:—

‘स्वे स्वे कर्मण्यमिरतः संसिद्धिं लभते नरः ।’

THE DOCTRINE OF ADHIKĀRĪ

It is neither practicable nor desirable to attempt to wipe off at one stroke the endowment of the race, the heritage of the past, and the influence of social upbringing. It is on account of this that the doctrine of *Adhikārī* plays such an important part in the Hindu system of conduct. We have to reckon with the *Vāsanās* and *Samskāras* before we fix the duties and occupations of individuals. The *Gītā* establishes the fact that Karmas or duties have been set apart, and prescribed for each stage of life and class of society on the basis of psychological equipment and biological heritage. It is because

these wholesome prohibitions and salutary injunctions have been ignored and set at nought by us that we find ourselves today in the grip of moral and social chaos. The remedy is not insanelly to embark on an impossible crusade against an institution which has stood the test of time and challenged the insidious assaults of the social revolutionist and the political agitator from within and the adverse forces from without. We must bear in mind Śrī Kṛṣṇa's

ultimate appeal to Arjuna:—स्वधर्मोऽपि चावेक्ष्य न विकल्पितुमर्हसि—stop and deliberate carefully on what your *Swadharma* is. It is not right that you should give it up. *Swadharma* is a specifically human process which brings about a working union of egoistic and social tendencies, and stimulates a sense of balance and harmony which is deeply satisfying, and which releases us for the time being from the sordid yearnings of practical life, and brings us to experience an ineffable joy.

Self-Knowledge.

BY ANILBARAN ROY.

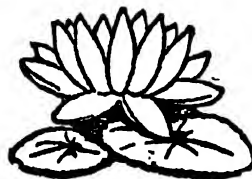
Our real life is within our own self; the external is only a reflection, only a manifestation. We regard this reflection as the real thing, hence we live in perpetual falsehood.

The source of all true joy is the self; the senses and the external objects are only a means, an occasion for the manifestation of the inner delight; but in our ignorance we turn outward and follow the senses in vain search of joy.

The source of all true knowledge is the self; the mind cannot know but can only reflect the light that comes from within; yet we ceaselessly exercise our mind in search of the truth and thus live in shadow and ignorance.

The source of all true strength is the self; our body and mind are only channels for the manifestation of the inner force; yet we rely on our bodily and mental efforts for our work and thus waste our life in vain and fruitless labour.

Thou art our true self, Mother, and our true relation to Thee is in the heart of our heart. We lay too much stress on our external relations, and hence we miss the secret of our union with Thee. If we can perfect our inner relation to Thee, Mother, our external life will spontaneously become perfect, harmonious, and beautiful.



Psychic Integration and Road to Spiritual Peace.

BY LALJI RAM SHUKLA, M.A., B.T.

[Here is a conversation between a Truth-seeker and a Philosopher. They were previously discussing the theory of the psycho-analyst about mental unrest. The theory says that there are repressions in the mind of every man. The repressed desires do not die out but live in the unconscious mind in the form of complexes. These complexes are responsible for disturbances in personality, spiritual unrest and many kinds of mental diseases. When through a process of psycho-analysis the complexes are dug out from the unconscious mind and are presented to consciousness, their power of doing evil goes away. They vanish from the personality of the individual and thus re-integration of personality takes place. This brings spiritual peace.]

Truth-seeker—Well, Philosopher, you expounded last time the theory of the psycho-analysts with regard to spiritual unhappiness. They state that a complex disappears as soon as it is brought to consciousness. This brings mental health. But there are two doubts with regard to the psycho-analytic method: First, psycho-analysts sometimes spend years over analysing a man, and are not successful in bringing complete re-integration. Secondly, how can the fact of merely bringing a repressed feeling to consciousness end the pain that is caused by the repressed feeling. The circumstances in which

a man is living may be such that a feeling may still remain painful, though everything about it may be known. If I had been ill-treated by a certain person, the feeling at the time of ill-treatment was painful, and when I tried to forget it, it became a complex creating mental unrest. If that complex were dug out the feeling is not likely to be eased so long as the same conditions exist.

Philosopher—You are right. The efficacy of the psycho-analytic method is limited to cases in which complexes are of a nature that the consciousness or moral sense of the individual would not like to own. Thus juvenile sex offences or perversions create complexes due to the repression of a feeling of shame connected with them. The feeling really belongs to the adolescent stage, but repression has buried it, hence it affects the normal course of life of a youth. It creates melancholia, an extraordinary sense of abasement, nervousness before certain trials and many forms of mental unrest. Fobias are due to sex abuses. By digging out the complexes, the inner conflict ends and re-integration of personality takes place. This happens because the complexes belonged only to a past stage and the moral sense would not own them up.

But supposing there are disturbances in the personality of a man due to other causes, the psycho-analytic method is not likely to prove effective in that case. Repressed mental torture due to adverse social environment is not likely to be eased by bringing it to conscious awareness. The psycho-analyst may entirely fail in bringing to awareness such a complex. Thus mental disturbances due to great losses are not removed through psycho-analysis. Suffering here really is the purge of the soul and if anything can help it is faith in God. The religious attitude of mind really heals many wounds which otherwise would be fatal.

There was a certain gentleman whose wife was suspected by him to be unfaithful. The shock was very great and he became a lunatic. The psycho-analyst could not cure him. But through making him repeat "Rāma, Rāma", and repeating the Name of God about him he was very much cured.

As a matter of fact Freud himself has admitted* that misery in this world cannot be ended through any human effort. Just as the ordinary physician can do something to bring physical health, but cannot cure all diseases much less remove the possibility of disease, so too psycho-analysis can deal with certain cases of mental unrest, not all. Psycho-analysis is not the panacea for all the ills of spiritual life. That panacea is to be found in religion—in trying to find out what is truth

and what are the real values of life. Much of the mental suffering is due to attaching false values to things of the world and to running away from truth.

Truth-seeker—How does this religious attitude arise? Thinking seems to lead one away from God, for the more we think the more doubts arise in the mind. Is there any truth in the belief that there are sudden conversions in life and that a great soul may by a simple word or touch of hand change a great agnostic into a theist?

Philosopher—The religious attitude comes both by one's own effort by intense application in the pursuit of truth and by the grace of the inspired souls. Health, it is said, is contagious as well as disease. The spiritual vision which anyone has attained is imperceptively communicated to all those who move about him, provided they have receptive minds.

Truth-seeker—How does a man of spiritual vision communicate his experience to others without much talk? How does he get this power?

Philosopher—The awareness of the spiritual experience gives him the power to convince others of spiritual value. As Emerson says, "Higher natures overpower lower ones and charm them with a certain kind of sleep." God in each man awakes in response to God knocking from without. Thus it is that saints confer blessings on humanity by their very presence. "Ordinary spirits serve by what they do, nobler ones

* See "Discontents of Civilization."

by what they are." Each soul redeems itself, but the redeemer in the person of another reminds the soul of its own power. Napoleon used to say that an army of lambs commanded by a lion can win battles. The human lambs do not remain lambs before the hero. They all become lions or heroes. This is due to the contagious power of the spirit. What is true in the case of a soldier serving in an army, is equally true in the case of each man fighting the battle of life. Through his power of thought-suggestions the saint imparts strength to all seekers of truth.

Truth-seeker—Has our ordinary reason any value in imparting spiritual insight, or does spiritual insight come through a sort of hypnotic trance? How far is speech effective in communication of spiritual experience? It is seen that some people with even small reasoning convince others whereas others cannot? How does it happen? . . .

Philosopher—Reasoning with the seeker of truth is necessary if he is fully convinced of the reality of spiritual existence. Blind faith can do no good to anyone. But reason can simply be based on actual experience. Our intellect has the habit of looking without, hence it lacks the capacity to look within. This power comes gradually. It is only when such a power is cultivated that reasoning can be of any avail in gaining spiritual insight. When the seeker reasons with one who has inner illumination, the light in him

is kindled, even as one torch is kindled by another. Reason can never be discarded but reason helped by intuition can alone bring divine wisdom. The natural culmination of reason is intuition. It is a super-rational experience and not infra-rational.

As for effectiveness of speech, it goes along with the reality behind what is told. When a person has an actual experience of reality his speech is convincing; when he has no such experience his speech is ineffective. Book learning often appears as real wisdom. But the difference between real spiritual knowledge and book learning is that whereas in the latter case there is absolutely no inner assurance in the speaker, in the case of the former there is such an assurance. Now when the teacher himself lacks in inner assurance, how can his disciple have faith in what is told by him. This is just the case of the blind leading the blind—both falling in a pit. It is good that men with real hankering after truth do not listen to such persons for long. They feel an inward disgust for their parade of learning.

Truth-seeker—How are we to discover who speaks from real spiritual insight and who simply reproduces the thoughts of others? How should we know that behind what is spoken there is no real experience?

Philosopher—This the seeker intuitively detects. It is a great mystery as to how we succeed in communicating our feelings to others through language. Language is simply a

means by which two minds are joined. Words are like shuttles that fly to and fro between two souls. Words remain meaningless so long as the source from which they emerge is not rich in experience. Though it is true that in some cases they may arouse thoughts in the listener's mind, which do not exist in the mind of the speaker; yet generally that is not the case. In the case of spiritual experience it is impossible that such a thing should ever occur. If neither the teacher nor the pupil has spiritual experience, any talk about it becomes meaningless, however inspired by profound thought it may appear. The spiritually enlightened alone can communicate enlightenment to others. Such people do not require much discussion to convince those whose minds are open. With the dogmatist they would not speak. When inner ripeness comes to a man, he automatically gravitates towards Divine Knowledge.

Truth-seeker—What is this inner ripeness? How does it come?

Philosopher—This inner ripeness manifests itself in an attitude of dissatisfaction with all that is capable of being achieved by man. There comes a time, naturally, when one begins to feel that "things are not what they seem". The very mental conflicts, the pain and suffering make us gravitate towards God. As suffering grows our longing for the state wherein suffering ends increases and this naturally carries us to the only abode of eternal peace.

Truth-seeker—How can one believe that suffering will at all end? There

are patients who go on groaning till death and suffering does not end.

Philosopher—This belief comes by coming in contact with those, whose suffering has actually ended. One should believe in eternal existence. If suffering is not ending here and now, it must end hereafter, if the right path is followed.

Truth-seeker—Why should we think of hereafter?

Philosopher—For without that thought all spiritual quest is meaningless. Why should we not eat, drink and be merry if life ends with the grave? Suppose suffering were to be over with the grave, or Bliss is to last no further than this life; why should one worry about anything at all? The correct attitude then will be:—

Brief with brief thanksgiving
 Whatever gods may be;
 No life lives for ever,
 Dead men rise up never,
 The weariest river some how winds
 its way safe to the sea.

The fact is that mental suffering is more acute in the case of the discernor, the one who cares for eternal values. One who is a practical materialist lives on a level with the brutes; he does not suffer as much pain as genius does. No intellectual problems present themselves to one who cares merely for this life.

Truth-seeker—Then, is it a fact that only in some future life most of the seekers of truth will attain peace?

Philosopher—Yes, that is true. But the very fact that one has begun

to believe that there is truth and that it is to be valued above all things and that it is capable of attainment, puts an end to the disquiet that ordinarily exists in the mind of the seeker. This is the first step to gaining spiritual happiness. The worldly attachments then gradually fall off. The cause of all conflict between the satanic and divine qualities vanishes. The personality of man is gradually integrated and the lost paradise regained.

Thus there is no short-cut or rosy path to spiritual happiness. There is only the old rough beaten track along which so many seers have walked. There can be no end of suffering till truth is realized or the individual existence merged in Infinite Existence.

Truth-seeker—I shall meditate on the thoughts you have aroused in me and see how far they solve my personal problems and lead me to inner peace. Thanks for the trouble you took to clear my understanding.



The Science of the Divine Name—III.

(A Dialogue)

BY Y. JAGANNATHAM, B. A.

(Continued from the previous number)

Janakī—I very well understood the import of each of the ten offences you detailed to me. But do you mean to say that we can take the Divine Name and commit these offences also?

I—Certainly. In fact, no one is able to take the Divine
Offended Name. Name without offending against it, consciously or unconsciously. You know that one and all of us take up the Divine Name for chanting as the last resort in cases where a wife or child suddenly falls ill and the doctor holds out no hopes for the patient or when plague or any other epidemic rages in our locality in a virulent form. You know, besides, how useful and helpful are the ceremonials connected with what are known as Nāma-Yajñas, offerings

of the Divine Name, and the well-known congregational Nāma performances of the seven-day or one-day duration organized by sincere devotees of the Divine Name. But the Divine Name ever requires to be taken in all humility and in a spirit of absolute self-surrender. If the same is not so taken, it becomes Offended Name or *Aparādha Nāma*, as Masters of Devotion would call it. If such ceremonials are organized by persons who do not know how to approach the Divine Name, they may, through sheer ignorance, permit the repetition of the Divine Name either by mercenary chanters or without payment and for the fun of it by their own admirers, or they may themselves repeat the Name without knowing that they are taking only the Offended Name.

J—Why should they do so, love ?

I—Is not the reason clear, dear ? When the correct approach to the Divine Name is not known, however great may be the organizers of the *Nāma*-ceremonials and the like, and however learned may be the scholars under whose direction they are performed, they do not find themselves free from the Offended Name as they lack in the required scientific knowledge of the Divine Name in all its bearings as Redeemer of Mankind. The Divine Name is the wishing-stone that readily and graciously supplies all grades and denominations thereof. But ignorant persons do not make a distinction of them, and chant only the Offended Name, in religious assemblies, prayer-halls, houses of devotion and even in temples, the very dwelling-places of the descended God. Very rarely do we find persons who take the Pure or Holy Name nowadays as both paṇḍits and peasants are equally ignorant about the true character of the Pure Name.

J—So it is plain now that we cannot see God by taking the Offended Name. But don't you say, love, that even this Name must yield some good results ?

I—Yes. The Divine Name is never taken in vain in whatever manner it is taken. Its potency is unlimited and beyond description. Don't you think that we generally employ only the Offended Name, when we call by name any of our children, or others, who are fortunate recipients of God's own

How it helps mankind.

holy appellations; when we listlessly utter the Divine Name for the mere fun of it; when the same is oft-repeated either to serve as a caesura or natural pause in a metrical line or tune, or to calumniate for nothing the blameless and impartial Lord of Creation; when it is spurted out as one loses balance and rolls down a precipice, or accidentally has a nasty slip on a miry path, or for other reasons breaks his bones or loses limbs, or is bitten or mauled by serpents, tigers and the like, or is subjected to uneasiness of mind and body brought on by disease, or is badly assailed with stones or assaulted with sticks ?

Sage Vyāsa, who is quoted above, openly averred that man is absolved from all sins by repeating even this Offended Name. It is again by this Offended Name that man tides over worldly mishaps and catastrophies and is blessed with riches, family concord, and every other blissful experience of this and other Karmic worlds, which are the gift of the All-Bountiful Īśwara as served by Karmīs. In other words, the Offended Name is potent enough to secure the fullest enjoyment relating to the whole cosmic creation, which is connoted by the term *Bhukti* of the elevationist phraseology.

J—Since you told me already that the Divine Name is *Adhokṣaja-Tattva*, an entity that transcends sense-perception, I infer that it is given only to God to expatiate clearly on all the implications of the Divine Name, and that it is idle to expect

man to render justice to it with even an approach to perspecuity.

I—You have so well understood it, dear. But I hope you will bear with me for treading an unfamiliar ground.

J—O I see! But I have a claim upon your love. Now tell me, love, if one can see God by taking the Divine Name in the manner of the self-surrendering votary who has, with meticulous care, developed qualities of the fourfold aspect which you have referred to already.

I—He will certainly see God; but not without a penultimate experience of His personal resplendence at the outset.

Dim Name.

Dim Name, *Ābhāsa Nāma*, is the appellation given to the Divine Name which he repeats at this stage of development in his spiritual endeavours. I fear you cannot understand this unless I resort to an illustration. The Divine Name, which is the very God, is compared to the sun. When dark clouds overcast the sky, it is impossible to see the sun or even his effulgence. Carnality, cupidity, self-aggrandizement, the mood to lord it over the world, fickleness of the senses, sinful nature and the like constitute these sable clouds. These will serve only to intercept our vision, but can neither eclipse nor act upon the sun. Neither the sun of the Divine Name nor even his effulgence can reach the eyes of those unhappy souls whose vision is thus cut off by the pitch-dark clouds of worldliness. Being thus denied for ever the essential knowledge of the Divine Name, they

take only the Offended Name, which caters to their material advancement. But those who are lucky in having developed the four qualities of humility, patience, absence of pride and readiness to honour others do not commit any offence against the Divine Name and so the grace of the Divine Name descends upon them. They are now blessed with the blissful experience of the effulgence of the Divine Name.

The sun of the Divine Name whose rays could not reach and illumine the heart of the self-centred person on account of his dark clouds of world-mindedness is now a matter of hazy experience to the self-denying votary of God as his rays could penetrate and irradiate the renovated mind-film still persisting in the shape of the snow-white cloud of God-mindedness. This hazy experience is the result of the repetition of the Dim Name.

J—What is the Dim Name?

I—Dim Name, you should remember, is that state of the Divine Name in which the *Nāma-Sūrya*, though directly invisible to the spiritual eye, will yet make his presence felt by shining through the bleached clouds of God-mindedness which still appears to retard his direct perception. He who has experienced the Dim Name is instantly freed from the threefold evil of lust, greed and desire for honour, and he is a liberated soul, *Mukta Puruṣa*, in all the implications of the term. So you see that while the Offended Name purveys the much-coveted *Bhukti* to the *Karmī*, the

Dim Name provides the very *Mukti* so much sought after by the *Jñānī* as the highest end of human existence. In other words, the Offended Name is exclusively competent to provide the sum-total of the enjoyment relating to all the material worlds while the Dim Name could itself deliver us from the worldly shackles and confer on us the blessings of *Mukti*, which, according to Āchārya Śankara, is not to be attained save as the result of the accumulated merit of a hundred crore of mundane births.

J--Really I do not know that the Divine Name has such wonderful potency. But will you tell me, love, when the sun of the Divine Name will shine before our eyes without let or hindrance?

I--Please hear me, then. One should say and feel to *Pure Name.* himself in this strain:—"I am an atom of God, a scintilla of His Divine Power. My kinship, therefore, is with God and nothing else. Service to Godhead is my eternal function, my *Swadharma*. Development of Love for God is the ultimate purpose of my life. God is my only Protector. There is no other protection for me nor another protector like Him. Without Him I am quite helpless; I can do nothing. None can dare go against the will of God."

When this feeling takes complete possession of one's heart, *Pratiṣṭhā* is swept clean, if any trace of it could still be found there, and he becomes entirely guileless like a baby. If now he chants the Divine Name, he naturally exhibits signs of tremor or

choking of the throat, tears in the eyes and horripilation over the body, and that film-like barrier of the white-cloud that till now eclipsed the *Nāma-Sūrya* gets scattered opening at the same time his spiritual eye of Devotion or Divine Love. So he is now face to face with the sun of the Divine Name. This is what is known as Pure Name or Holy Name—*Suddha Nāma*; and when this is chanted we are blessed with *Bhakti* or *Prema* which is the real *summum bonum* of human life. It behoves us, therefore, to take our final refuge in this Pure or Holy Name, and not rest content with the alluring effects of the Offended Name or Dim Name.

J--So I see now that the Divine Name ministers to all our needs, material and spiritual, by providing us with *Bhukti*, *Mukti* and *Bhakti* in its Offended, Dim and Holy states, respectively. How gracious and how potent is the Divine Name! All praise to the wish-yielding gem of the Divine Name!!

I--Well said, dear. You know *Īwara* Himself is the Divine Name. Like an order-supplier, He provides *Karmā* with *Bhukti* or enjoyment through the Offended Name and *Jñānī* and *Yogī* with *Mukti* or *Kaivalya* through the Dim Name. But, unfortunately, these aspirants deride the Divine Name and belittle its saving power and proceed by quite different routes for the fulfilment of their cherished ends. They little remember that their paths are beset with insuperable dangers and

*Divine Name
both means and
end.*

difficulties and they may fail to see God although they may reach the end of their journey surmounting all the barriers in their way.

If for seeing God, the *Karmī* adopts the path of *Karmayoga* in the shape of rendering pleasing service to the Lord of Action and surrendering fruits of all actions to Him; if, for the same purpose, the *Jñānī* adopts the path of discrimination between Self and Non-Self supported by the time-honoured process of elimination signified by the words, "*Neti, Neti*" (Not this; Not this) of the Upanisadic lore; if for that very purpose, the *Yogī* adopts practising the eight limbs of *Yoga* connoted by the words *Yama* in the shape of non-killing and the like; *Niyama*, which is more of the nature of internal and external purification; *Āsana*, firm and pleasant posture; *Prāṇāyāma*, breath-control; *Pratyāhāra*, the drawing in of the sense-organs; *Dhāraṇā*, holding the mind on to a particular object; *Dhyāna*, an unbroken flow of knowledge in relation to that object; and *Samādhi*, the meaning of the object unexpressed in any form; the devotee or the servant of God invokes God's help and looks up for light and guidance from above to know and see God. In other words, while the means adopted by the *Karmī*, *Jñānī* and *Yogī* for God-Realization are altogether different and toilsome, the Devotee seeks shelter of God Himself to realize God. Can we not, therefore, easily infer from this that both the means and the end are ever the same in the line of Devotion?

J—Yes, quite so.

I—Besides, you should also remember that the position

*The Secret of
Surrender.*

of the servant of God is so very enviable in that he easily circumvents the *Karmī*, *Jñānī* and *Yogī* and goes ahead of all of them in his quest of God without having any of the ordeals to which the latter are subject. I think you know that his methods are so very simple. By the merciful teachings of his spiritual preceptor, he realizes that God has placed Himself everywhere as the Divine Name, and that the latter seeks entrance through the gateway of the human ear by ceaselessly knocking at it, confident of even a belated response. He will then unreservedly surrender his ear to the all-powerful Divine Name and find in this the *finis* of his spiritual endeavours. The regulation of his ear is now undertaken by the Divine Name and the extent to which he is blessed thereafter by the latter is naturally commensurate with his deserts in the field of spiritualism.

So it needs no saying that of the several paths to self-realization, the path of Devotion or Divine Love is the easiest and productive of quickest results.

J—Really it is so.

I—Please also remember that for achieving any tangible results in lines other than Devotion, we have to satisfy several conditions

*The saving
power of the
Divine Name.*

and face several contingencies. Longevity is the main plank on which

rests success in any of these lines. Besides, we must possess strong physique, powerful sense-organs and an indefatigable will. Lacking in any of these equipments, we are not even to think of these lines, much less to adopt or follow them. But in the present age of *Kali*, no one comes up to this standard, and what is worse, almost all are short-lived, weak-minded, and puny-bodied and possess only limited intellect and unbridled senses. It is for this that our ancient seers have declared in one voice that the taking of the Divine Name is the only refuge for these unhappy products of the present age. Please hear the same in their own words:—

हरेनाम हरेनाम हरेनामेव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

J—Please explain this to me, love.

I—Certainly. In this *Kali* age, God descends Name-shaped as the Divine Name. It is the Divine Name that saves mankind and the world at large. “हरेनाम” is repeated thrice with a view to create in us a healthy predilection for the Divine Name. The suffix “एव” is added to convince worldly-minded persons that there is no other way out of the morass of mundane entanglements except through the Divine Name. The word, “केवलम्” is mentioned to bring home the naked truth that the threefold path of action, knowledge and divine communion is quite unsuited to the present age. The word “नास्ति” reinforced by the suffix “एव” is also repeated thrice to lay great stress on

the fact that there is no salvation to those who have no faith in the efficacy of the Divine Name.

Let me put the whole thing again in a nutshell. In unmistakable terms, the aforesaid couplet declares that except the Divine Name, there is no other means of liberation to mankind in this dark age of *Kali*.

J—I think the Divine Name mentioned in this couplet refers to the pure Name you told me about.

I—Yes. It is the Pure Name, dear.

J—So the Divine Name can be chanted aloud by persons who have succeeded in taking the same in its pure state. Am I right, love ?

I—You are quite right. They can chant it aloud; and I say they must. As it is the liberated person, the *Sādhu*, who has the sole privilege to take the Pure or Holy Name, he, by chanting it aloud, purifies not only himself, but all objects animate and inanimate, which come under its inebriating influence. In fact, who can fathom the potency of the Pure Name ? You have only to imagine its marvellous saving power when I say that it purifies both the chanter as well as the hearer, the very moment it came upon the lips of the *Sādhu*. This, you should remember, is the way to self-realization achieved by means of the Divine Name chanted in its pure state, and this way is known to the ancient savants of devotional literature as the way of aural reception, *Śrānta Patha*.

*Loud chanting
of the Divine
Name.*

The Kalyana-Kalpataru.



Gopi's Love for Śrī Kṛṣṇa.

J—Please tell me, love, if there is any difference between the Name and *Nāma-Mantra*.

to difference, dear. The *Nāma-Mantra* vouchsafed to us by the spiritual Preceptor at the time of initiation is of the nature of the Divine Power. It is by the earnest repetition of this *Mantra* that we are freed from the threefold evil that tie us down to the earth, and attain the state of liberation; and when we got into this state, no secrecy need be maintained about its repetition. It can now be chanted aloud as it is no more a *Mantra*, but the Divine Name itself—the Pure or Holy Name. Please remember that *Mantra* is the Power of God while the Divine Name is the Godhead Himself.

J—So it is clear that Pure Name is not for those who are bent on either sheer enjoyment or sheer renunciation of the world.

I—Certainly, it is not. Besides, the ancient teachers of devotional philosophy have likened the desire for enjoyment and the desire for renunciation to twin-monsters. So long as these dark monsters lurk in our heart's cavern we are denied the blessings of even the aurora of Devotion. It is the firm conviction of the devotee that God is the sole judge to decide whether we are to be placed once again amidst enjoyment or to be weaned away from it as deserving liberation, or blessed with His eternal servitorship as the

inherent function of the *Ātma*, and that he is sure to favour us with one or the other of these states, consistent with our eligibility for the same.

J—God is, of course, one; we know that. But tell me, love, why He should have so many Names.

I—Please remember that God is not the sole property of any particular country or nation. He is omnipresent and claimed as such by the whole world. The conception of the Godhead by the different nations of the world naturally depends upon the spiritual progress achieved by them and God is given an appellation which fully symbolizes or fits in well with such conception. It is needless to state that God is ever afterwards known to them only by that very appellation. Hindus call Him *Bhagavān*; Muslims call Him Allāh; and English Christians call Him God. In fact, every nation has got its own Name of God and invokes God by that very Name.

But, mind, all of these are God's Names, and as such, everyone of them is a spiritual power-house of God. There is no time-limit for their chanting, as the Divine Name, being Godhead Himself, transcends limitations both of time and space. Besides, the Divine Name is not subject to any mundane law as although God, who is the Divine Name, is the Ordainer of all laws and regulations that govern cosmic creation, He always transcends them for being the Absolute Existence.

Being favoured with such a Divine Name and afforded with so many facilities for its chanting, it is a thousand pities that we neither think of Him nor call Him by anyone of His Divine Names.

J—We entirely forget Him, love, unfortunate as we are.

I—Why so?

J—For lack of faith in Him. What else can be the reason?

I—Well said, my dear lady. In fact, we have allowed our life to be so much frittered away on sensual pleasures, mammon worship, pride of learning and love of honour that not a moment of it could be spared for remembering God and His saving power. Material science may go a great way in solving many knotty problems of our life; but it can hardly help us in times of crisis when dangers are ahead of us or when the mind is in a quandary being faced with conflicting situations. Faith in God comes then to our rescue as science, if relied upon, is sure to leave us in the lurch.

And how is this faith developed?

How developed. If we examine the biographies of certain devotee-saints we find that faith in God dawned upon them as a result of endless miseries and setbacks in life; in some, by being fed up with the enjoyment of the nauseating fruits of *Karma*; in some others, out of utter aversion for the barren and disappointing results obtained in

the paths of knowledge and divine communion, and in a few others for no ostensible reason, as a matter of accident due perhaps to Divine dispensation. But we need not quarrel over the causes that brought about this much-coveted result. What we are concerned with is the result which, of course, is faith in God; and extremely fortunate is he who has developed such faith in Him.

As soon as faith in God has set in, *Jiva* gets restless and serious. Life to him is no more a thing to be trifled with or taken in a light-hearted fashion. I told you already that the fallen soul is always subject to the threefold evil that hinders his spiritual life. So the *Jiva* will now naturally try to get rid of this triple evil; but finding that he cannot progress in his endeavours unless he is ably guided by persons who have already overcome it, he engages himself in earnest and ceaseless search for those great *Sādhus* or saints who can help him out of the mire of worldliness and ere long he is blessed with their company by the sweet will of God.

J—May I know who a *Sādhū* is?

I—A *Sādhū* is one, who, having realized that service to the Godhead is the eternal and inherent function of the soul, is actually living up to that conception; who has conquered the aforesaid three evils in the shape of lust, greed and desire for fame or honour; and who has actually

pen God by taking the Pure Name through the path of aural tion. But in another sense, everyone of us is a *Sādhū* for the reason that our soul in its pure state is naturally wedded to the service of the Godhead and that its place is ever in the transcendental realm though it finds itself now in the fallen state for having developed the enjoying mood even during its sojourn in that very realm.

Please remember that it is only in our fallen state that we are apt to forget our *Svādharma* as service to the Godhead. But now, when faith in God is born in us, we are naturally led to question ourselves, "Who am I?" and its answer is sought best in the company of saints or *Sādhū*s, who are self-realized souls and who associate with the fallen and sinful out of mere compassion for them.

J—How are we to approach a *Sādhū*?

I—You will know it from what I am about to tell you. The earnest seeker who has developed faith in God naturally approaches a *Sādhū* and sits at his holy feet. With one-pointed attention, he hears his words of guidance and treasures those priceless gems in the secret vaults of his heart. The *Sādhū*, being pleased with his receptive and submissive mood condescends to explain to him the essential nature and function of the individual soul and its inter-relationship with God and the cosmic worlds. He speaks to him also of

*How to approach
a saint?*

Divine Love, the attainment of which, he avers as the ultimate purpose of human life, and to help him to achieve that end, he initiates him into the mystery of the Divine Name and commands him to repeat the same free from all offence and without intermission.

In the light of the spiritual awakening received from the kindly saint, the *Sādhaka* realizes that he is intrinsically a *Sādhū* being spiritual in essence and that he cannot regain his original *Sādhū*-position unless the threefold evil born of his ancient heritage in the shape of the enjoying mood has completely left him. He, therefore, sets himself to work and in right earnest repeats the Divine Name, now *Mantra*-shaped, both days and nights without intermission as instructed by his saint-preceptor, having developed qualities of the fourfold aspect of humility, forbearance, absence of pride and readiness to honour others. This is called *Bhajana* which is the uniting tie between the *Sādhaka* and Godhead—*Bhakta* and *Bhajanīya*.

J—So you say that the *Sādhū* in us is discovered through *Bhajana*?

I—Certainly. But let me proceed. As progress is made in this direction, the supra-mentioned evils are gradually eschewed; but so long as they persist even in an infinitesimal measure, the *Jiva* is pulled either way, towards world and its lovable objects as well as in the direction of God.

*The only cure
for worldly ills*

Consequently, there is neither continuity nor uniformity in his *Nāma-Bhajana* as it is chequered with frequent interruptions due to worldly distractions.

It is only when these soul-killing evils are completely rooted out that *Nāma-Bhajana* gets steady and unbroken like unto a down-streaming jet from an oil-fount. This

*Steadfast
clinging to the
Divine Name.*

is what is technically termed 'uninterrupted constancy' otherwise known as *Niṣṭhā* in devotional literature. *Niṣṭhā* is non-deviation from the spiritual steadiness resulting from the total extirpation of the oft-mentioned three evils that foster world-mindedness. It is as well the result of the successful struggle of the *Sādhaka* to disentangle himself from time and space for reaching the Godhead. *Jīva* now rests in God and thinks no more of the world.

J—What is there in the Divine Name which makes us cling to it at this stage and forget everything?

I—You will hear from me presently. You know that the Divine Name seeks entrance into us through the mundane ear and is repeated with the help of our fleshy tongue. But our tongue, material as it is, got accustomed to taste only mundane delicacies and has never tasted the ambrosial sweetness of the Divine Name. So when the Divine Name appears on the tongue, its spiritual deliciousness is naturally lost over it as the latter which is material cannot relish a thing which is essentially foreign to it. Our tongue therefore evinces extreme anxiety to

disburden itself of the Divine Name even at the moment of its appearance on it owing to its blissful ignorance of the curative and saving power of the latter.

Now answer my question. Suppose one of our children is down with fever. We give him a piece of sugarcandy to be placed in his mouth. Can you tell me why we do so?

J—The juice of it, if swallowed by the child, removes biliousness and cures the fever.

I—But you know that the child finds it bitter as soon as *The fever-cure.* it touches his tongue and wants to spit it out at once. We will not, however, allow him to do so as we know it will do good to him by curing the fever. We will therefore take him into our lap, caress him and say, "My dear child! Sugarcandy is never bitter; it is always sweet. As you have fever on, you are finding it bitter now. You must not however spit it out, but keep it in your mouth in spite of its bitterness; for its juice, if taken in, will bring down the fever and you will feel sprightly once again." If the child pays no heed to our words, perhaps we will bribe him, say with a silver coin, and implore him again and again and resort to all possible means by which we can make him keep the lump of sugarcandy in his mouth.

Overwhelmed by our tender and love-laden words and lured by so fair-seeming a present as the silver coin, our child will not throw the piece of candy out of his mouth, but

steadily swallow its apparently bitter juice now with cries and now with curses. As the juice gets into the stomach, it will assuage the bilious heat and bring the temperature down to normal. When fever is gone, the bitterness of sugarcandy also will disappear. It is now so sweet and so delicious. The child grabs the stuff now and even cries for more. He does not mind now even if his silver present is taken back provided he got what he wanted. He does not cease crying till he got more and more of it. I think you know the reason.

J--It is the way with children that they will not even think of a stuff which they have never tasted; but having tasted a thing once, they cling to it leech-like and do not forget it even for a moment.

I--The same is the case with us. We too are no better than children in the matter of spiritual living. We too have our own fever, but it is of the most extraordinary type. It is a fever of three kinds blended into one and so it is rightly called *Tāpatraya Jvara*.

J--What is that *Tāpatraya* which everyone mentions so often?

I--It is of three kinds, dear, as hinted already. That feverish sensation caused by the dangers apprehended from venomous reptiles, tigers, burglars, swindlers and the like is called *Ādhībhautika Tāpa*; that which relates to accident such as collision or capsizing of trains, rockbursts in

mines, sinking of ships, bolts from the blue, electrocution by live wires and the like is called *Ādhidaivika Tāpa*; and that which relates to bodily ailments such as fever, paralysis and the like, to want of means of sustenance such as money, food grains and the like, to destitution, privations, and mental anguish at one's incapacity to make adequate provision for family and dependants, and similar tribulations and sufferings is called *Ādhyātmika Tāpa*. These three *Tāpas* or afflictions go by the name of *Tāpatraya* in Sanskrit.

There is no specific in this world for this threefold affliction
The remedy known as *Tāpatraya* fever.

Although sugarcandy which is a remedy for fever is of no avail in the case of this fever, there is the spiritual sugarcandy known as the Divine Name which successfully grapples with this fever and brings it down in no time. But when this delicious Divine Name appears for the first time on our tongue having entered through our ear at the time of initiation by the spiritual preceptor, we find it bitter and unaccommodating on account of our fever of world-mindedness. But the tender-hearted Divine Master knows this too well. He watches our difficulty and moved by compassion, cheers us up with the following words:—

"My beloved son! you have missed the sweetness of the Divine Name although it was actually on your tongue; and, what is more, you find it bitter also. This is, of course,

The threefold human affliction.

The relish for the Divine Name.

due to the chronic 'fever of world-mindedness' which is still persisting in you. But let me assure you that the Divine Name is never bitter; it is always sweet, very delicious and very palatable. If, therefore, you try to keep it on your tongue in spite of its seeming bitterness your present fever will disappear. When the fever is gone, you will instantly experience its nectarine sweetness."

J—Suppose we earnestly try as advised by him and still fail to keep it on ?

I—He is sure to bribe us just as we bribed the child. He would say, "Here is my offer. If in spite of your difficulty you allow the Divine Name to play upon your tongue, in no time will I make you feel the presence of God everywhere. Believe me. Very few have seen God. An offer once missed is missed for ever. This is no doubt an ordeal for you; but you will get over it. I am ever by your side."

J—What a precious offer ! How gracious is the Divine Master !!

I—Really so. Just as our child was allured into keeping the piece of sugarcandy in his mouth on account of the silver present, we too are naturally swayed by the desire to see God as inspired by the spiritual Preceptor and we keep the Divine Name on our tongue and repeat it without offence, having developed the oft-repeated qualities of humility, patience, absence of pride and readiness to honour others. By such repetition of the Divine Name are destroyed all the worldly evils that hinder our spiritual life and render us liable to the threefold affliction. With the destruction of the mundane evils, the fever of world-mindedness comes to

the normal and we begin to relish the Divine Name just as our child relished sugarcandy after the fever left him. When we have thus become God-minded, being freed from all worldly dross, the repetition of the Divine Name is actually taken up by the spiritual organ of speech in the transcendental body of our *Jiva*-constitution although our material tongue may, by the force of habit, repeat it as hitherto like an automaton.

Please remember that the sweetness of the Divine Name is actually experienced when it is sung, to quote the words of the Bible, with "the spirit in man which by direct communion and touch with the spirit of God in the shape of His Name tastes the bl'ssful nature and sweetness thereof." The saint now exclaims, "O taste and see that the Lord is good, yea, sweeter than honey to my mouth !" It is for this that he takes refuge in the tower of God's Name and gives vent to rapturous expressions like, "O Lord ! our Lord ! How excellent is Thy Name in all the earth !" "Out of the mouths of babes and sucklings (like Prahlāda and Dhruva) hast thou ordained strength to chant your Name." "Save me, O God, by Thy Name" and "I will wait on Thy Name for it is good before Thy saints."

We then become like unto "new-born babes always desiring the sincere milk of the Word that we may grow thereby to the full stature of saints and sing or praise with them His Name in the dance with the timbrel and harp, and sing aloud also."

(To be continued)

Brahmacharya—II.

(Continued from the previous number)

By HANUMANPRASAD PODDAR.

EVILS PROCEEDING FROM SEMINAL LOSS

Loss of semen occurs through sexual indulgence. There are eight forms of sexual indulgence mentioned by our scriptures. The avoidance of all these eight forms of indulgence is called *Brahmacharya* :—

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
सङ्कल्पोऽप्यवसायश्च क्रियानिष्पत्तिरेव च ॥
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्यमनुष्ठेयं मुमुक्षुभिः ॥

“There are eight forms of sexual indulgence mentioned by the wise. These are—(1) entertaining thoughts of women; (2) talking about women, describing or singing about the beauty and charms of women, study of love literature etc.; (3) playing of cards, chess, etc., with women; (4) looking at women with an evil eye; (5) talking aside with a woman; (6) forming mental resolve to establish connection with a woman; (7) effort to obtain a woman; (8) actual direct contact with a woman.”

He who desires salvation must avoid all these eight forms of indulgence even with his own wife. Connection with another's wife is wholly prohibited and out of the question. Seminal loss occurs through any form of contact with a woman. Through other forms of contact than actual coition, the semen

is churned out of the body and goes to accumulate in the seminal glands. Diseases like seminal weakness, wet-dreams, gleet, strangury, phthisis, etc., proceed from this. Modern civilization has discovered many other artificial means of sexual enjoyment which are as injurious in effect as actual coition, and these sinful practices are growing from day to day. These are rapidly producing their own inevitable effects. The minds and bodies of men are getting weak, the cheeks get hollow, the lustre of bodies is vanishing, the memory is getting weak, the head feels giddy, the heart gets weak, a sensation of burning is felt in the eyes, the appetite is lost, fear and apprehension surround the man, he cannot comfortably sleep and finds himself plunged in a sea of indolence. In short, life becomes full of misery and sorrow. According to the *Ayurveda* diseases like piles, jaundice, discharge of blood through the mouth and nose, consumption, cough, hoarseness of voice, swoon, burning sensation, dyspepsia etc., are caused through excessive loss of semen. This view is supported also by the western system of medicine. How can it be possible for one who is a victim of any of these diseases to practise meditation and remembrance of God? Therefore every seeker of true happiness should make it a

point to practise *Brahmacharya* himself and induce his children and wards to do the same. From the moment the child enters the womb of the mother, the duty of parents lies in devising ways and means to make the future life of the child happy through the power of *Brahmacharya*. Parents should take care not to express obscene ideas or read obscene literature when the child is in the womb. They should avoid visiting theatres and picture-plays bearing a sexual appeal and should devote themselves as far as possible to the study of the scriptures and biographies of saints and spiritual heroes. The character of the child in the womb is moulded according to the thoughts and activities of the mother. This fact is recognized by both eastern and western science. The youthful Pāṇḍava hero, Abhimanyu, learnt the secret of piercing through the battle-formation known as *Chakravyūha*, when he was in the womb of his mother, Subhadrā, and the crest-jewel of devotees, Prahlada, similarly, imbibed the spirit of Devotion in the womb of his mother. There are many illustrations similar to this. The parents should not do or discuss anything objectionable in the presence of the child imagining that the latter was quite incapable of understanding such things. Let not question of marriage or betrothal be even mentioned before him, and on his attaining the suitable age for study let them send him to a qualified teacher who has special arrangements for training up children in *Brahmacharya* and spiritual culture. The

condition of the schools and colleges of modern days is highly deplorable. There is, in fact, hardly any school or college where the boys are not found to be guilty of immoral conduct. It is, indeed, a matter of great regret that in the name of education the vitality of our boys in whom lies the future of our nation is being wantonly wasted. The poisonous influence of modern western education vitiates the life of our boys and develops an unspiritual outlook in them, and secondly the very atmosphere of enjoyment and indulgence obtaining in the schools and colleges spoil the whole spring of their life and vitality. Like a parasitic insect modern education threatens to eat away the very foundation of national life and if measures are not adopted to stem the tide of its progress there is every risk of our suffering the worst consequences. Thinkers in India should beware of this danger as soon as possible. Compare the high ideal of education in forest-hermitages where boys leading a life of discipline and self-restraint, with the goal of attainment of *Brahma* constantly in view sat at the feet of preceptors, who had renounced all worldly ambitions, with the present-day dry, materialistic education, which negates true knowledge, in huge palatial buildings, from worldly-minded teachers who lead life of indiscipline themselves. Study the *Gurukula* life of the *Brahmachārī* students of ancient days. As soon as the boy reached the age of study, he had to go through the ceremony of purification through the adoption of the sacred thread and approaching

the teacher in a forest-hermitage with sacrificial fuel in hand, he had to offer his services to the latter and observing the hard and exacting rules of *Brahmacharya* he had to devote himself with reverence and humility to the cultivation of higher knowledge. The rules of *Brahmacharya*, according to Maṇu, were as follows:—

“Let the *Brahmachārī*, living in the hermitage of the teacher, observe the following rules and increase his austerities, keeping his senses under control. He should bathe daily and purify the body, offer libations of water to the Ṛsis and manes, worship the Devas and gathering fuel from the forest perform oblation with fire. Let him wholly renounce honey, flesh, sandal-paste, perfumes, flowers, garlands, intoxicating drinks and women. Let him not rub oil on the body, apply collyrium to the eyes, wear shoes and use umbrella. He should renounce lust, anger and greed. He should not dance, sing, play instrumental music and gamble. He should not criticise and speak ill of others, should not speak lies, should not watch and touch women and do harm to others. He should sleep alone and preserve the semen. The student who loses semen through indulgence in sexual desire falls from the discipline of *Brahmacharya*. If his semen is discharged unintentionally during sleep, he should bathe in the early morning and worship Sūrya and perform three Japas of the *R̥chā* “पुनर्मासेत्विन्द्रियम्.”*

* सेवेतेमास्तु नियमान् ब्रह्मचारी गुरौ वसन् ।
सन्नियम्येन्द्रियग्रामं तपोवृद्धयर्थमात्मनः ॥

5—K. K.—

This was how a *Brahmachārī* used to lead his daily life. There was no discrimination made between a prince and a boy coming from the poorest family. The story of Śrī Kṛṣṇa and poor Sudāma passing their days of study together in the hermitage of Sandīpanī is famous enough. Now compare with this the life of our modern students. Look at the simple, ancient student, with the waist-band, staff in hand, a picture of self-control and humility, devoted to the service of his teacher practising renunciation, without any trace of luxury, pure in mind and body, expert in the pursuit of spiritual knowledge, possessing faith in God and see in contrast the modern, fashionable, up-to-date college-student, full of conceit and pride, undisciplined, taking pleasure in indulging the senses, caricaturing the professor, possessing an impure body and mind, irreligious, blaspheming against God and accoutred with boots, suits, wrist-watch, spectacles

नित्यं स्नात्वा शुचिः कुर्याद् देवर्षिपितृतर्पणम् ।

देवताभ्यर्चनं चैव समिदाधानमेव च ॥

वर्जयेन्मधु मांसं च गन्धं मास्यं रसान् स्त्रियः ।

शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥

भूतं च जनवादं च परिववादं तथाभूतम् ।

स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥

एकः शयीत सर्वत्र न रेतः स्कन्दयेत् क्वचित् ।

कामादि स्कन्दयन्नेतो हि नस्ति व्रतमात्मनः ॥

स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।

स्नात्वा कर्मचरित्वा त्रिः पुनर्मासेत्विन्दुं जपेत् ॥

and satchel. What a terrible contrast.* Heaven has been transformed into hell. The sacred land of the R̥sis, resounding on all sides with the music of the Vedas, interspersed here and there with halls for performance of sacrifices, has been converted into a stage for the naked dance of unlicensed desire in the names of civilization and education. This ancient spiritual nation dazzled and misled by the external glare of materialism is slowly advancing towards death through its contact with the poisonous elements of modern civilization, which give temporary pleasure to the senses. If life has to be re-awakened in this ancient nation, the old spiritual ideal should be re-established and Gurukulas where primary emphasis would be laid on the development of spiritual life and practice of *Brahmacharya* should be founded, adjusting the ancient system of training to some requirements of the present age so that boys coming out of these institutions may get on in the world. Brahmans of the right stamp devoted to learning and to ideals of renunciation, right conduct and service of others, should get ready to take up their allotted duty. Members of society should make up their minds to give up infatuation and a false sense of

importance and try, if possible, to send their boys to such disinterested teachers so that hermitages may grow up in secluded spots of natural beauty along the sacred banks of the Ganges and the Jamūna and the old system of training pursued without reference to any worldly interest and with the object only of serving God present in all beings may be re-established. The foundation of even a few such Gurukulas may lead to the most valuable results in future. The first need is to get disinterested and learned men of character, who are qualified to build up such institutions. If such men do not quickly come forward and the evil practice of sexual indulgence among boys is allowed to proceed unchecked, no one can foretell to what a depth of degradation this country may fall. It should be constantly borne in mind that seminal loss leads to certain destruction. There are men who hold the view that if the young hero Abhimanyu and the faithful devotee Sudhanwā had not indulged in sex immediately before going to the field of battle, they would not have met with an untimely death. Therefore, it is the duty of all to take care to preserve their semen. May God vouchsafe this wisdom to all.

* The statement does not actually mean that all modern students are of this type; it has been made in a general sense only to bring out the contrast between the states of ancient and modern society. Let no reader feel wounded at heart by it.

EARLY MARRIAGE

Another error committed nowadays by parents and guardians of boys is to marry them early and bring about their fall from the sacred ideal of *Brahmacharya*. According to the Hindu scriptures marriage is no mere

sport, or a means of satisfying the sexual passion. It is a necessary, sacred and purificatory rite. It is the foundation of the householder's life, the ideal of which is to bring about heart-union between husband and wife and engage them jointly in the cultivation of spiritual life, in the service of the other three Āśramas and thus prepare themselves for God-realization. True success in the householder's life is attained only when the couple controlling their lust, anger and greed devote themselves to the service of the world in the spirit of service to God Himself, and regulating their lives according to the injunctions of the scriptures liberate themselves from their obligations to the Devas, . R̥sis, and the manes. The scripture says 'पुत्रार्थे क्रियते गार्थ'—'the object of marriage is to get a son', and not to indulge in sex. The wife is a spiritual companion and not an object of enjoyment. Marriage is entered into for the practice of self-restraint and not for self-indulgence. We have forgotten this fundamental truth today. This is the reason why the happy, ambrosial life of the householder has been transformed into a veritable life in hell. The responsibility and true object of marriage has been lost to our view. Neglecting the spiritual aspect of the question we have begun to regard marriage only as a means of enjoyment of the senses. The scripture says that the youth who has acquired learning through residence in the hermitage of the teacher till the twenty-fourth year, and is capable of earning his livelihood, is alone qualified to enter

the householder's life. Forgetting this valuable rule we are spoiling the future of our immature boys and girls by celebrating their marriage like the marriage of so many dolls. We indulge in binding infants, who do not possess even the wisdom to wear their clothes, with the rigorous discipline of a householder's life. What does the ignorant child know about the responsibility he is undertaking? What does he know about the solemn vows taken by the husband and wife during marriage? Regarding marriage to be nothing but an enjoyable function, the boy moves about full of delight and mirth; but the far-seeing observer who knows the after-effects of such a marriage will shed tears of grief over his delight. Look at the present condition of our young men. The infirmity of old age overtakes them even before they enter their youth. The condition of the girls is no better. There is hardly a girl who may not be suffering from any form of menstrual disease. The death-rate among both boys and girls is sufficient to cause consternation. The buds wither before opening. What greater misfortune can befall the householder? There is no doubt that parents are fond of their children and cannot intentionally do any wrong to them and what they do, they do out of their ignorance. To forget the value of *Brahmacharya* is at the root of their error, but the error is really unforgivable, and Nature takes her revenge immediately. Parents and guardians of boys should, therefore, take care not to marry the latter before they attain their proper age

of marriage. Considering the present circumstances the lowest limit of age for the bridegroom and the bride may be fixed at eighteen and twelve years respectively. But this age-limit may be profitably extended where boys and girls live under proper restraint. According to the scriptures, girls should be married before they begin their menstrual flow. In the absence of a proper bridegroom, Manu, the Lawgiver, orders a girl to wait for even three years after the attainment of puberty and goes so far as to say that she should lead the life of a spinster rather than marry an unfit husband. This is, however, permissible only when a suitable bridegroom is not available. Persons who through negligence or out of any temptation marry their daughters to husbands younger than the daughters or very old in age commit an atrocious sin. The scriptural saying goes:—

कन्यां यच्छति वृद्धाय नीचाय धनलिप्सया ।
कुरूपाय कुशीलाय स प्रेतो जायते नरः ॥

"He who out of greed of monetary gain marries his daughter to an old, deformed, worthless, and sinful husband becomes a hideous ghost after death."

When a suitable bridegroom is available, it is necessary to marry the girl when she attains puberty. It should, however, be borne in mind that early puberty is not common in every case and in every country. If parents take proper care in bringing up their daughters, it is possible to prevent early puberty. Such care

consists in avoiding all discussion about questions relating to marriage and betrothal before them, training them to do physical labour, giving them no opportunity to see the sexual behaviour of man and woman, avoiding all exciting food, not allowing them to read any sexual literature, discouraging luxury in dress and the practice of beautifying the body, discouraging mixing with men, withdrawing them from schools where co-education is in vogue and discouraging all sense of pride about physical beauty. Girls belonging to rich families generally attain early puberty, because they can indulge in the luxury of dress and ornaments, are not required to do any physical labour, get the low association of servants and maids and eat exciting food. Besides, city girls as a rule attain puberty earlier than village girls. Similarly girls belonging to nations who pride themselves on their culture and civilization attain earlier puberty than girls belonging to the so-called uncultured and pastoral nations.

The boy or girl who desires to observe *Brahmacharya* all through life, or as long as possible, with a view to attain God-realization, should be encouraged and given the liberty to do so. It should, however, be carefully watched that his or her life may not be spoilt in any stage through association with evil companions. The question is, indeed, extremely difficult and intricate.

(To be continued)

Sufism, Or The Mysticism Of Islam.

BY ARTHUR E. MASSEY.

Mysticism being the result of direct contact with the source of being it naturally follows that all sincere devotees of every religion rise through spiritual experience above and beyond "the letter that killeth". The supreme God of the Arabian prophet was not a being from whom all things emanated and whom men were to contact by contemplation, but an absolute will whom all creation was to obey. He was separated from everything, above everything, the ruler of all things, the sovereign of the Universe. Moses had taught the unity of God in opposition to the idolatry of the nations which though beholding the worshipful in nature had put the created in the place of the Creator and although all images of the Divine Being were forbidden, yet the glories of creation were made use of to set forth the divine majesty and splendour of God. His chariots were fire. He walked on the light as with a garment. He was in heaven and on earth and in the uttermost parts of the sea—yea, even in hell. Neither matter, suffering, nor impurity excluded Him from any region of the universe. Jesus Christ directed His disciples to the natural world that He might show them the Father; nor did He hesitate to point to natural objects as symbols of God and emblems of His glory. St. John tells us of the rapture with which

he delighted to repeat the message he heard from Jesus that "God is Light"; and in setting forth the divinity of the Logos, he pronounced this light to be "the life of men". Mahommedanism rigidly excluded nature from any place in religion. It recognized no symbols. The Supreme One had spoken by His prophet. Its doctrines are definite. The Koran is infallible; the words are not only inspired but dictated in Heaven. Where then is there room for mysticism? In Islam, as in all other religions, we have the orthodox who abide by the creeds and the ceremonies, who repose implicitly on the authority of a person, a book, or a church; and those of a free spirit, who demand the exercise of reason, or look for divine intuitions in individual souls. The one says religion is a creed; the other it is a life. The one says God has spoken to some of old; the other says He is speaking to us now. The latter class is represented in Mahommedanism by the Sufis, who are its philosophers, its poets, its mystics, its enthusiasts. It is very difficult to trace their origin and the genealogy of their doctrines. Mahommedan authors admit that there were Sufis in the earliest times of their origin, probably contemporary with the Prophet himself. Some trace the origin of the Sufis to India, and identify them with the

mystical sects of Bhahmanism. Others find in Sufism unmistakable remnants of the old Persian faith.

But, as a matter of fact, Sufism minus the label existed from the beginning of time. The Sufis thought that they believed as Mahommed, and wished to prove that he also was a Sufi—an effort the accomplishment of which to all but themselves has appeared impossible. Sufi means pure, and in its relation to Mahommedanism, it is an awakening of the human soul in its intense longing for the greater light. On certain tenets of the Koran the Sufis have established their own system, reverencing its authority as a divine revelation, but actually substituting the teachings of the intuitional light of the mystic. The great Creator, is, according to the doctrine of the Sufis, diffused over all creation. He exists everywhere and in everything. They compare the emanation of the Divine essence or Spirit to the rays of the sun, which they conceive are continually darting forth and reabsorbed. It is for this reabsorption into the Divine Essence, to which their immortal part belongs, that they continually sigh. They maintain that the soul of man, and that the principle of life which exists through all nature, is not only from God, but of God. God is light, and that light is all which is. The phenomenal world is mere illusion, a vision which the senses take to be a something, but which is nothing. All things are what they are by an eternal necessity, and all events so predestined that the existence of evil is impossible. The Sufis, while

acknowledging a separation of God, through the limitation of form, which they regard as the worst of miseries, yet deny that the soul of man has ever been divided from God. The words 'separated' and 'divided' may not and probably do not convey the meaning of the corresponding Persian words, nor make clear to us the distinction which is intended to be conveyed. We will leave it at that. To be re-absorbed into the glorious essence of God is the great object of the Sufi. To attain this he has to pass through four stages. The first is that of obedience to the laws of the prophets. The second is that state of spiritual struggling attained through this obedience when he lives more in the spirit than in the letter. In the third he arrives at knowledge and is inspired. In the fourth he attains to truth and is completely re-united with the Deity. In this state he loses all will and personality. He is no more creature but Creator, and when he worships God, it is God worshipping God. This is the esoteric doctrine of Islamism, and has some foundation for it in the Koran. It is the worship of the good and the beautiful, the triumph of the soul over the dominion of sense.

A Sufi poet says:—

"Plant one foot on the neck of self,
The other in thy friend's domain,
In everything his presence see,
For other vision is in vain."

While man looks to self he cannot see God, but when he is not looking to self all that he sees is God.

Dr. Tholuck in his book on 'Sufismus' has shown by many quotations from Mahommedan authors that the Sufi doctrines are identical with those of the Brahmans and Buddhists, the neo-Platonists, the Beghards, and Beguines. And why not? Truth is *one* and indivisible. There is the same union of man with God, the same emanation of all things from God, and the same final absorption of all things into the Divine Essence—and with these doctrines a Mahommedan predestination which makes all a necessary unfoldment of the Divine Being. The creation of the creature, the fall of those who have departed from God and their final return, are all events preordained by an absolute necessity. The chief school of Arabian philosophy, that of Gazzali, passed over to Sufism by the same reasoning which led Plotinus to his mystical theology. After long inquiries for some ground on which to base the certainty of our knowledge, Gazzali was led to reject entirely all belief in the senses. He then found it equally difficult to be certified of the accuracy of the conclusions of reason, for there may be, he thought, some faculty higher than reason which, if we possessed it, would show the uncertainty of reason, as reason now shows the uncertainty of the senses. He was left in scepticism and saw no escape but in the Sufi Union with Deity. There alone can man know what is true by becoming the truth itself. "I was forced," he said, "to return to the admission of intellectual notions as the basis of

all certitude. This, however, was not by systematic reasoning and accumulation of proofs, but by a flash of light which God sent into my soul. For whoever imagines that truth can only be rendered evident by proofs, places narrow limits to the wide compassion of the Creator." Bustami, a mystic of the ninth century, said he was a sea without a bottom, without beginning, and without end. Being asked what is the throne of God, he answered, I am the throne of God. What is the table on which the divine decrees are written? I am that table. What is the pen of God—the word by which God created all things? I am the pen. What is Abraham, Moses, and Jesus? I am Abraham, Moses and Jesus. What are the angels Gabriel, Michael, Israfil? I am Gabriel, Michael, Israfil, for whatever comes to true being is absorbed into God, and thus is God. Again in another place, Bustami cries, "Praise to me, I am truth, I am the true God. Praise to me, I must be celebrated by divine praise." Such affirmations cannot be made without Union—without Realization.

Jelaleddin, the great Sufi poet, thus sings of himself:—

"I am the Gospel, the Psalter, the
Koran,
I am *Usa* and *Lat* (Arabic deities),
Bell and the Dragon,
Into two and seventy sects is
the world divided,
Yet only one God, the faithful
who believe in him am I,
Thou knowest what are fire,
water, air, and earth,
Fire, water, air, and earth, all
am I,

Lies and truth, good, bad, hard
and soft.

Knowledge, solitude, virtue, faith,
The deepest ground of hell, the
highest torment of the flames,
The highest paradise,
The earth and what is therein,
The angels and the devils, spirit
and man am I;

What is the goal of speech, O
tell it Schama Tebrisi ?
The goal of sense ? This:—THE
WORLD SOUL AM I."

Mahmud, a Persian poet says:—

"All sects but multiply the I and
thou;
This I and thou belong to partial
being.

When I and thou, and several
being vanish,
Then mosque and church shall
find thee nevermore.

Our individual life is but a
phantom;
Make clear thine eye, and see
reality."

The following from a poem by
Jelaleddin will illustrate the Sufi idea
of identity which, under the image
of Love, is set forth in *Salaman and
Absal*; "One knocked at the Beloved's
door; and a voice asked from within,

'Who is there' ? and he answered,
'It is I'. Then the voice said, 'This
house will not hold me and thee.'
And the door was not opened.
Then went the Lover into the desert,
and fasted and prayed in solitude.
And after a year he returned, and
knocked again at the door. And
again the voice asked, 'Who is
there' ? And he said, 'It is thyself'.
And the door was opened to him.
Well may a great scholar write:—

"Where the scientist and the
philosopher have to be silent, the
artist, the poet, and the prophet
may still speak to us, indeed this
is their truest realm."

And well might Goethe sing:—

"Had our eyes no kinship with the
sun,
They had no power to see its light;
Did God's own power not dwell
within ourselves;
How should Divinity enrapture
us ?"

The Sufis and mystics of all
races are surely on the path that
leads to ineffable Peace, for we do
not live for this life, but for the
secret that lies behind it.

"Hope is like a river; desires the water therein; avarice is the ripples
and attachment for the objects of the world are the alligators to be found in
it. Doubts are the water-fowls. Glamour of the world is the whirlpool in it;
cares and anxieties the slippery banks, slowly eating away the roots of the
tree of contentment that stands there. How difficult to cross the river of Life!
Blessed is the Yogi who does it with a pure heart, and attains to joy."

—Bhartrhari.

"We can wait upon the Lord only if we control our thoughts."

—Science of Thought Review.

The Causes of Unhappiness and the Means of Happiness—IV.

(Continued from the previous number)

By L. RAM.

The causes of unhappiness and the means of happiness can by no means be said to have been given in their entirety in this paper, but the space intended to be devoted is coming to its close. In conclusion a sovereign remedy to tone the toneless minds and their Vāhans—bodies—is explained and given in the following two paragraphs before the last and concluding one is given. Here it is: Holy thoughts—the thoughts of 'Universal Brotherhood', compassion for all that lives, forgiveness, self-forgetfulness in service, and impersonal love—are, constitutionally, each composed of the divine substances of the highest ranges of vibration and harmony. Each one is a spiritual matter—a matter which is superheated as it were, and made conscious. It is most extensively vibrant but superlatively harmonious, hence extremely forceful and heating yet extremely tranquil and cooling. From its very nature, or *Swabhāva*, it unnerves and removes the lower and venomous matters but unifies and gives life to the higher and life-giving matters. In connection with a human mind, which is, like a seam of coal with its occluded gases, congested with the lower Kāma-manas-stuff, the divine substance of a higher or holy thought simply burns, or rather boils to nothing,

the dross that has choked the pores of the mental gauze, as it were. No doubt such lofty thoughts are too holy to enter such impure and sickly environments as those of an impure mind, but when man's 'will' demands their presence therein they cannot disobey such command. The demanding will itself paves the way for them and they enter. To bring real happiness into his life man must fill his mind with lofty, compassionate, impersonally loving and helpful thoughts, cherish them, nurse them, dwell upon them, and make his mind their home. Such divine thoughts when loved and lived, purge the mind of all its paralytic contents, cleanse it, ventilate it, purify it, feed it with the nectar of gods, thus strengthen it, rejuvenate it, and make it really happy. Simultaneously to its working in the mind the spiritual matter filters, radiates, and percolates throughout the lower parts of his sevenfold constitution. Wherever it goes it works on the same lines as in the case of mind but in varying degrees of effectiveness, and overhauls and resuscitates health and happiness everywhere in him. A sound mind in a sound body is like a happy bird in a clean cage. It sings divine songs and exhibits heaven on earth. Do not wonder, O reader, if it may

penetrate through the veil and find itself treading the holy ground where his wondrous Master lives. Indeed, where holy thoughts reside, there the hand of divinity is felt at work, and the earthly pains and glooms are extirpated and washed away from the mental field to return no more. Let man take care of his thoughts, his words and acts will take care of themselves. Such a man whose thoughts, words, and acts, are godly, is a god among men. He is surrounded by a heavenly and spiritual atmosphere; and like a sweet-scented rose, which is not only gay and glorious for itself but inspires and gives pleasure to all who come near it also, he is holy and happy and blesses all who come to him with mirth and spiritual food.

Divine thoughts, cherished and nursed, are a rare panacea to cure mental and physical ailments, but that is not all which is most beautiful about them. They are the rarest foundation-stones of man's grand future Godhood. The fact of the matter is that the more one dwells upon a divine thought the more points concerning it descend from the 'Divine Self' within him into his mind. The achievement of each new subtle point means to him another step traversed towards the inmost core of his holy 'thought-self'. The deeper one digs into its veins the greater and subtler volumes of the Akasic substance surround him; and there is not much to wonder at if he should altogether disappear from the physical eyes of the world. The more enwrapped he is in the divine

substance, the more he is dead to the outer world and the more quickened to the reality of the core of this holy thought and that of his own. Now he feels that there is a strange similarity between the two realities and that each one is pointing, or rather vibrating, towards the same mystic 'North'—the heart of the Universe—like two magnetic needles pointing towards the same magnetic north. This strange similarity of vibration develops a strange Love—words fail to express it—between the two selves. This Love brings them closer to one another, and it enables him to see and enables the holy thought to disclose that both are one in essence, but the former has so far been playing the part of a student—a searcher for truth—and the latter that of a teacher—a *Gurudeva*. Then, indeed, the thinking self distinctly sees that the divine thought, the subject of his meditation, is not a mere thought, a passing whim of every-day life, but that it is a part of his own self, that it is a divine ray, of which the top end is rooted in the 'Divine Heart' and the lower end into his own, that it is a school in itself to raise the thinker out of the 'Mâyavi-net', and that it is a path that leads to the heart of his 'Wondrous Being', then to his another 'Wondrous Being', then to his another 'Wondrous Being', and then to his 'Parent Wondrous Being' whose feet the Galaxy kisses. Sojourning inwards yet outwards and backwards, yet forward towards the heart of the Universe and along the long hollow core, as it were—the invisible central

'thread which is insulated and girded with the Akasic thread—the sojourner, the meditating self, lands at last at the heart of its Inmost Self, the Universal Self, and becomes it. Then the thinker is a man no more but a fully developed Self-conscious God, a Buddha, a *Jivanmukta*, who is completely relieved of the chain of births and deaths, upon whom pains and so-called pleasures, heats and colds, forms and colours, and the rest of the earthly pairs of opposites have no hold, but whose heart is melted with compassion and whose last mission is to serve, to teach, and thus to uplift the rest of mankind to his own spiritual level. This is what a holy thought can and will do for you, O brother reader! See the sublime fruit it can bear—freedom from the chain of 'Chaurāsi', 'Bliss', 'Ananda', that only a lord of meditation can enjoy. Can any earthly sample of happiness beat it? None. One can never lay enough of emphasis upon the fact that the spiritually rich thoughts—the thoughts of Universal Brotherhood, compassion, forgiveness, self-forgetfulness in service, and impersonal love—are each a

golden ray of the 'Father Sun', through the hollow (*Śūnya*) archway of which one can, if he may dare, climb from the Foster Mother our earth, to the 'Father Sun'.

All holy thoughts are different paths yet all are one because they open out into each other. Taking anyone of them one takes all of them automatically, as it were. To save oneself from being swept away from the direct path and pulled into the *Māyā* ones of this tempting world, purity of mind is the key. To develop purity of mind serene, kind, and holy thoughts are indispensable. Even the latter are less effective—nay, they may even mislead—without a trained guidance. Hence the *Gurudeva* is indispensable. But even the *Gurudeva* is helpless without the real Devotion and heart-felt love of the disciple for him. O, yes, brother sojourner! the seeker of Bliss and Beatitude!! if you would, indeed, be happy, learn to love and to forgive!!! because Love is at the root of everything. My *Gurudeva* tells me that "Love is the cement of the Universe."

PEACE BE WITH YOU.

Q. How can faith in the scriptures be developed?

A. Through the blessings of the R̥ṣis.

—Āchārya Śrī Vijayakṛṣṇa Goswāmī.

God is in all men, but all men are not in God' that is why they suffer.

Every object is Nārāyaṇa (God). Man is Nārāyaṇa, the animal is Nārāyaṇa, the sage is Nārāyaṇa, the knave also is Nārāyaṇa. All that exists is Nārāyaṇa. The Deity (Nārāyaṇa) sports in various aspects. All things are His diverse forms and the manifestations of His glory.

—Sri Rāmākrishṇa Paramahansa.

The Philosophy of Dharma—IV.

(Continued from page 668 of the August, 1939 number)

BY MOTILAL SHARMA.

Now let us look at the thing from a different point of view. The principle of *Dharma* has two aspects, *Svarūpa Dharma* and *Āgantuka Dharma*. The one is the innate fundamental nature, the other a dependent functioning. The innate fundamental nature of a thing is the thing itself, in its original substance, as heat in fire or cold in water; for without heat there can be no fire, without cold no water. *Āgantuka* Dharmas, on the other hand, are an interchange of actions between things. They are not in their original purity but mixed with outer influences. Both these aspects of *Dharma*, held as they are by their Dharmīs, the things that hold them, go by the one and the same common name of *Dharma*. Yet, really speaking, the fundamentally natural Dharmas are the principal Dharmas while the dependent Dharmas are only subordinate. About these subordinate Dharmas, we have to make a still further distinction so as to rule out all those actions which go against the innate fundamental nature of things. A subordinate *Dharma* is a *Dharma* only so long as it follows the lines of the *Svarūpa Dharma*. It is an *Adharma*, a negation of *Dharma*, when it goes against it. Water in contact with fire receives the heating *Dharma* of fire. The heating *Dharma* thus received is an *Āgantuka*

(dependent) *Dharma* of water. So long as this dependent *Dharma* does not destroy the original pure *Dharma* of water, it is *Dharma*. But when it transforms water into steam, it becomes an *Adharma* for water.

Let us look at it from still another point of view. All the animate and inanimate objects of this world are, as we have already said, constantly undergoing a process of change. You will not find a single atom precluded from this law. Passivity or inertia, as we call it, is also an activity, an activity of a still more active nature. Keeping his eye on this eternal law of action, the Lord says in the *Bhagavadgītā*:—

न हि कश्चित् क्षणमपि नातु तिष्ठत्यकर्मकृत् ।

कायेते शब्दाः कर्म सप्तः प्रकृतिजैर्गुणैः ॥

"Not a thing can there be for a moment without an action. By modes of Prakṛtis all are helplessly moved on to action."

This eternal law of action effects a twofold division of activity. The one is an activity which preserves the thing it holds, in its original purity, and the other destroys it. These are the two activities which are called *Ādāna* and *Viśarga*, receiving and giving away which we have fairly dealt with in our exposition of the two principles of Viṣṇu and Indra. Both these functions draw on or are held by their *Dharmī*, the substance holding

them, and thus *Dharma* is both that which holds and that which is held, 'असीति धर्मः' and thus it includes the function of destruction also. But as the one preserves and the other destroys, we hold on to the principle that holds and preserves, and call it *Dharma*, while to the function of destruction we give the name of *Adharma*. Thus we conclude that all those actions which work for prosperity and preservation of original nature are *Dharma*; and all those actions which cause a fall from that original nature are *Adharma*. The one is the right way of action, the other the wrong way. By one we remain what we are, by another we cease to be what we are. For a drop of rain to fall in a stream of river is *Dharma* and to fall on a hot iron plate is *Adharma*. This is *Dharma* and *Adharma* briefly defined.

The natural function of each and every individual is the true impulsion of the indwelling controller residing in the heart. The subordinate or dependent function is an impulsion from another source and a sliding away from the true path. The term truth, even as the term *Dharma*, has today become the veritable source of a number of misconceptions among the generality of the people. They have all been using the word in a number of ways, saying, 'speak the truth', 'follow the law of truth', and so on. But what is truth? Is it to correctly express the experience of our senses with regard to a particular object? Truth, in that case, would be an ever-changing

commodity. For the sense-experience varies according to the power of the senses one may possess. Every individual experience of an object through the senses, is, therefore, different from every other individual experience. Truth, to depend on this varying experience, cannot be the same in all conditions. To assert, as we do, that we speak the truth, is not really speaking the truth from a scientific standpoint. For truth is not an object that could be spoken out, but a thing that has to be realized. When you are asked, what is the time, you look at your watch and say, it is ten o'clock. But do you say that you speak the truth? No, you cannot; for the moment, you say, it is ten, it is always a few seconds past ten. The exact moment it was ten, you cannot speak out. It can only be realized. Truth in reality is the nature of the indwelling divinity. It is there in the heart. All vocal movement is outward. It cannot enter the inner sanctuary and cannot, therefore, express it. That inner truth, the intelligence alone can approach. It is the *Dhīrāh*, the calm and the wise, who steadily look upon it with the eye of their *Vijñāna* (*Buddhi*) तद्विज्ञानेन परिपश्यन्ति धीराः. *Vijñāna* (*Buddhi*, intelligence) springs from the sun, स्यो यो नः प्रचोदयात्. According to the *Śruti* 'चित्रं देवानामुदगादनीकम्' of the *Yajurveda*, the principle of the Solar Life itself is *Devatā*. Supported by this divine power, we can see the truth. The *Śruti*, therefore, says, सत्यसंहिता वै वेदाः, अनृतसंहिता मनुष्याः (Śat. I. i. 3). It is needless to say that a number

of people, today, not knowing what truth is, are only applying their senses in their attempt to define truth and are thus themselves led away from truth and lead others on a wrong course of life. The question as to what is truth, is therefore still unsolved. It may be sufficient for our purpose to take it for granted that an existence with a heart and a body is truth. Whatever has a heart (centre) and a body, is in the language of *Vijñāna* called Truth. All embodied things have their centres and we may therefore call them true. Things which have neither a centre nor a body, are, in the language of *Vijñāna*, called 'Rta'. Water, air and *Soma*, all these three are *Rtas*. Water in its cosmic aspect has no centre, although individually every atom of water has a centre of its own. The same thing holds good in the case of air and *Soma* also. Water and air have also no independent forms of their own. They take up the forms of things in which they enter or find themselves confined. The thing that has a centre, has all its atoms attracted towards its power in the centre. Because of this unitary force at the centre, a thing caught at any of its limbs is wholly pulled towards the thing that catches it. But such is not the case with water, or air, or *Soma*. You can take in your vessel as much water as you will, but that will not bring in the whole of water. You will possess only so much of it as your vessel may contain. Then, there are things which have no centre but have their forms. As they are without a

centre, they have to be called *Rta*; but as they have forms, ~~the~~ they have to be called *Satya* (Truth) also. Such things are, therefore, named *Rta-Satya*. Clouds, cotton and such other objects come under this category. There is no centre in a cloud. It is only a combined mass of smoke, light, water and air. Therefore it is that by a pressure of air clouds are disintegrated and scattered over in different directions. Had there been a centre in a cloud, this disintegration would have been impossible. The same is the case with cotton. Thus, all objects in the world fall under three categories: those with a heart and a form are *Satya*, those without a form and without a centre are *Rta* and those with a form but without a centre are *Rta-Satya*. For the purpose of this article, we have here, to determine *Satya* (Truth) out of these three categories.

Satya is ever immobile. It does not in the least deflect from its appointed course. Take, for instance, the case of the Sun. The Sun has both a centre and a form. Because of the centre, the rays of the Sun emanating from its centre radiate only according to their appointed course. If you place some solid thing to block the course of a ray, the ray will not seek any other course but shall return to follow the same course which it followed in coming over. It will never leave its true path. If you, for instance, try to block the way of water, it will change its course and flow in any other direction, for water is *Rta* and not *Satya*. The same is the case with air and *Soma*.

Readers may remember that water, air and *Soma* are the causes of the growth of *Prajñāna* and originate the senses. In the language of *Vijñāna*, these objects are called animate. All of us, all beings are, in the first instance, born of *Rta*, 'अहमस्मि प्रथमजा ऋतस्य'। Therefore it is that men are called 'ऋतस्यसंहित'। We must take note of the fact that all beings other than human do not transgress the law of *Satya*, although they are predominantly *Rta*. The reason that accounts for this divergence is that these non-human beings have less of that knowledge which man possesses and hence their senses are not fully evolved. In man, knowledge reaches its high-water mark of perfection. Man is therefore regarded as an equal, a close resemblance, of God, the Creator, 'पुरुषो दे प्रजापतेर्नेदिष्ठम्'। It is by a misuse of the freedom of knowledge, by a wrong use of his intelligence, that man becomes a slave to his senses, takes to all sorts of wrong movements of body, mind and life and falls from his course as appointed by the truth in his heart and transgresses all lines of his original and fundamental truth-nature. The *Devatās* living in the Sun, the fathers in the Moon, the *Asuras* in the *Parameṣṭhi*, the animals in this world of ours, none of these transgress their law of action. The only transgressor is man. नैव देवा अतिक्रामन्ति, न पितरो, न पशवः, मनुष्या एवैकेऽतिक्रामन्ति (*Śatapatha*. 2. 4. 2. 6)। Man alone is, therefore, required to be initiated into the teachings of the *Śāstras*. The sages who by long training in the *Yoga* of austerities and self-control attained to the power of inner vision and realized the law

of Truth, have by their word commanded us to follow that appointed course. Their word is what we call *Śāstra*. *Śāstra* denotes the course appointed by the Lord. To follow it is our way, therein lies our happiness. Therefore, in the *Gītā*, the Lord says, तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ (XVI. 23). "*Śāstra* must therefore be observed and made the authority for conduct and works and for what should or should not be done." The state when men are guided merely by their mental conceptions without knowledge of the truth of nature, and the principles underlying the teachings of the *Śāstras*, following only the law of their instincts and desires, indicates the degraded condition of a society. To say that the promulgators of the *Śāstras* were men just as other men are, and we need not therefore look up to them for our guidance and that we should use our intelligence instead, is to wilfully persist in a wrong way. The right use of our intelligence is to investigate into the truths of nature and realize and follow them. But so long as we ourselves are unable to carry on this work of investigation, the only best thing that we can and should do is to accept the teachings of the sages as our authority for our works and conduct, for it was by investigation that they arrived at the truth they preach. If there is a man who is pure in heart and has by the force of purity realized Truth and its appointed course, his teaching may certainly be regarded as *Dharma*. The inspirations of the heart too are classed as *Dharmas* along with the

words of the Śāstras: But what kind of heart? It must be wholly free from all likes and dislikes, attractions and repulsions, entirely devoted to the one course of right living, a heart full of knowledge of the deep secrets of the Śāstras, wholly impartial and impersonal. Such were the seers and the sages whose words have become the authority for our right conduct and action.

The indwelling reality is the Truth, the course appointed by it is the *Dharma*. Thus the appointed *Dharma* is, in its relation with the Truth behind, like the ray emanating from the Sun. Truth is Origin,

Dharma, the Originated. *Satya* is *Puruṣa*, the spiritual being; *Dharma*, *Prakṛti*, *Swabhāva*, its own nature of becoming. So long as there is the *Swabhāva*, there is the *Puruṣa*. Both are eternally related. The Power and the Powerful are two expressions but in reality they are not two different things but one and the same thing. *Satya* is therefore called *Dharma* and *Dharma* is called *Satya*. *Dharma* is the ruling rod of that indwelling divine controller. With that rod in hand even the weak and the oppressed can defeat the strong oppressor.

(To be continued)

Happiness.

What is true happiness, and how can it be experienced? All great philosophers agree that the supreme end which every soul pursues, unconsciously, if not consciously, is happiness. Much of the unrest of the world today, as always, is due to the unsatisfied longings of the human heart for happiness, and to the fear that someone will interfere with it or take it away. Even the dictators are fundamentally seeking happiness, and are doing what they think will bring it about. They mistakenly imagine that the attainment and unrestricted use of power will produce happiness. But happiness is a state of the Soul, and cannot be imposed from without, especially at the cost of Soul freedom, freedom of thought and expression.

One of the greatest ways to attain happiness is to make others happy. Consciously plan and strive for the happiness of others as sincerely as you would for your own, and you will find that in the very striving for others' happiness you have found your own.

The greatest and most soul-satisfying happiness comes from the spiritual realization—however slight—that we are children of God and one with Him, and can respond to His vibrations. All the great mystics, the realizers, testify to this. They say that such realization of oneness is the closest and the most perfect of all communion, a rapturous immersion in the ocean of divine harmony and Love. It is utter peace united to transcendent joy. All the words used to express the pleasures of man's normal consciousness are inadequate to describe it, for it is the merging of the normal consciousness into the super-consciousness. It is the merging of the personality into a Presence at once intimate yet Divine.

—Dr. Homer Curtis.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादानं पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

DECEMBER, 1939

[No. 12

निधिं लावण्यानां निखिलजगदाश्चर्यनिलयं
निजावासं भासां निरवधिकनिःश्रेयसरसम् ।
सुधाधारासारं सुकृतपरिपाकं मृगदृशां
प्रपद्ये माङ्गल्यं प्रथममधिदैवं कृतधियाम् ॥

We take refuge in that embodiment of primary auspiciousness, the God of men of Wisdom, who is the store-house of Beauty, the abode of all wonders, the very root and centre of effulgence, the essence of endless Bliss, the downpour of nectar and the fruition of the luck of the Gopis.

—Eṣṭhnamamrita II. 45.

Nine Forms of Devotion—IV.

(Continued from the previous number)

BY JAYADAYAL GÖYANDKA.

THE SERVANT-SENTIMENT

"O Hanumān, he is an exclusive devotee of the Lord who is never shaken from the idea that he is the servant, and that all the movable and immovable forms of creation represent God, his Lord."*

To serve God and carry out His orders, realizing His virtues, nature, mystery and glory, is what is called cultivation of the Servant-Sentiment.

To serve the images of God in temples, to sweep and wash temples, to meditate on a Form of God and mentally serve Him, to serve according to capacity all the movable and immovable forms of creation realizing them to be Forms of God Himself, to regard the injunctions of the *Gītā* and other scriptures as the injunctions of God Himself and attempt to carry them out in that spirit, to do whatever is likely to please God and what is understood to be the desire of God—these are the various forms of Devotion practised through the Servant-Sentiment.

This Devotion also is attained through the association and service of Love-intoxicated devotees, who possess knowledge of the secret and mystery of God.

The object of the practice of this form of Devotion is to develop exclusive Love of God and earn the privilege of staying near God for rendering Him constant service.

Through the proper cultivation of the Servant-Sentiment alone man can easily realize God. Arjuna says in the *Gītā*:—

"Stricken with faint-heartedness and confused about my duty, I I ask You. Please tell me which is decisively better for me. I am Your disciple and have taken refuge in You, please teach me."*

The Lord also said:—

"If you are unable to engage yourself in constant practice devote yourself to My service. Performing actions for My sake, you will attain perfection (and realize Me)."

According to Goswami Tulasidas, it is not possible to cross the ocean of worldly existence without cultivation and practice of the Servant-Sentiment:—

* कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंभूतचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥

(II. 7)

* सो भगवन् जाके अस्ति मति न टरइ इजुमंत ।

मैं सेवक सचराचर, रूप स्वामि भगवंत ॥

† भग्यासेऽप्यसमर्थोऽस्ति मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥

- "O, enemy of snakes (Garuḍa), without the cultivation of the Servant-Sentiment, the ocean of existence cannot be crossed. Reflecting on this truth, adore the lotus-like feet of Śrī Rāma."*

Śrī Lakṣmaṇa, Hanumān, Angada, etc., are perfect examples of devotees who cultivated the Servant-Sentiment. Says Goswami Tulasidasji describing the condition of Lakṣmaṇa when Śrī Rāma was about to leave for the forest:—

- "Overpowered by Love, he could not answer, but clung in anguish to His (Śrī Rāma's) Feet. 'O my Lord, I am Your slave and You are my Master. If you leave me, what can I do?'†

What a beautiful instruction Sumitrā gave to Lakṣmaṇa, when she gave him permission to go into exile with Śrī Rāma and Śrī Sītā and serve them in the forest:—

- "Never give way even in thought to passion, anger, jealousy, pride and delusion. Putting aside all perturbation serve them in intent, deed and word. Take heed, my son, that Rāma undergoes no trouble in the forest. This is my instruction to you."‡

The whole life of Śrī Hanumānji was permeated with the sentiment of

- * सेवक मेव्य भाव बिनु भव न तरिअ उरगारि ।
मजहु राम पद पंकज अस सिद्धांत बिचारि ॥
† उत्तर न आवत प्रेम बस गहे चरन अकुलाइ ।
नाथ दासु मै स्वामि तुम्ह तजहु त कहा बसाइ ॥

‡ रागु रोष हरिषा मदु मोह । जनि सपनेहुँ इन्हके बस होह ॥
सकल प्रकार बिकार बिहारे । मन क्रम बचन करेहु सेवकाई ॥
जेहि न रागु बन लहहि कलेसु । सुत सोइ करेहु रहइ उपदेसु ॥

the servant. Recognizing Śrī Rāma for the first time on the R̥ṣyamūka hill, he said:—

"In the first place, I was a bewildered dullard, ignorant and perverse of soul. Secondly, my gracious Lord, God Himself, led me astray. Although, O Lord, my faults are many, yet a servant cannot anyhow be above his master. O Lord, all created things are fettered by Your Māyā, and again set free by Your grace. As a servant has confidence in his master, or a child in its mother, so all dwell secure under the protection of the Lord."*

The Lord also gave an indication of how dearly He loves this servant, and raising up Haṇumān and taking him to His bosom, says while His eyes were flooded with tears:—

- "Listen, O monkey, do not regard yourself to be low; you are doubly dearer to Me than Lakṣmaṇa. Everyone says that I look on all with an impartial eye; but a servant exclusively devoted to Me is beloved of Me."†

What Hanumān said to Bibhīṣaṇa, showing the great faith of devotee of this type, is worthy of remembrance:—

- * एकु मे मंद मोहबस कुटिल हृदय अग्यान ।
पुनि प्रभु मोहि बिसारेउ दानबंधु भगवान ॥
जदपि नाथ बहु अवगुन मोरे । सेवक प्रभुहिं परै जनि मोरे ॥
नाथ जीव तब माया मोहा । सो निस्तरइ तुम्हारेहिं छोहा ॥
मेवक सुत पति मातु भरोसे । रहइ असोच बनइ प्रभु पोसे ॥

- † सुनु कपि जियँ मानसि जनि ऊना ।
तै मम प्रिय लछिमन ते दूना ॥
समदरसी मोहिं कह सब कोऊ ।
सेवक प्रिय अनन्य गति सोऊ ॥

"Listen, Bibhīṣana, to the ways of the Lord; He is ever affectionate to His servants. Say, who am I, of what noble descent! a wanton monkey, of no merit whatever. So mean am I, yet hearken, friend, Raghuvīra has shown favour even to me.' His eyes filled with tears as he recalled the Lord's noble qualities."*

When the Lord requested Angada to go back to his kingdom from Ayodhyā, Angada made this submission:—

"O Lord, You are my spiritual guide, my father and my mother, where can I go leaving Your lotus-feet? O Lord, consider yourself and tell me, apart from You what is my home to me? Extend to me Your protection, a mere child as I am without knowledge, wisdom or strength. I shall perform the most menial office in Your palace and seeing Your lotus-feet cross the ocean of worldly existence."†

There are innumerable illustrations similar to this. It is the duty of all to

cultivate this Devotion in the form of the Servant-Sentiment merging themselves in the Love of the Lord, and offering their all—body, mind and earthly possessions—to the Lord.

THE FRIEND-SENTIMENT

ब्रह्मो भाग्यमहो भाग्यं नन्दगोपव्रजैकसाम् ।

यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥

(*Srimad Bhagavata* X. xiv. 32)

"O, how wonderful is the fortune of the people of Vraja of cowherd Nanda whose dear friend is the perfect, eternal *Brahma* of absolute Bliss."

Realizing the power, truth, secret and glory of God, and placing supreme trust in Him, to be, as a friend, what God desires one to be, and thus offer exclusive Love to God and feel constantly delighted merging oneself in the transcendent virtues, form and sports of the Lord—is what is called Devotion cultivated as the Friend-Sentiment.

To take up with eagerness any work of the Beloved leaving aside even the most urgent and pressing personal work, to assume an attitude of neglect towards personal work regarding it to be most unimportant in comparison with any work of the Beloved; to regard as insignificant any labour done for the Beloved although as a matter of fact it may be superhuman; to put forth constantly the greatest of effort to carry out what may please the Beloved; to remain always satisfied with whatever is ordained by the Beloved; to feel supremely delighted if anything (belonging to the devotee) comes to the service of the Beloved; to consider

* सुनहु बिभीषन प्रभु कै रीती ।
करहिं सदा सेवक पर प्रीती ॥
कहहु कवन मै परम कुलीना ।
कपि चंचल सबही बिधि हीना ॥
अस मै अथम सखा सुनु मोह पर रघुबीर ।
कीन्ही कृपा सुमिरि गुन भरे बिलोचन नीर ॥

† मोरें तुम्ह प्रभु गुर पितु माता ।
जाउँ कहाँ तजि पद जलजाता ॥
तुम्हहि बिचारि कहहु नरनाहा ।
प्रभु तजि भवन काजु मम काहा ॥
बालक ग्यान बुद्धि बल हीना ।
राखहु सरन नाथ जन दीना ॥
नीचि दहल गृह कै सब करिहउँ ।
पद पंकज बिलोकि भव तरिहउँ ॥

that the Beloved has the same right over his body and possessions as the devotee has over his own and exercise similar right over the body and possessions of the Beloved; to consider his wealth and life to have fulfilled their existence if they serve any purpose of the Beloved; to cherish the constant desire of living by the side of the Beloved; to feel merged in an ocean of joy through the sight, touch, thought and sound of voice of the Beloved; to feel extremely delighted through hearing of the Name and descriptions of the Form and character of the Beloved, as well as through their recital, study and remembrance; to feel excessive joy when any messenger brings any news about the Beloved, to feel the anguish of separation from the Beloved and live every moment in the hope and expectation of meeting Him—these are the various forms how this form of Devotion is cultivated.

The object or purpose of this form of Devotion, is to make the Beloved happy so that through that happiness the sentiment of a friend may find its completion, and there may be union with the Beloved without any separation.

In order to develop this form of Devotion the association of devotees, who are friends of the Lord, should be cultivated, personal services should be rendered to them and their character should be studied and stories relating to the virtue, glory and sports of the Lord should be heard from their lips.

Thus, through the cultivation of the Friend-Sentiment alone man may overcome all sorrow and evil, and realize God and develop supreme Love for God, so much so that God makes Himself subordinate to the devotee, who becomes then the possessor of infinite Joy and infinite Peace.

Addressing Sugrīva, Śrī Rāma-chandra described thus the qualities of a friend—

"They who are not distressed at the sight of a friend's distress, are guilty of a grievous sin. They who do not regard as a mere grain of sand their own mountain-like troubles, and a friend's trouble, though really no bigger than a grain of sand, does not appear to them as weighty as mount Meru; such men are depraved, it is useless to press friendship upon them. A true friend will restrain his friend from evil paths and direct him in the path of virtue; he will publish all good qualities of the friend and conceal the bad; he will give and take without any distrust of mind and will be always ready to assist his friend with all his power; in a time of misfortune, he will be a hundred times more affectionate. Such, according to the Śrutis, are the properties of a true friend"

Śrī Bibhīṣaṇa, Sugrīva, Uddhava, Arjuna, Sudāmā, Śrīdāmā and the playmates of the Lord in Vraja are the examples of devotees who cultivated the Friend-Sentiment.

After the conquest of Lanka Bibhīṣaṇa cherishes the desire that

the Lord should grace him by a visit to his house, and expresses the desire in the form of a humble prayer. Hearing his affecting speech, both the eyes of the Lord are filled with tears, and He says:—"Brother, whatever you possess is really Mine; but now I cannot wait because I am oppressed by the thought of the pitiable condition of Bharata."

"O Brother, listen, all that you say is true; your house and treasure are My own; But when I think of Bharata's condition, every minute appears to Me an age."*

When alliance with Sugrīva was concluded, the Lord forgot all about Sita for the time being and wholly engaged Himself in the thought of furthering Sugrīva's cause:—

"Observing friend Sugrīva to be suffering from the loss of his wife, the Lord forgot even His own Beloved (Sītā)."+

And He says to Sugrīva—

"O Friend, give up all your anxiety depending on My strength. I shall serve your cause in every way."†

The Lord used to love Uddhava so deeply that once He said:—"Brother Uddhava, neither Brahṃa, nor Śankara, nor Sankarṣaṇa, nor Lakṣmī, nor My

own soul is as dear to Me as devotees like you."*

As a devotee Śrī Uddhavajī cultivated the most intimate friendly sentiments towards Bhagavān Śrī Kṛṣṇa. Therefore, the Lord left no secret of His mind from him. While sending His message to the Love-intoxicated Gopīs, the Lord selected Uddhava as the best messenger. In the course of his description of that story, Śrī Śukadeva says:—

"The greatest minister of the Vṛṣṇis, a direct disciple of Br̥haspati, and a man of mature judgment, Śrī Uddhava was the most intimate and beloved friend of Bhagavān Śrī Kṛṣṇa. On a certain day, Bhagavān Śrī Kṛṣṇa, who puts an end to the miseries of those who take refuge in Him, taking His most beloved and absolute devotee Uddhava by the hand, said:—'Do thou go, O Uddhava, to Vraja and make My parents happy with My messages and deliver the Gopīs from their anxiety on account of My separation'.+

The friendly sentiment of Arjuna, the Lord recognizes and declares in

* न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।
न च सङ्कर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥

(*Srimad Bhagavata* XI. xiv. 15)

† वृष्णीनां प्रवरो मन्त्र कृष्णस्य दयितः सखा ।
शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः ॥
तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं कच्चिद् ।
गृहीत्वा पाणिना पाणिं प्रपञ्चातिहरो हरिः ॥
गच्छेद्भव व्रजं सौम्य पित्रोर्नो प्रीतिमावह ।
गोपीनां मदियोगाधिं मत्सन्देशेर्बिमोचय ॥

(*Srimad Bhagavata* X. 46. 1-3)

* तोर कोस गृह मोर सब सत्य वचन सुनु आत ।
भरत दसा सुमिरत मोहि निमिष करुण सम जात ॥

† तियबिरही सुग्रीव सखा लखि प्रानप्रिया बिसराई ।

‡ सखा सोच त्यागदुःख मोरे । सब बिधि घटव काज मै तोरे ॥

words such as "मकोऽसि मे सखा चेति" ('You are My devotee and friend'—*Gītā* IV. 3); 'इष्टोऽसि मे दृढमिति' ('You are most beloved of Me'—XVIII. 64).

When Pañikṣit was put to death by Aśwatthāmā within the womb of Uttarā, Bhagavān Śrī Kṛṣṇa made the following declaration with a view to bring life to the dead fetus:—"If it is true that I never consciously did anything which might go against My friendship with Arjuna, let this dead child be brought back to life."*

Describing how deeply the Lord was moved and forgot Himself through excess of Love when He sighted Sudāmā, and how He showed affection and respect to Sudāmā, Śrī Śukadeva says:—

"The lotus-eyed Lord Śrī Kṛṣṇa felt extremely happy when He touched the body of Brahmarṣi Sudāmā and tears of joy began to drop from His eyes. The Lord, then, made Sudāmā sit on His own bed and washing his feet with His own hand worshipped Sudāmā. The glorious Lord, who purifies the world, sprinkled on His head the water with which He washed Sudāmā's feet and smeared Sudāmā's body with excellent sandal spiced with *Aguru* and saffron."†

* यथाहं नाभिजानामि विजयेन कदाचन ।
विरोधं तेन सत्येन मृतो जीवत्वयं शिशुः ॥

(*Mahabharata, Aswamedha-Parva* 69. 21)

† सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः ।
प्रीतो बभ्रुमुद्विन्दून् नेत्राभ्यां पुष्करेक्षणः ॥
अथोपवेश्य पर्वङ्गे स्वयं सख्युः समर्हणम् ।
उपहृत्यावर्निज्यास्य पादौ पादावनेजनीः ॥
जगद्दीप्तिरसा राजन् भगवँल्लोकपावनः ।
ब्रह्मलिपिं दिव्यगन्धेन चन्दनायुक्तकुम्भैः ॥

(*Srimad Bhagavata* X. 80. 19-21)

What to speak of such beloved friends of the Lord, even the chief of Bhils, Guha, crossed the ocean of existence through cultivation of the friend-sentiment towards the Lord. Therefore, this sentiment should be most devotedly cultivated regarding the Lord Himself as one's dearest and all-in-all in life.

SELF-SURRENDER

वासुदेवाश्रयो मत्स्यो वासुदेवपरायणः ।

सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥

(*Tishnu-Sahasranama*, 180)

"The heart of one who has taken refuge in Vāsudeva, who is wholly devoted to Vāsudeva, gets entirely purified, and he attains *Brahma*, the Eternal." .

To realize the truth, secret, glory and greatness of God and being freed from pride and self-interest to offer with deep Love the very self to God, including in it the body mind, wealth and all earthly relations and offer to Him all Karmas, is what is known as practice of Devotion in the form of Self-Surrender.

To regard all gain and loss, victory and defeat, fame and infamy, honour and dishonour, pleasure and sorrow equally as gifts sent by God and feel equally delighted under every such circumstance; to be freed from identification with and attachment for wife, children, etc.; to regard oneself as a mere puppet, and God the player in the puppet-show, and perform every action (like a puppet) according to the will of God; to devote oneself with Love and reverence to the hearing, contemplation, discussion and study, etc., of the glories of the

Divine Name, Form, Virtues, Sports, etc.; to regard God alone as the Master and Controller of the senses, mind, and intellect, etc.; to cultivate the idea that they are really things belonging to God, which are offered to God; to feel delighted when through any means some amount of service is rendered to God; offering everything to God, to be wholly freed from all desires of enjoyment through the palate, luxury of dress and other forms of physical comfort; to realize everywhere, constantly and under every circumstance only the presence of God and not to entertain any desire independently of the desire of God; depending on God, to remain always fearless, free from anxiety and delighted, and not to entertain any other thought, not even the thought of salvation, apart from the thought of the cultivation of Devotion;—these are the various forms of practice of Self-Surrender.

This Devotion in the form of surrender is practised for the development of absolute Love for God and for God-realization.

This form of Devotion is developed through the association of devotees, who have surrendered themselves to God, and through hearing from them about the Name, Form, Virtue, Truth, Glory, etc., of God and contemplation thereon.

While revealing the glory of Devotion in the form of surrender, the Lord Himself in the *Gītā* praised in the highest terms, the fruit of the practice of this form of Devotion. He said:—

"This divine illusion of Mine, consisting of the three Guṇas, is extremely hard to overcome. But those who take refuge in Me, overcome this illusion (i.e., cross the ocean of worldly existence)."

"O Arjuna, those who take refuge in Me attain the supreme state, though they may be women, Vaiśyas, Śūdras or born of the womb of sin."

"Fix your mind on Me alone, who am Vāsudeva and Paramātmā, the embodiment of Existence, Knowledge and Bliss; devote yourself constantly with reverence and Love to Me, who am the Paramātmā, through disinterested practice of My Name and hearing and *Kīrtana* of My virtues and glory; worship Me alone through offering your mind, speech, body and every other possession with extreme reverence, Devotion and Love; prostrate yourself with humility before Me, who am Vāsudeva, the repository of all power, glory, strength, majesty, sweetness, gravity, generosity, friendliness and affection. Thus surrendering yourself to Me, and regarding your soul to be wholly identified with Me, you will attain Me."

"O Bhārata, surrender yourself completely to Him, the Paramātmā. By His grace you will attain Supreme Peace and the eternal Supreme Abode."

"Abandoning all duties, i.e., dependence on Karmas, take refuge in Me alone. I shall liberate you from all sins; grieve not."*

* दैवी शेषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

Thus, he who surrenders himself to God all his weaknesses, sins and miseries get wholly destroyed, and forms of Devotion known as 'hearing, kīrtana', etc., become part and parcel of his character. His glory and peace know no limits. God can never again separate Himself from such a devotee. All that belongs to God becomes his. He attains supreme holiness. Through his sight, speech and meditation the sinful become holy. He becomes a purifier even of the sacred places. King Parīkṣit says to Śrī Śukadeva:—

"O great Yogi, just as the enemies of gods get destroyed through the very presence of Viṣṇu, even so by virtue of your presence, the darkest sins of men vanish at once."*

The righteous King Yudhiṣṭhira addressing Śrī Vidura says:—

"O Lord, those like you, devoted to God, themselves being holy,

मां हि पार्थ व्यपीश्रित्य ज्ञेऽपि स्युः पापघ्नो नयः ।

*स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

(IX. 32)

मन्मना भव मद्रक्तो मयाजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

(IX. 34)

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

(XVIII. 62)

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(XVIII. 65)

साम्निष्यात्ते महायोगिन् पातकानि महान्त्यपि ।

सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥

(*Srimad Bhagavata* I. xix. 34)

render the sacred places really sacred, since God is enthroned in their heart."*

While offering their praises to God, the Prachetās said:—

"O Lord, who is there afraid of the bondage of *Samsāra*, who will not welcome the association of Your devotees, who go about on foot to add purity to the sacred places?"†

Śrī Śukadeva, offering his praises to God, said:—

"Obeisance to the Lord by taking shelter under whose devotees even Kirātas, Huns, Andhras, Pulindas, Pulkasas, Ābhirs, Sumhas, Yavanas and such other sinful races of people get purified."†

To devotees, who thus become the very embodiments of Divine Love, the whole world begins to appear as full of Love and full of Bliss. Wherever they go they carry with them an atmosphere of reverence, Love, Devotion, joy, evenness and peace. Bearing such a devotee on her bosom, the earth begins to feel herself blessed and endowed with a protector, the ancestors begin to rejoice and the Devas begin to dance:—

* भवद्विधा भागवतास्तीर्थभूताः स्वयं प्रभो ।

तार्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभूता ॥

(*Srimad Bhagavata* I. xiii. 10)

† तेषां विचरतां पदभ्यां तीर्थानां पावनेच्छया ।

भीतस्य किं न रोचेत तावकानां समागमः ॥

‡ किरातहृणान्धपुलिन्दपुल्कसा आभीरकङ्का यवनाः खसादयः ।

येऽन्ये च पापा यदुपाश्रयाश्रयाः शुद्धयन्ति तस्मै प्रभविष्णवे नमः ॥

(*Srimad Bhagavata* II. iv. 18)

मोदन्ते पितरो नृत्यन्ति देवताः सनाथा चैवं भूर्भुवति ॥

(*Narada Sutra*, 71)

"On the advent of a devotee, his ancestors (in the other world) rejoice, celestial beings begin to dance (out of joy), and the earth is endowed with a protector."

The Gopīs, Prahlaḍa—the crest-jewel of devotees, Mahārāja Bali, etc., are some supreme examples of devotees, who practised Devotion in the form of Self-Surrender. It is the duty of every human being to do his utmost to practise surrender to God through mind, speech, body, and in every other way.

CONCLUSION

Although the paths of *Karma*, *Yoga*, and *Jñāna* all are fruitful and good as means of God-Realization, the scriptures bestow exceptional praise on the effectiveness of *Bhakti*, or practice of Devotion. Among the nine forms of Devotion as described above, he who develops and practises even one form easily crosses the ocean of worldly existence and succeeds in realizing God; what to speak of devotees like Prahlaḍa, who developed all the nine forms. In the course of our description of the different forms of Devotion names of renowned devotees have been cited as examples under each head, from which the reader should not imagine that those devotees possessed and practised only one form of Devotion. These names have been grouped and mentioned according to the predominance of the sentiment of the devotee. Besides, repetition of a name under two heads has been avoided. Indeed,

all people who engage their mind in the cultivation of Devotion are blessed. The family in which a devotee is born is blessed. Bhagavān Śiva addressing Śrī Pārvatījī says:—

"O Umā, the family in which appears an humble devotee of Śrī Raghuvīra (Śrī Rāmā) is, indeed, blessed; it is a sacred family and becomes an object of worship of the world."*

In describing the glory of the practice of Devotion in the form of 'Hearing' etc., the *Bhāgavata* says.—

"Those who constantly hear the stories of Your sports, sing of them, praise them, describe them and remember them, before long they will attain Your lotus-like feet, which terminates the stream of births and re-births,"†

"Repeated obeisances to Him, the Possessor of the most auspicious fame, whose *Kīrtana*, remembrance, sight, adoration and the hearing of whose Names and sports at once cleanses men of all their impurities."‡

* सो कुल धन्य उमा सुनु जगत पूज्य सुपुनीत ।
श्रीरघुवीर परायण जेहिं नर उपज बिनीत ॥

† शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः
स्मरन्ति नन्दन्ति तवेहितं जनाः ।
न एव पश्यन्त्यचिरेण तावकं
भवप्रवाहोपरमं पदाम्बुजम् ॥

(I. viii. 39)

यत्कीर्तनं यत्स्मरणं यदीक्षणं
यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं
तस्मै सुभद्रश्रवसे नमो नमः ॥

(II. iv. 16)

Indra, the Lord of celestial beings, says:—

"He who has developed Devotion to Śrī Kṛṣṇa, the bestower of Supreme Bliss, really sports in the sea of nectar; what has he to do with the water of small pits and wells (in the form of worldly enjoyments)?"*

The Lord Himself, while offering His praises on *Bhakti* as the redeemer of mankind, expressed the following sentiments to Uddhava through His own lips:—

"O Uddhava, neither *Yoga*, nor *Sāṅkhya*, nor performance of righteous duties, nor study of the scriptures, nor *Tapas*, nor liberal gifts propitiate Me so well as does exclusive Devotion to Me. Beloved *Ātmā* of saints, I am won only through the practice of undivided Devotion. Devotion to Me purifies even a *Chāṇḍāla* by birth. He who is destitute of Devotion to Me cannot be wholly purified, though he may practise virtues in the form of truth and mercy and be a master of knowledge and austerities."

"He whose voice chokes and tongue falters while describing My Names, virtues and sports; he whose heart melts when remembering My Form, character, glory and sports; he who often weeps and sometimes laughs, and giving up shyness sings loudly (My Names) and dances—such a devotee of Mine purifies the world."†

* यस्य भक्तिर्भगवति हरो निःश्रेयसेश्वरे ।

विक्रीडतोऽमुताम्बोधि किं क्षुद्रेः खातकोदकैः ॥

(*Srimad Bhagavata* VI. xii. 22)

† न साधयति मां योगो न साख्यं धर्म उद्वह ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥

In the *Gītā*, the Lord says to Arjuna:—

"O Arjuna, neither by the study of the Vedas, nor by practices of austerity, charity and sacrifice can I be seen in the form in which you have now seen Me. But, O master of *Tapas* (austerities), Arjuna, I may be perceived (in the present Form with four auspicious hands), known in truth, and entered (i.e., identity with Me may be established) through the practice of exclusive Devotion."

The renowned devotee, Śrī Kākabhuṣuṇḍi says:—

"Devotion to Śrī Rāma is like a glorious philosopher's stone; the heart in which He dwells, Garuḍa, is illumined by an infinite splendour night and day; a lamp burns there which never requires to be fed with oil. Delusion and poverty do not come near that soul; no blast of covetousness ever extinguishes that light. The gloom of overpowering ignorance is dispersed; the swarms of gnats are all destroyed. Neither

भक्त्याहपेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् ।

भक्तिः पुनरिति मन्त्रिष्ठा श्रुपाकानपि सम्भवाद ॥

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।

मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनरिति हि ॥

वाग्गद्गदा द्रवते यस्य चित्तं

रुदत्यभीक्ष्णं हसति कचिच्च ।

विलज्ज उद्गायति नृत्यते च

मद्भक्तियुक्तो भुवनं पुनरिति ॥

(*rimad Bhagavata* XI. xiv. 20-22, 2)

* नाहं वेदेन तपसा न दानेन न चेज्यया ।

शक्य एवाविधो द्रष्टुं दृष्टवानसि मां यथा ॥

भक्त्या त्वनन्यया शक्य अहमेवाविधोऽर्जुन ।

आतुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

lust nor any other vice approach the soul in which Devotion abides. It transforms poison into nectar, an enemy into a friend. Without this jewel no one can find happiness. He in whose heart is installed this jewel in the form of Devotion to Śrī Rāma remains unaffected by grievous mental diseases which make all creatures miserable; not even in a dream does he feel the slightest atom of

pain. They who labour persistently to secure this jewel are, indeed, clever in this world."*

Therefore, it is the duty of every human being to take recourse to Devotion in the various forms as mentioned above and thereby fulfil the object of his birth and human existence.

(Concluded)

Mother Victorious.

BY ANILBARAN ROY.

Upon this mortal earth Thou buildest a garden of Paradise,
O Mother of dreams, Mother victorious;
Overwhelmed with wonder the heart lies prostrate at Thy feet,
O Mother victorious.
Saints and great souls sing to Thee in adoration,
O Mother omnipotent, Mother victorious;
Blind darkness fall faint and numb before the arrows of Thy Light,
O Mother victorious.
A home of safety is the refuge at Thy feet,
O Mother of Bliss, Mother victorious;
The fear of death and age vanishes today,
O all-conquering Mother, Mother victorious.
The seas of sorrow disappear at the touch of Thy Grace,
O Mother of Peace, Mother victorious;
The sheen of gold pales before Thy hue that enthrals my soul,
O Mother of Light, Mother victorious;
In the heart of the devotee Thou art the delight that is heaven's nectar,
O Mother of Love, Mother victorious.

(Translated by Nolini Kanto Gupta from a Bengali song)

राम भगति चिंतामनि सुंदर । बसइ गरुड़ जाके उर अंतर ॥
परम प्रकासरूप दिन राती । नहिं कछु चहिअ दिआ घृत बाती ॥
भोह दरिद्र निकट नहिं आवा । लोभ बात नहिं ताहि दुखावा ॥
प्रबल अविद्या तम मिटि जाई । हारहिं सकल सलम समुदाई ॥
खल कामादि निकट नहिं जाहीं । बसइ भगति जाके उर माहीं ॥
गरल सुधासम अरि हित होई । तेहि मनि बिनु सुख पाव न कोई ॥
ब्यापहिं मानस रोग न भारी । जिन्ह के बस सब जीव दुखारी ॥
रामभगति मनि उर बस जाके । दुख लवलेस न सपनेहुं ताके ॥
चतुर सिरोमनि ते जग माहीं । जे मनि लागि मुजतन कराहीं ॥

The Gita and the Sastras.

MANUSMṚTI

The *Manusmṛti* contains many detailed rules of conduct, very few of which are to be found in the *Gītā*. Hence we sometimes hear that if one accepts the authority of the *Gītā* it does not necessarily follow that one should also hold in regard the numerous injunctions in *Manusmṛti* and other similar Śāstras. We even hear that there is conflict between the *Manusmṛti* and the *Gītā*. We propose to discuss in this article whether such views are correct.

It should be observed that the *Gītā* concerns itself more with the question how to do one's duty than the question what actually are the duties of a man. It draws pointed attention to the fact that much depends upon how we do a thing. For a good thing may be done in a bad way. It is not enough that we do a good thing. We must also do it in the proper way. Otherwise we cannot get the full benefit. We may even come by harm.

As regards the proper method of doing a thing, the teaching of the *Gītā* briefly is that we should not have any attachment for a particular work and that we should have no desire for the fruits of our acts. The *Gītā* elaborates these ideas in great detail. But it is not to be inferred therefrom that the *Gītā* does not give any definite lead in the question

BY BASANTA KUMAR CHATTERJI, M. A.

what exactly are the duties of a man or how to determine one's duty. In the 24th verse of the 16th Chapter Śrī Kṛṣṇa says:—

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
शास्त्रा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

"Hence the Śāstras are the authority for determining what should be done and what should not. You should know what is laid down in the Śāstras and then act."

Śāstras consist of the Śrutis and Smṛtis. The term *Śruti* means the Vedas which include the Upaniṣads. The term *Smṛti* refers to the sacred books based on the Vedas and written by Ṛṣis. Śankarāchārya has not clearly explained the term Śāstras in this verse. But in the next verse (viz. XVII. 1) he has explained the term शास्त्रविधि to mean श्रुतिस्मृतिशास्त्रचोदना i. e., the injunctions laid down in the Śāstras which consist of the *Śruti* and *Smṛti*. In his commentary on verse XVI. 23 of the *Gītā* Rāmānuja says शास्त्रं वेदाः, i. e., Śāstras mean the Vedas, while in his commentary on the next verse XII. 24) he refers to the Śāstras as धर्मशास्त्रपुराणाद्युपबृंहिता वेदाः i. e., the Vedas as expounded and supported by the Dharmaśāstras, the *Rāmāyaṇa* and the *Mahābhārata*, the Purāṇas etc. Here he refers to the well-known injunction:—

इतिहासपुराणाभ्यां वेदार्थमुपबृंहयेत् ।

i. e., the meaning of the Vedas should be interpreted with the help of the

Rāmāyaṇa, the *Māhābhārata*, and the *Purāṇas*.)

It may be asked why is it necessary to include the Smṛtis in the term Śāstras, why not restrict its meaning to the Vedas? In the first place, it is very difficult to get at the truer meaning of the Vedas (*Vide Ṛgveda-Saṃhitā* X. 71. 4, 5). In the *Gītā* Śrī Kṛṣṇa says, "He is वेदविद्", hinting at the difficulty of correctly understanding the Vedas. The Ṛsis by means of *Tapas* or spiritual discipline understood the inner meaning of the Vedas and recorded it in the Smṛtis. In the second place, many portions of the Vedas have now been lost. Thus in the story of Upamanyu in the *Mahābhārata* some Vedic verses are quoted (*Ādi-parva* III. 57—68) which are not to be found in the extant Vedas. In the *Mahābhāṣya* of Patañjali (1. 1, 1) there is mention of 21 branches of the *Ṛgveda*, 121 branches of the *Yajurveda*, 1,000 branches of the *Sāmaveda*, 9 branches of the *Atharvaveda* of which a few branches exist now. The Ṛsis anticipating the loss of some portions of the Vedas have preserved the Vedic rules of conduct in various Smṛtis which are authoritative like the Vedas in so far as they do not conflict with the Vedas. The *Manu-Saṃhitā* for example, says:—यः कश्चित् कस्यचिद् धर्मो मनुना परिकीर्तितः स सर्वोऽभिहितो वेदे...

"Whatever Manu has prescribed as *Dharma* or duty for any person is based on Vedic injunctions."

In fact the Vedas have themselves put their seal of approval on the *Manu-Saṃhitā* by saying:—

यद् वै किञ्च मनुर्वदत्तद्वेषजम्

"Whatever Manu has said is like medicine." This passage occurs no less than four times in the Vedas, namely,—*Kāṭhaka* 11-5, *Maitrāyaṇīya Saṃhitā* 1.1.5, *Taittirīya Saṃhitā* 2. 2. 10-2 and *Tāṇḍya Brāhmaṇa* 23.16.7. Western scholars have propounded various theories against the authority of the *Manu-Saṃhitā*. It has been said that the *Manu-Saṃhitā* is a collection of verses composed by various writers; it can never be the work of Manu mentioned in the Vedas because the language of *Manu-Saṃhitā* is of much later date than the Vedic language. It is also said that there are discrepancies between different manuscripts. But the apparent discrepancies have been reconciled by the commentators of Manu. Difference between manuscripts may be due to the loss of some portions in some manuscripts and can never be an adequate ground for the rejection of the portion which is common to all manuscripts. After all verses which are to be found in some manuscripts only are negligible in number and importance when compared with the verses which are to be found in all manuscripts. Even assuming that Manu lived in the Vedic age, and that the *Manu-Saṃhitā* was composed much later, it does not follow that the rules framed by Manu are not to be found in the *Manu-Saṃhitā*. That Manu laid down some laws and that these laws were considered to be of very great importance is clear from the Vedic passage referred to above. A body of laws which are

considered to be so important and which received the sanction of the Vedas would naturally be preserved through successive generations by the help of memory—not a very difficult task nor unusual in those days. As we find a verse of *Manu-Saṃhitā* quoted in Yaska's *Nirukta* (7th century B. C.) we cannot think that the language of *Manu-Saṃhitā* was prevalent at a much later date. It might also be imagined that at a later age when they were written down in the form of a book the language which was then prevalent was used. This would satisfactorily explain the difference between the language of the *Manu-Saṃhitā* and the language of the Vedas. Sages and scholars like Vyāsa and Vālmīki, Śankarāchārya and Rāmānuja have also accepted the claim of the *Manu-Saṃhitā* to represent the original laws enunciated by Manu and have testified to his wisdom. Thus in the *Kiṣkindhā-Kaṇḍa* of Vālmīki's *Rāmāyaṇa*, Rāma quotes two verses from the *Manu-Saṃhitā* saying that they were sung by Manu (मनुना गीतौ), and that he considers them as binding on him. The *Mahābhārata* contains extensive quotations from the *Manu-Saṃhitā* which is declared to be based on the commands of God and therefore not to be criticized by human reason:

पुराणा मानवो धर्मः साङ्गो वेदश्चिकित्सितम् ।

आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥

"The Purāṇas, the Code of Manu, the Vedas with the Vedāṅgas, the *Ayurveda*, (science of medicine) these derive their authority from commands of God and therefore

not to be assailed by mere arguments."

Both Śankarāchārya and Rāmānuja have quoted as authoritative verses from the *Manu-Saṃhitā* and declared that Manu attained Divine Knowledge (*Vide* their commentaries on *Brahma-Sūtras* 2. 1. 1; 2. 1. 2; 2. 2. 17; 3. 4. 38). We cannot reject the testimony of such saintly scholars in favour of the new fangled theories of western scholars whose prejudices against the antiquity and greatness of our civilization often betray them into sad mistakes.

There can thus be no doubt that when Śrī Kṛṣṇa said in *Gītā* (XVI. 24) that the Śāstras must be considered as authoritative in determining the right conduct, He must have regarded the *Manu-Saṃhitā* as one of these authoritative Śāstras

We shall now deal with the view of the *Gītā* on the caste system. In the *Gītā* the caste system is referred to as the God-made arrangement of society according to which different persons are furnished with ready means of worshipping God according to methods best suited to his own capacity. The occurrence of the phrase 'युक्तम्विभागशः' in IV. 13 of the *Gītā* has led some people to think that the caste system advocated in the *Gītā* is not the system in which birth determines caste but a different system in which caste is determined by qualities and profession. A little consideration would however show that this could not have been the intention of Śrī Kṛṣṇa. In the first place in verse XVI. 24 He had pronounced as authoritative the injunctions of the

Śāstras which as we have shown before, must be taken as including the *Manu-Samhitā* in verse X. 5 of which it has been laid down that if parents belong to the same caste the child will have the same caste as his parents. If in *Gītā* XVI. 24 Śrī Kṛṣṇa accepts the authority of *Manu-Samhitā* which says that caste should be determined by birth and if in IV. 13 He says that caste does not depend on birth but on qualities and profession, His utterances would have been mutually contradictory. In the next place, let us consider how the caste of the heroes of the *Mahābhārata* was determined. Droṇa and Kṛpā adopted the profession of a warrior but they were not called Kṣatriyas. They continued to be regarded as Brahmins because of birth. Aśwatthāmā had neither the qualities nor the profession of a Brahman. His profession was that of a warrior. As regards qualities he was so cruel that he put to death all the five sons of Draupadī while they were sleeping. Yet he was called a Brahman—though a wicked Brahman. If we consider the qualities of the five Pāṇavas, we find that Yudhiṣṭhira was all-forgiving while Bhīma flew into anger at the simplest provocation. Yet both were Kṣatriyas because of birth. The qualities of Dharma Vyādha were like those of a Brahman but he continued to be Vyādha and had to wait till his next birth before he could be a Brahman. The central theme of the *Gītā* also rests on the doctrine of caste by birth. For when Arjuna refused to fight and wanted to live

by begging, Śrī Kṛṣṇa said that Arjuna would thereby incur sin. Now if caste depended upon profession, why would Arjuna incur sin if he did not fight? So long as he fought he should have been called a Kṣatriya and when he adopted the profession of a beggar he should have been called a Brahman. It is only if caste depends upon birth that a particular profession may be considered as proper for a person and neglect of the profession may be considered to be a sin. In *Gītā* XVIII. 48 Śrī Kṛṣṇa refers to 'सहजं कर्म' i. e., profession which is born along with a person. If birth determines caste and caste determines profession then only we can say that the profession is born with the person. From commonsense also it follows that it is not practicable to determine caste by qualities or profession. The qualities of a man might be like those of a Brahman but his profession might be that of a Kṣatriya. How should the caste be determined? Again how to determine correctly the qualities of a man? Can we say whether the qualities of a person are those appropriate for a Brahman or Kṣatriya or a Vaiśya or a Śūdra? If we venture to express our respective opinions, will the opinions be unanimous? Will the vote of the majority have to be taken to determine caste by qualities? The qualities and profession of the same man may change from time to time. Will the caste have to be changed every time? Will it not be a most unsettled state of things? It remains to explain what is meant by the term 'गुणकर्म-विभागः' in the *Gītā*. This compound

word has been explained by Śrī Kṛṣṇa Himself in verse 18 where He says, 'कर्मणि प्रविमक्तानि स्वावप्रमवेर्गुणैः' that is to say, there is division (विभाग) of duties (कर्म) of different persons according to inborn qualities (गुण). The term 'गुणकर्मविभागज्ञः' in *Gītā*. IV. 13, must also be interpreted in this way so as to accord with *Gītā* XVIII. 4, so as to accord with the central theme of the *Gītā* that it would be a sin for Arjuna not to fight, so as to accord with *Manu-Saṃhitā* X. 5, so as to accord with the facts narrated in the *Mahābhārata* and so as to accord with commonsense. To interpret it to mean that caste depends upon qualities and profession would go counter to all the above considerations.

3. SHOULD ŚĀSTRAS CHANGE

It is often said that everything in the world changes hence the laws of society should also change, the laws which were framed thousands of years ago cannot suit present conditions. But surely the laws of the physical world which held good thousands of years ago still hold good. Heat expands bodies now even as it did thousands of years ago. Even so the same laws which held good in the moral world thousands of years ago, hold good even now. That a student can acquire knowledge better by serving his preceptors, that a son can ennoble his character by serving his father,—are true now as they were thousands of years ago. Conditions no doubt change and hence it may be necessary to act in a different manner. The Śāstras have taken due note of this fact. That is why in

the *Kaliyuga* certain customs which were prevalent before have been prohibited. It is also true that in modern conditions it is difficult to follow all the injunctions of the Śāstras. But that is no reason for preaching that the injunctions of the Śāstras are harmful and should be changed. We should try to follow them as far as possible. We should be sorry where we cannot follow. We should not certainly wilfully disregard them. We should remember that Śrī Kṛṣṇa has said in the *Gītā* that we should determine what should be done and what should not be according to the injunctions of the Śāstras. He would not have said so unless He was of opinion that the Śāstras are infallible and unchanging. That is why He is referred to as शाश्वतधर्मगोप्ता.

4. HINDUISM AND OTHER RELIGIONS

It is true that the Hindu Śāstras contain some injunctions which cannot be found in other religions. But that is because Hinduism discovered more laws in the moral world than other religions. If we accept only those injunctions which are common to all religions, we descend to the level of that religion which has made the least progress. Because preachers of other religions did not discover or proclaim some truths which the Hindu Ṛṣis discovered, it does not follow that we should reject them as untrustworthy. The doctrines of *Karma* and rebirth for example were discovered by the Hindu sages no doubt through the Vedas revealed by God. They are not to be found in other religions. Naturally the Hindu

religion contains many rules of conduct (based on these truths) which are not to be found in other religions.

5. THE WISE AND THE UNWISE

It has been said that the *Gītā* refers to two stages of spiritual advancement. In the lower stage the Śāstras should be followed. But in the higher stage they need not or should not be followed. But this is expressly against the teaching of the *Gītā*. For in III. 21, Śrī Kṛṣṇa says:—

यद्यदाऽऽचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

Whatever the best men do, others follow. If the best men do not follow the Śāstras, ordinary men will follow suit.

In III. 25, He says:—

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विदास्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

The difference between the unwise and the wise is that the unwise act with attachment for action and the wise act without attachment, the acts done are the same.

Again in III. 26, He says:—

न बुद्धिमेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥

The wise may not feel any necessity for *Karma*, but they should not cause confusion in the minds of the ignorant. The wise should perform the prescribed acts and persuade others to do the same.

6. THE THREE ŚRADDHĀS

Some persons think that there is sanction for violating the Śāstras in

the seventeenth chapter of the *Gītā*. If there had been such sanction there would have been self-contradiction in the *Gītā* for it would come to this that the sixteenth chapter says that the Śāstras should not be violated (XVI. 24) while the seventeenth chapter says that the Śāstras can be violated. But in fact there is no sanction for violating the Śāstras in the seventeenth chapter. This chapter begins with the query of Arjuna: Those who have श्रद्धा (faith) but who worship against the Śāstric injunctions—is their श्रद्धा of the Sattvic, Rajasic or Tamasic type? Śāṅkarachārya in his commentary rightly observes that this verse refers to those who due to their ignorance of the Śāstras act against the Śāstras, for those who have faith (श्रद्धा) in the Śāstras cannot act against them if they know what the injunctions are. In Śrī Kṛṣṇa's reply to the query of Arjuna the general law is laid down: the 'श्रद्धा' of a man can be of three kinds, Sattvic, Rajasic or Tamasic according to his nature (XVII. 2). It is not to be inferred therefrom that men of all these types are justified in violating the Śāstras, for that would clearly go against the general statement in XVI. 24 that the Śāstras should be followed. In XVII. 5 penance in a way not laid down in the Śāstras is condemned. In XVII. 13 worship in a way not laid down in the Śāstras (*Vidhikīna*) has been condemned as Tamasic. In XVII. 20 that charity has been praised as Sattvic which takes note of the proper time, place and person. It is no doubt implied that the proper time, place and person are those

prescribed in the Śāstras. This has been made clear by Śāṅkarāchārya who says that the proper place is a sacred place like Kurukṣetra, the sacred time is like Sankrānti, the proper person is one versed in the Vedas. Finally in XVII. 24, Śrī Kṛṣṇa says that the wise perform worship, charity and penance according to the Śāstraic injunctions (विधानोक्ताः).

7. PROPER ACTION

In *Gītā* III. 8, Śrī Kṛṣṇa asks Arjuna to perform 'नियतं कर्म'. This phrase has been explained by Śāṅkarāchārya to mean 'acts presented in the Śāstras'. Some modern commentators have not accepted this interpretation (which they say betrays narrowness of mind) and say it should mean 'acts performed by keeping the senses under control'. In the first place it is to be observed that if the injunction to perform acts prescribed in the Śāstras betrays narrowness of mind, Śrī Kṛṣṇa cannot be saved from this charge of narrowness by explaining away this phrase, for elsewhere (XVI. 24) Śrī Kṛṣṇa clearly says that the acts prescribed in the Śāstras should be performed and those prohibited should not be performed. In the second place the phrase 'नियतं कर्म' occurs in four other places in the *Gītā*, viz., in verses 7, 9, 23, and 47 of the 18th Chapter. Let us consider verse XVIII. 7:—

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तमसः परिकीर्तितः ॥

"If a man gives up 'नियतं कर्म' his conduct cannot be justified. If he gives it up through ignorance such giving up is of Tamasic nature."

The interpretation of the phrase 'नियतं कर्म' given by these commentators cannot fit this verse, for there would be no sense in the statement that an act done by controlling the senses can be given up through ignorance. Śāṅkara's interpretation fits very well in this and in all the places where this phrase occurs. In III. 8 also the interpretation given by the other party would involve tautology, for in the previous verse it has been already said that acts should be performed by controlling the senses and without attachment. To repeat it in the next verse would be unnecessary. On the other hand, when it is said that when acts are performed the senses should be kept under control, the question naturally arises—What acts should be performed in that way? To which the reply (in accordance with XVI. 24) would be that acts prescribed in the Śāstras should be performed in this way. And in the next verse sacrifices (which are prescribed in the Śāstras) are referred to. Thus Śāṅkara's interpretation fits well with the preceding and the succeeding verse.

8. THE VEDAS AND THE GĪTĀ

European scholars imagine that there is conflict between the Vedas and the *Gītā* while saints like Vyāsa, Śāṅkara and Rāmānuja have declared that the *Gītā* contains the essence of the Vedas and Upaniṣads. It is needless to say that the statement of the western scholars is absolutely without foundation. They say that the Vedas enjoin on the performance of sacrifices while the *Gītā* insists on

Devotion. But the *Gītā* also insists on the performance of sacrifice (XVIII. 5) without which the mind cannot be pure and there cannot be true Devotion:—

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

"Sacrifices, charity and penance must not be given up. They must be performed for they purify the mind."

There are many other places in the *Gītā* where the performance of sacrifice is insisted and it is also laid down that by performing sacrifices one can attain heaven:—

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वर्ष पापा ये पचन्त्यात्मकारणात् ॥

(9-13)

"Those who take the food which is left after the performance of sacrifices are freed from all sins. Those who cook their own food but do not perform sacrifices merely devour sin."

The *Gītā* has no doubt used the word "sacrifice" in various senses—the best form of sacrifice being called 'ज्ञानयज्ञ'. That may be so. But in the verse quoted above, there is no doubt that 'द्रव्ययज्ञ' is referred to. In verse III. 10 also it has been clearly laid down that the Devas should be worshipped by means of Vedic sacrifices.

In IX. 21, Śrī Kṛṣṇa says that by performing the sacrifices one can go to heaven; but that should not be the aim of life, for the heavens are not everlasting. The aim of life should be the attainment of God. For that it is necessary to have knowledge of God. To have

knowledge it is necessary to have Devotion. To have Devotion it is necessary to purify the heart. To purify the heart it is necessary to perform sacrifices, but without any desire to enjoy heaven as the fruit of sacrifices.

In *Gītā* II. 45, Śrī Kṛṣṇa says:—

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

"The Vedas deal with the three qualities—*Sattva*, *Raja* and *Tama*."

Here the word Vedas must be taken to mean the *Karmakāṇḍa* only. For in the Upaniṣads it has been clearly mentioned that *Brahma* transcends these qualities and one should try to attain *Brahma* by transcending the qualities *Sattva*, *Raja* and *Tama*. Similarly the verse यावानर्था उदपाने सर्वतः संस्तुतोदके (*Gītā*. II. 46), may at most mean that after the attainment of the Supreme Being Vedas are of no further use and cannot by any force of imagination mean that the means laid down in the Vedas for the attainment of the Supreme Being are wrong. Again in verses II. 42 and 43 (यास्मिमां पुष्पिणां वाचं प्रवदन्त्यविपश्चितः, etc.) a particular interpretation of the Vedas is condemned—not the Vedas themselves. The interpretation which has been condemned is that in which the attainment of heaven by the performance of sacrifices has been laid down as the highest aim of life. The true interpretation of the Vedas is that the attainment of God is the highest goal of life. .

CONCLUSION

To sum up: The entire body of the Śāstras, consisting of the Vedas,

the Purāṇas, the Dharmaśāstras (namely the Codes of Manu, Yājñavalkya etc.), the Rāmāyaṇa the Mahābhārata (which includes the Gītā) form a single system actuated by a single aim though presenting different means to suit different conditions. The Gītā forms an integral part of this vast body of sacred literature. There is no conflict between the Gītā and any other Śāstrā. The Gītā briefly refers to the various acts enjoined in the Śāstras and explains the proper attitude of mind in performing those acts so as to realize the highest aim of life.

Brahmacharya—III.

(Continued from the previous number)

BY HANUMANPRASAD PODDAR.

BRAHMACHARYA IN MARRIED LIFE

Some people imagine that a life of free license with a duly married wife is sanctioned by religion. They are under the impression that God Himself has granted them this freedom. But they labour under a great delusion. Truly speaking, no one is a woman's husband, no one is a man's wife; the *Jiva* appears on the stage of the world, to play his part according to his *Karma*, now as husband and wife, now as mother and son; and when one act of the drama is over, he has to go and take up another part, according to his *Karma*, as directed by the Chief Director and Master Player. In a drama, the proper duty of an actor is to play whatever part is assigned to him. When we stand in this life in the relation of husband to a woman, we do so according to the behest and will of God. Therefore, that relation is a spiritual relation, and not a means for the satisfaction of lust. The householder, who recognizes this

spiritual relation and carries on all his activities of life (as an actor in a play) without regarding anything as his own, without any attachment, treating gain and loss as equal, in a spirit of offering his service to God, is really qualified for obtaining the grace of God. Man is entitled to have this knowledge, therefore he is considered superior to all other animals. To turn mad due to the excitement of lust is the characteristic of the beast. Our condition nowadays is worse than that of the beast. The beasts even now guide their lives according to Nature's laws. Unless forced by man, they never indulge in coition when they are ill. There are many species of them which conceive only once in the course of a year. After conception the female beast does not allow the male to approach her. That is how the beasts govern themselves though they possess greater physical strength than man. And we on our part have got so much involved in our slavery of the senses that though much weaker than animals in

physical strength, we indulge ourselves greater than the animals and recklessly infringe the laws of Nature. The scripture says:—

ब्रह्मचर्यं समाप्याथ गृहधर्मं समाचरेत् ।
अणत्रयत्रिमुत्तर्ये धर्मेणोत्पादयेत् प्रजाम् ॥

"On the completion of twenty-four years of *Brahmacharya*, the youth will enter the life of a householder, and bringing forth children according to the direction of the scriptures, absolve himself from the debts to Devas, Rsis and Pitrs."

Those, who out of respect for the scriptures lead a life of restraint as mentioned above, can alone be vigorous, energetic and powerful. There is a *Mantra* (formula) connected with the Hindu ceremony of marriage. The bridegroom addressing the bride says:—

"O blessed lady, I accept your hand for the completion of my beauty, prosperity, greatness, knowledge and spiritual life; let not your soul be ever separated from mine; may we attain old age together. The Devas Bhaga, Aryamā, and Savitā, etc., have united you to me; you will look after the management of the home. O blessed lady, I shall gain peace, prosperity and loveliness through you, therefore you are like the Goddess of Prosperity; in your absence I cannot retain peace, prosperity and loveliness. Without you I am devoid of prosperity. O embodiment of auspiciousness, on gaining you, I have gained the Goddess of Prosperity. O noble lady, I am *Sāma*. You are *Rk*; our relation is as close as between the *Sāma* and the *Rk*. Just as the *Sāma* cannot exist and grow without

the *Rk*, even so the senses of my body cannot exist and grow without you. O my better half, I am like space, you are like the earth. O blessed lady, offer up yourself and let our marriage tie be strong. We shall have to practise self-restraint together, and in due time uniting ourselves beget a good child and enjoy the happiness of parenthood. A child brought forth in this manner will be long-lived. When you and I will become one in soul, the brilliance of both of us will grow; our hearts being united will become elevated; we shall live for a hundred years with our sight and hearing unimpaired."*

This shows that in ancient times the average longevity of man was one hundred years, but this was attained only when the husband and wife respected the condition about carefully maintaining their vital fluid through regular practice of self-restraint. Without preservation of the vital fluid, an age of one hundred years cannot be attained, nor can healthy, strong and intelligent children be begotten. Look at the deplorable state to which we and our children have fallen due to lack of self-restraint and care about preservation of the vital fluid. The bodies appear as so

* 'गृष्णामि ते सौभाग्यं वा इदं मया पत्या जरदृष्ट्यं वा सः । भगोऽर्थमा देवः सविता पुरन्ध्रमस्मिन् त्वाऽदुर्गार्हपत्याय देवाः । अमोऽहमस्मि मा त्वं मा त्वमस्यमोऽहं सामाहमस्मि ऋक् त्वं द्यौरहं पृथिवी त्वम् । तावेहि विवहावहै सह रेतो दधावहै प्रजां प्रजनयावहै पुत्रान् विन्दावहै बह्वंस्ते सन्तु । जरदृष्टयः । सम्प्रियौ रोचिष्णु सुमनस्यमानौ पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः शतम् ।'

many skeletons and the mind wholly devoid of any consideration about virtue and vice. This has been so because we have been wantonly neglecting the scriptural injunction about forming sexual union only for the sake of begetting a child.

Maharṣi Yājñavalkya says:—

ऋताहुंतौ स्वदारेषु सङ्गतिर्या विधानतः ।
ब्रह्मचर्यं तदेवोक्तं गृहस्थाश्रमवासिनाम् ॥

"He who unites with his wife after a monthly course, according to the injunction of the scriptures, only with the object of begetting a child, though a householder is still a *Brahmachārī*."

Let it be carefully remembered that intercourse with the wife is permitted only after the monthly course, and not whenever it is liked, without any restraint. Nor is the fourth day after the menses always permissible. If it is a day of eclipse of the sun or moon or an auspicious day like the Rāmanavamī, Kṛṣṇāṣṭamī, etc., sexual intercourse is forbidden on that day. The Law-giver Manu enjoins intercourse with the wife after her menses, but at the same time he lays down that this should be done avoiding all festival days (पर्ववर्जम्). He says:—

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः ।
चतुर्भिर्दिवसैः सार्धमहोभिः सदिगर्हितैः ॥
तासामाषाश्वत्थस्तु निन्दितैकादशी च या ।
त्रयोदशी च क्षेपास्तु प्रशस्ता दश रात्रयः ॥

(III. 46—47)

"Including the first four days of the menstrual flow, which are condemned by the wise, sixteen nights are counted as the natural period of a woman's monthly course. Among these sixteen, intercourse

with one's wife is condemned during the first four as well as the eleventh and thirteenth nights. The remaining ten nights are considered good."

Among these ten, again, exception has to be made on the first, sixth, eighth, eleventh, twelfth, fourteenth and fifteenth lunar days (including both the full moon and new moon days) as well as on days of potent, eclipse, Rāmanavamī Śivarātrī, Janmāṣṭamī, the day of funeral ceremony, Sankranti (on which the sun leaves one zodiacal sign for another) and on Sundays. Avoiding all these prohibited days a householder who performs intercourse with his wife only twice in the course of a month, with the object of bringing forth a child, or in order to satisfy his wife, has been regarded a *Brahmachārī* although he is a householder. The Law-giver Manu says:—

निन्यास्वद्यासु चान्यासु त्रियो रात्रिषु वर्जयन् ।
ब्रह्मचार्येव भवति यत्र तत्राश्रमे वसन् ॥

(S-BU.)

"He who performs intercourse with his wife (only twice in the course of a month) avoiding the first six condemned nights as well as other eight prohibited nights, is still a *Brahmachārī*, although he may belong to the other *Āśrama* (*Grhastha*)."

No one should indulge in intercourse with a woman during her menses, for it may lead to many forms of illness. Besides, intercourse is prohibited during the ascendancy of the stars Aśleṣā, Maghā, Mūla, Kṛttikā, Jyēṣṭhā, Revatī, Uttarābhādrapada, Uttarāphālgunī and Uttarāṣāḍhā. Again, intercourse is strictly prohibited in the following

places and times, and under following conditions: In a Temple, a public road, a cemetery, a dispensary, a Brahman's home, the preceptor's home, in the morning, in the evening, in an unclean state, after taking a medicine, in a state of hunger, immediately after a meal, in the bed of a friend or of a respected elder, suppressing the calls of nature, when the mind is disturbed by sorrow, anger or a state of agitation, after physical exercise, or when the body is tired, on a day of fast, and in the presence of another man. The following dialogue on this subject between the great Greek philosopher Socrates and one of his disciples is recorded:—

Disciple—What is the number of times a man should be permitted to perform sexual intercourse with a woman ?

Socrates—Only once in the course of his life.

Disciple—If this does not satisfy him ?

Socrates—Then, he may do so once in the course of a year.

Disciple—If he is not satisfied with this ?

Socrates—Let him do it once in a month.

Disciple—If he cannot restrain himself after this ?

Socrates—Well, he may do it twice during a month; but this will shorten his life.

Disciple—But, if he remains unsatisfied even after this ?

Socrates—Let him, first, purchase his coffin, and then do just as he pleases.

All that has been stated above makes it abundantly clear that the less one indulges in sexual intercourse the better for him from every point of view. This restraint is most helpful to him for the growth of his spiritual life.

The man or woman who on his or her own initiative aspires to lead the life of a *Brahmachārī* throughout life should be encouraged to do so. There are some men who advocate birth-control through artificial means, but it is a sin to take recourse to such artificial means of control. The best method of controlling the birth of excessive children, which is approved of by the laws of religion, is for the husband and wife to take a voluntary vow of *Brahmacharya*. This will improve their prospect of life both in this world and the next.

We shall now enumerate, in short, a few social and individual rules for the preservation of *Brahmacharya*, which should be pondered over and brought into practice as far as possible.

RULES FOR PRACTICE OF BRAHMACHARYA

- (1) Total prohibition of early marriage. Minimum age of marriage for boys should be eighteen years and for girls twelve years.
- (2) Marriage in old age should be prohibited.
- (3) Āśramas should be established for training boys strictly on the lines of *Brahmacharya* and for giving them the spiritual culture

- with a view to strengthen their *Brahmacharya*. It should be made compulsory for every boy to live in such an *Āśrama* till at least his eighteenth year.
- (4) Early betrothal of boys and girls should be discouraged.
- (5) Boys and girls should not be allowed to indulge in the luxury of dress and ornaments.
- (6) The propagation of poems, dramas, novels etc., containing a sexual appeal should be restricted. Care should be taken to prevent such literature falling into the hands of immature boys, or girls, nor should students be allowed to study such literature in the name of literary study.
- (7) Dramas and picture plays containing a sexual appeal should not be attended. At least boys and girls should never be permitted to attend such plays.
- (8) All exciting food should be eschewed. Spices, pickles, acid things, excess of sweet and heat-producing food should be avoided. Food should be well-masticated. Food should be simple and fresh and should be taken at regular hours. Flesh and liquor should be totally eschewed. No intoxicating drink or drug should be taken.
- (9) Habit should be formed of regular early morning and evening walks.
- (10) Retire to bed early at night and get up at least an hour before sun-rise. Urinate before retiring at night. Man and woman should not sleep in the same bed. Meditate on God before falling asleep and concentrate the thoughts on God as soon as sleep breaks in the morning.
- (11) Evil association should be totally given up. Do not discuss about woman. Women should similarly give up the thought of men.
- (12) Men and women, who are not husband and wife, should not sit together and converse in seclusion.
- (13) Never look at a woman. If accidentally you look at her, cultivate immediately the mother-sentiment or the divine sentiment with regard to her. Similarly, a woman should not look at a man, and when a man is accidentally looked at by her she should cultivate the father-sentiment and divine sentiment with regard to him.
- (14) Attend *Satsanga* regularly every day. Read spiritual literature. Form the habit of reading every day selected portions from the *Rāmāyaṇa*, the *Mahābhārata* and the Upaniṣads. Read the *Gītā* regularly, giving attention to the meaning of every verse.
- (15) Give up all attempts to beautify the body. Constantly remember that a sexual appeal underlies every attempt to beautify the body. Sartorial elegance is always attempted with a view to look beautiful in the eyes of others.

He who indulges in such luxury drowns himself and drowns others.

- (16) Do not use scents, give up the life of fashion and external glitter. Do not keep long hair. Do not frequently see the reflection of the face in a looking glass. Do not chew betel-leaf to make the lips artificially red. Avoid tonic medicines as far as possible.
- (17) Wash the anus and genitals in cold water after every call of nature. Do not suppress calls of nature.
- (18) Bathe every day as far as possible in cold water.
- (19) Do some physical exercise every day. If possible, practise some amount of deep-breathing (*Prāṇāyāma*) and a few Yogic Āsanās every day.
- (20) Never fail to wear either a *Kaupīna* or a *Langotā* (strips of cloth worn over private parts).
- (21) See images of God with reverential eyes and render service to true Śādhus and great souls.
- (22) Meditate on God regularly for some time every day.
- (23) Do not discuss or hear discussion about people guilty of adultery or any other form of sexual crime, nor sit in the company of such people.
- (24) Form the habit of constant *Japa* of the Divine Name. It

would be best if you can do this along with every breath. Immediately you become conscious of the growth of sexual desire take up the *Rāmāyaṇa* for study, or the *Japa* of the Divine Name with energy and enthusiasm. Begin to chant the Name loudly. Lust can exercise no influence in the presence of the *Japa* and *Kīrtana* of the Divine Name. The statement is made on the strength of practical experience in the matter.

- (25) Cultivate dispassion towards the world. Meditate on the transient nature of the world.
- (26) Man and woman should regard each other's body as ugly and impure. Let them realize that the body is nothing but a bundle consisting of impure things like flesh, blood, phlegm, excreta, urine and bones covered up by a skin, and realizing this let them get over the sense of beauty with regard to each other's body.
- (27) Fast should be observed on the two *Ekādaśī* days of the month (if possible, without drinking water).
- (28) Contemplate on the character of great souls and heroic Brahmachārīs.
- (29) Try, as far as possible, to look at everyone as an Image of God.
- (30) Remember constantly the final goal of life to be God-Realization.

(Concluded)

The Joy of the Self.

BY R. KRISHNASWAMI AIYAR, M. A., B. L.

There is a spring of Joy perennial in the heart of every living being and the *Vedānta* gives it the name of *Ātmā*. Clothed as it is in a physical encasement, it ever seeks to find expression even through it and the seeking will cease to be only when the expression is full and perfect, unhampered and unlimited by any encasement. It is idle and fruitless to embark upon an enquiry as to when and how this limitation came into existence or came to be related to the essentially limitless. It is, on the other hand, very much worth our while to help in its seeking to find expression even through the encasement and much more worth our while to help to find its fullest expression; untrammelled by the encasement. Joy therefore that seeks expression is said to be twofold. More accurately speaking, the expression of joy is said to be twofold, limited by encasement and transcending encasement. The expression of joy limited by encasement is given the name of *Abhyudaya*, the Good; and the expression of joy transcending encasement is given the name of *Niḥsreyasa*, the Highest Good. The expression of joy transcending encasement is, necessarily, of only one sort, for differentiation belongs only to the encasement. The expression of joy through encasement is of two sorts, according as that encasement happens to be the particular encase-

ment we are now in or happens to be another encasement which we have to occupy after this encasement has ceased to be. The former is called *Aihika* or the "Here" and the latter *Āmuṣmika* or the "Hereafter". The Vedic Religion, aiming as it does at our good, has therefore to tell us the means for the expression of Joy in all these ways.

It will be well if we begin with a consideration of our encasement. To the ordinary thinker, it would seem that our physical body of flesh and blood constitutes all our encasement. But a little more consideration will tell him that, even without that physical body there is a capacity in him to experience in dreams and that he has a personality therefore even when the physical body is forgotten. A still more deep consideration will tell him that sensuous experience is not a necessary attribute of his as it is absent in deep sleep and that all the same the personality does subsist even there as is shown by his remembering about the bliss of sleep which he enjoyed at that time. He finds therefore that his personality, though really one throughout all these three regions of experience, can yet be conceived of as threefold, first as conditioned by the physical body wherein the senses are awake, second as conditioned by the mind with its store of impressions

and third as conditioned by individuality alone which is remembered after waking. These three conditionings of the personality are spoken of as three bodies, *Sthūla* (gross), *Sūkṣma* (subtle) and *Kāraṇa* (causal).

It is interesting to consider the same from another standpoint. It is well-known that the life period of an individual can be conveniently divided into several stages each with a distinct characteristic of its own. For the first few years of a person's existence after birth, his only instinct is hunger and his only activity is to satisfy that instinct. If you give a child a ball or a knife, it will instinctively place it in its mouth; the rate of growth of the physical body is also very high during those years. After those years are passed and the child enters on its boyhood, there is increased activity perceived and the boy runs here and there with no apparent purpose except to give vent to the excessive vitality that make its appearance then. When the boy becomes a youth, he is not merely concerned with food and exercise but cultivates likes and dislikes and wants to give expression to them in his relationship to the persons and things in the outside world so that he may have all that he likes and get rid of all that he dislikes. After a series of experiences, especially disappointments, he realizes somewhat that his own like or dislike is no criterion of the goodness or badness of things and desires to know about things as they are, unaffected by his own subjective colourings. The middle age

is therefore an age of enquiry actuated by a desire to know truth. When old age sets in, even knowledge does not seem worth striving after, for the call of the body and the mind is towards rest and peace. Thus the life period of a man may be divided into five stages:—

- (1) Childhood, where physical growth and food stand out prominent.
- (2) Boyhood, where physical activity and exercise stand out prominent.
- (3) Youth, where mind and its likes and dislikes stand out prominent.
- (4) Middle age, where intellect and the desire to learn the truth stand out prominent.
- (5) Old age, where the entire body, mind and intellect seek rest and peace.

By pointing out that these are the characteristics of those stages, I mean only that they are predominant there. Even a child has its own movements, its own likes or dislikes, its own curiosities and its own sleep. Thus all these do exist in all the five stages though each one finds accentuated expression in a particular stage. Our personality therefore may be conceived of as being clothed in five coatings which are all ever present with us but get prominence under certain circumstances or in particular periods of life. These coatings are known as *Koṣas* and are given the names of:—

1. *Ānnamaya Koṣa*, the food-made coating.
2. *Prāṇamaya Koṣa*, the vital coating.
3. *Manomaya Koṣa*, the mental coating.
4. *Vijñānamaya Koṣa*, the intellectual coating.
5. *Ānandamaya Koṣa*, the blissful coating.

Taking our everyday experience, we may say that all the coatings 1 to 5 are in full play when we are awake, that the coatings 2 to 5 are active in dreams and that the 5th coating is alone present in sound sleep. This classification therefore is really more comprehensive than the classification into bodies as mentioned before. The encasement in which we happen to be at present may therefore be considered as made up of these five coatings.

The joy that takes its rise from beyond the entire encasement but seeks to find expression through it has necessarily to share its imperfections and to be coloured by its characteristics. It takes upon itself the imperfections and the characteristics also of the particular coating of the encasement through which it sheds its lustre. The joy as experienced in the physical coating is known as health, in the vital coating as strength, in the mental coating as comfort, in the intellectual coating as knowledge and in the blissful coating as peace. Just as the same water gets the name of a spring, a stream, a cascade, a river, a lake

or a sea by reason of the limiting boundaries which define it for the time being, so does the same joy get these various names. The *Vedānta* does not at all concede that there is in essence any difference between sensuous happiness and the Bliss of the Self; it is only the latter that finds expression in the former but under very limited and polluted surroundings. The *Vedānta* sees therefore no contradiction between sense experience and the realization of the Self as some systems of thought do. It, no doubt, lays emphasis upon the importance of renunciation as a pathway to a knowledge of the Self but at the same time grants such knowledge to King Janaka and others who were quite in the world. To realize that a chair is but all wood, it is quite unnecessary to smash it into pieces; but it may be necessary in the case of a person who is unable to ignore the chairship. Similarly to the person who is sense-bound and is unable to realize that he is really enjoying the Joy of the Self when it comes to him through the senses, it is quite necessary to segregate him, as it were, from sense-born joys but such a process is not necessary to the person who sees only the Joy of the Self everywhere. But such a realization is not at all an easy matter and is had but rarely even after heavy ordeals and strenuous courses of training.

It is quite common in these days to affect such a realization to ensure licence in sense pleasures. Those who indulge in such tactics may pass for great men and hoodwink some innocent

persons but, unfortunately for them, they cannot hoodwink God. He has prescribed for all time in His Vedas the methods by which one can secure limited enjoyments, limited by time or by the particular encasement or by the particular coating in that *encasement or by any other circumstance*, realizable here in this life or in the lives hereafter, in this world or in the innumerable other worlds and the methods by which one can secure, or rather regain, the Joy Supernal which has always been his. It is impossible to ignore or violate those methods and yet claim to have attained the same results.

God has no doubt given us full liberty of action and it is quite open to us to disobey His commands but it is well to remember that He has reserved in His own hands the power of reward and punishment. May we therefore always have the faith and the strength to be guided by His words in our quest of Joy, be it *Abhyudaya* (Good) or *Niḥśreyasa* (Highest Good). As this quest is with us every moment of our lives, we cannot afford to neglect His guidance even for an instant. Even in the very act of reposing in Him and submitting to His guidance, there is Joy unspeakable.

Christmas 1939.

BY ARTHUR E. MASSEY.

"Peace on earth". The glorious message rings
Across the din of battle, amid the strife,
God's message of eternal comfortings.
Doth not God rule dictators' hearts and hearts of kings ?
Be still. Thus saith the Lord of Life:

Peace on earth.

Peace on earth—yes, when all is paid
In bitter toll of blood and tears,
When for each murder'd child, each martyr'd maid
True recompense is on God's altar laid
Then shall reign throughout the coming years

Peace on earth,

"Peace on earth to people of goodwill",
Goodwill—while men must bend to tyrants still ?
There can be no goodwill to man until
His own goodwill is manifest, and he doth seek

Peace on earth.

Peace on earth shall come, or soon or late,
One only Power will break the tyrant's rod,
And in the Silence, the All-Compassionate
Will say: "Little children lay aside your hate,
For I am LOVE". And there will come from God

Peace on earth.

The Science of the Divine Name—IV.

(A Dialogue)

By Y. JAGANNATHAM, B. A.

(Continued from the previous number)

*Feigned relish
for the Divine
Name.*
Janaki—You know that lady-friend of mine who used to visit us so often. She told me that she had tasted the Divine Name and found it very sweet. Can you tell me, love, when and how she could have tasted the Holy Name to find it so sweet? Although I am regularly and earnestly taking the Divine Name for a pretty long time, I could not as yet know what its sweetness is, unfortunate as I am.

I—So you have taken your friend's word as gospel truth. I have told you that it is only at the very end of his spiritual endeavours that the *Jiva* develops relish for the Divine Name. Your friend has not yet passed the physical plane. How then can she claim spiritual experiences, especially of the type of the sweetness of the Divine Name? It is the spiritual sense-organ of the pure *Jiva* that claims parenthood to our material tongue, which is competent to know the deliciousness of the Divine Name. Material tongue can taste only mundane delicacies.

*Proclination for
the Divine
Name.*
Relish for the Divine Name develops only in persons who have completely got over the worldly ills in the shape of the oft-mentioned ³⁷three-

fold evil. When the deliciousness of the Divine Name is once experienced, one is inspired with extravagant passion for it and is loath to refrain from it even for a second. Suppose a man has developed an insatiable craving for the sweet pudding, *Sandesh*. He must have it always and in an ever-increasing measure. When once it is enjoyed, there is no parting with it. While chewing the delicious thing, he is besides himself with joy and the same is exhibited in his peculiar facial expressions and contortions, frequent ejaculations and sighings, swinging of the body, endless winking of the eyes and the like.

Similar is the case with those who have developed a passionate liking for the Divine Name; for it will very soon culminate in what is known as the state of *Bhāva* or the penultimate stage of exhilaration, when the *Sādhaka* manifests its physical signs such as dancing, singing, crying, rolling on the ground and the like; mental indications such as grief, humility, loss of hope and the like; and mixed symptoms such as stupefaction, horripilation, tremor of the limbs and the like. When the state of *Bhāva* has come to stay, the Divine Name which has been ceaselessly playing upon the

*The Bhava-
trance.*

tongue of the *Sādhaka* suddenly transforms itself into the Divine Form which, along with its Divine Attributes, is now an object of direct revelation to his spiritual vision. The spiritual tactile sense-organ of the *Sādhaka* now touches the lotus-feet of Bhagavān, and the Divine Odour of His Spiritual Person is now enjoyed with his spiritual sense of smell. The Great Lord who has so graciously revealed His Name, Form and Attributes to the spiritual senses of the *Sādhaka* for restoring him to his pristine primal position as the servant of God, now reveals His Pastimes also in his *Bhāva*-trance.

So you see that Bhagavān who, in the first instance, revealed Himself as the Divine Name to the spiritual aural sense of the *Jīva* now reveals Himself to his other transcendental senses also in the *Bhāva*-trance. By reason of the overpowering might of the Divine Name which has thus secured him such a glorious sight of the Absolute Person in His plenitude the *Jīva* feels inebriated with his spiritual experiences and loses control over his body. Now he laughs, now he weeps, now he cries, now he sings, now he dances like a lunatic and now he swoons and falls to the ground with complete loss of sensation.

Do you now see, dear, how the infinite potency of the Divine Name works out?

J—I see it. I see also that you are my guide and saviour.

I—God becomes entirely our own, only when we reach the state of *Bhāva*. We in turn become then His

own and place ourselves unreservedly at His disposal. We are no more there to seek any favours from Him, but simply to obey and carry out His commands. We can crave for nothing except His causeless mercy which confers on us the blessings of desireless and unflinching Devotion to His Lotus-Feet.

The person who has attained to the state of *Bhāva* is called a *Bhāvuka*. Tears of joy will trickle down his eyes as soon as the Name of God enters his ear; his voice will get choked and the hair on his body will stand on end. He will not be able to bear separation from God even for a second. A twinkling of an eye is of the length of an aeon to him. His eyes are filled with flowing tears resembling torrential downpours of rainy season. To him the whole world is a void as his Beloved Lord is not before his eyes.

J—So glorious and guileless is the life of a *Bhāvuka*!

I—Yes, dear; but hear me. When Devotion develops to the point of *Bhāva*, there ensues what is known as *Rati*, attachment of the pure soul to the Divine Form of the All-Love, which is the permanent basic principle of emotion, and which, in conjunction with and under the favouring influence of its fourfold ingredients of *Vibhāva* (causal and excitant emotion), *Anubhāva*, *Sattvic* (the exoteric and esoteric manifestations, respectively, that follow the former) and *Sanchāri*

Who is a
Bhavuka?

What is Rasa?

(transitory feeling or manifestation of emotions that come and go) that play upon it and enrich its deliciousness by way of heightening the original feeling, develops into what is known as *Rasa*, liquid mellowness of the eternal ecstasy or beatitude. I do not propose to dwell on its details as they will simply puzzle you. I too cannot claim to know all of them as I have never qualified myself for enjoying those spiritual flights. But you can remember this much, that *Rasika* is the name of the fortunate person who enjoys the transcendental *Rasa* of the Supreme Lord.

J—Is there any difference, love, between a *Bhāvukā* and a *Rasika*?

I—I suppose there is no difference, dear. I fear I am treading on very delicate grounds in attempting things beyond my power of comprehension. I think I may be right if I say that both *Bhāvukas* and *Rasikas* are equally eligible for being blessed with the manifestation of the Divine Name, Form, Attributes and Pastimes of the Lord of Love. It is for this that Sage Vyāsa, the celebrated author of the *Śrīmad Bhāgavata* which deals with the afore-said *Līlā* of the Supreme Lord on this mundane plane, declared in the third of the opening verses of that immortal work, that the *Bhāgavata* is a ripe fruit got from the wish-yielding tree of knowledge, which, being mixed with the nectar of the exposition of Śukadeva, has taken the liquid form of *Rasa* and that *Bhāvukas* and *Rasikas* are to

drink this *Rasa* till they lay aside their mortal frames.

J—But the *Bhāgavata* is now read by all?

I—I do not deny it, dear. Not only the *Bhāgavata*, but even the *Gītāgovinda* of Sri Jayadeva which describes the spiritual amours of the Transcendental Pair, Rādhā-Kṛṣṇa, is read and relished by all. When taking up the book for reading, Paṇḍits of our country commence with the tenth chapter of the *Bhāgavata* and mistake the pure Love described there for its tainted mundane counterpart. They imagine all vulgar and obscene situations which they read into it and which serve, therefore, as excitants to their lustful predisposition. No one cares to pause and probe into the real import of the Love-descriptions found therein and reflect how, on their face-value, they could be found helpful for the spiritual redemption of the unfortunate Prince Parīkṣit, who was anxious to be saved before the Brahman's curse worked havoc on his mortal coil. Having so sadly missed the spiritual *Rasa* of which the *Bhāgavata* is a veritable mine, the reader gets surfeited with the hateful mundane *Rasa* suggested by the descriptions found in that holy work and works out his own ruin in this manner. The *Bhāgavata* is a dangerous weapon in the hands of the layman. But tell me, dear, who will heed our words if we speak this out.

J—They may not care our words. It is enough if they obey the words of elders.

I—True, dear. But how I wish that there were no difference of opinion among our elders even in the matter of the identity of God with His own Name! If they succeed at least in this, I am sure they can give a good lead to groping souls like myself.

J—But let us continue our topic, love. I think I have closely followed and understood whatever you have discoursed upon so far by way of explaining the various implications of the Divine Name. But I fear I have a doubt on a particular point and I may refer it to you on another occasion as I see that you are overstrained today.

I—I don't feel jaded, dear; for you know spiritual topics never tire me out. They even keep me fresh. But let me confess that in engaging me in such holy discourses as we now find ourselves in, you are verily unravelling the skien of my complex and dispirited life to make it a bit ordered and worth living. But let me know your doubt, dear. I shall attempt to answer you if God helps me with an answer.

J—You told me that the Divine Name enters into us through the ear in the form of sound, *Śabda*. This sound is, of course, transcendental, and we have our own mundane sounds. Please tell me, love, how to distinguish the former from the latter.

I—A very nice question. But do you think it possible for us to single out the transcendental sound, which is the Divine Name, from amongst mundane sounds by mere human

*Transcendental
and mundane
sounds.*

endeavours? I told you already that the Divine Name transcends sense-perception. It holds full sway over the senses of the *Jīva*, which it regulates or renovates to render them as instruments fit for its own service. Human senses can neither regulate the Divine Name nor have it under duress within their region. The Divine Name need not seek the aid of either our mind or senses for revealing its identity to us as transcendental sound. It is a free agent and an autocrat. It can penetrate into any place at any time in any manner whenever it is pleased to do so. Perhaps you are under the impression that the Divine Name favours only persons endowed with strong senses and lusty limbs and avoids deaf-mutes and other disabled persons whose senses cease to function on account of physical deformities. The Divine Name is not subject to any mundane law. It finds easy entrance into those whom it chooses for immediate redemption. It is transmitted from the holy lips of the *Sādhu* and ultimately received and treasured by the spiritual aural sense of the *Jīva*. It is now that the *Jīva* realizes the transcendental nature of the Divine Name, which you know is of the form of *Śabda* or sound. Its spiritual nature is also noticed in the effects accruing from its ceaseless chanting by its votaries free from all offences and derelictions. This is how we are enabled to distinguish the transcendental sound though placed as we are in the region of mundane sounds.

One word more. Our ancient seers who are pioneers in the line of Devotion have laid great stress on faith in God which, in their opinion, is the seed, as it were, of the creeper of Devotion. Persons developing this faith supported by humility, guilelessness and self-effacement, are sure to receive the blessings of the Divine Name; but the Name is sure to elude the self-seeking Sādhakas in the path of Knowledge or Divine Communion who are constantly obsessed with the ideas of "I am the knower", "I am the doer" and the like. The Divine Name is naturally wedded only to those whose spiritual life has completely eschewed all sense of I-ness and mine-ness even in its finest and indiscernible form.

J—All glory to the Divine Name which is Godhead Himself! Who can measure the depths of its potency and saving grace?

I—Not even gods, I say. Please also remember that it comprehends and transcends everything, and is the progenitor, mainstay and ultimate force of dissolution of everything in cosmic creation. On this, let me quote the words of an eminent writer on Devotion:—

"Nāma is a spiritual Entity.

The Divine Name is all in all.

Wisdom stands no comparison to Nāma; ritual is no rival to Nāma; meditation cannot stand on a par with Nāma; fruit of action is no substitute for Nāma; Sacrifice is no equivalent to Nāma; virtue is no exchange for Nāma; Knowledge can

never pass for Nāma. Nāma alone is the highest salvation; Nāma alone is the final refuge; Nāma alone is everlasting peace; Nāma alone is the highest state; Nāma alone is the highest Devotion; Nāma alone is the highest wisdom; Nāma alone is the highest Bliss; Nāma alone is the highest object of remembrance; Nāma alone is the parent of Jīva; Nāma alone is the Teacher of teachers; Nāma alone is pure Love; Nāma alone is the Godhead; Nāma alone is spiritual Knowledge and so the means and end is the Nāma. Nāma alone is eternal Existence; Nāma alone is Truth; Nāma alone is the matrix of all scriptures; Nāma alone is the quintessence of everything and Nāma alone is Existence-Knowledge-Bliss Absolute."

J—Tell me, love, if we can praise or glorify God by means of songs or verses.

I—We must certainly sing His glory; and I even say it would be wrong if we do not do so. But we must not sing songs expressive of the mentality of a mendicant or tradesman.

"Lord; Give me this; give me that" is an abject and de-meaning prayer. We must only sing such songs as are consistent with the science of Devotion, which glorify the Divine Name, Form, Attributes and Pastimes of the Supreme Lord, which are of the form of guileless prayer, which tend to develop humility in our hearts and abound in words significant of Jālasā. The grace of God

How to Sing of God.

descends upon us only when we sing songs of the aforesaid description. We must always bear in mind that guilelessness is the chief characteristic of a true servant of God; for, you know, the very Lord resides within our hearts and as such even our finest thoughts are an open book to Him.

J—What is *Lālasā*? I don't understand it, love.

I—So you don't allow even a single difficult term to slip by without proper elucidation. I admire your enthusiasm for a clear knowledge of things. *Lālasā* means intense desire, of course, to serve God. Whether we sing of God, praise His glory or chant His Divine Name, we must place ourselves in direct and secret communion with Him, and feeling His presence everywhere, say our prayers with eyes moistened with tears and in a tone suggestive of unfeigned humility and helplessness. If we fail in this, we are for ever denied the grace of God. We may delude ourselves into thinking that we are nearing the cherished goal of our spiritual endeavours although as a matter of fact, we may not have progressed even to the extent of a pin-point from where we started. The servant of God thus finds himself in no way better than the self-seeking

Karmī, Jñānī and Yogī as, after their fashion, he too is required to be born again and again for the due fulfilment of his spiritual *Sādhana*.

Let us stop here, dear. I have discoursed on the subject of the science of the Divine Name as far as I have learnt at the holy feet of Sadhus. I thank my stars in that I have found in you a lady anxious to learn things, and not a Paṇḍit to raise counter-arguments at every step. Perhaps you too have to thank yourself in that you have, with pointed attention, listened even to the very little that I could say on the subject by being allowed to proceed unchallenged and unembarrassed. Be it so; but what avails my so-called learning? Divine life is a boundless ocean. Even a drop of it claims countless atoms. If there could be a possible particle of such an atom, even that much of divine life is not yet to the credit of my experience. Such is my unfortunate position, dear. Still I have ventured; but you know it is only to oblige you and not to loom large before the world. Any way, you have created a holy atmosphere for me all these four days. No wonder if my better half is always Godward. May God bless you!

(Concluded)



Tyagaraja, the Musician-Saint of South India.

BY SWAMI ĀSHESANANDA.

Tyagaraja is the greatest and most popular musician of South India. He has composed thousands of songs which have enraptured many a heart throwing them into divine ecstasy. The sweetness and sublimity of his compositions have earned for him the name of "Sangita-Guru" bringing innumerable adherents to follow the path laid out by him. There is nothing higher than music—"Gānāḥ parātarang na hi"—was the key-note of his philosophy.

Tyagaraja was born in 1759 A.D. in an orthodox Brahman family in a village called Tiruvalur in the district of Tanjore. His father Rama Brahman led an unassuming life of a 'Bhāgavata' with his guileless wife Shanta for a number of years in their ancestral home. But circumstances compelled them to shift permanently to Tiruvaiyar—a place famous for its Sanskrit culture and salubrious climate. The great bard, the hero of our story, joined a Sanskrit college and mastered in course of four years the *Bhāgavata*, the *Bhārata* and the whole of the *Rāmāyaṇa* for which he had a special attraction. He knew every detail of the long episode and chivalrous adventure of Śrī Rāma whom he considered as the full manifestation of the divinity on earth. He was the younger of the two sons of his God-fearing father, who doted upon the younger fondly for his noble qualities

and intellectual acumen. The elder brother was dull-witted and had none of his sterling qualities. He led a contemptible life, giving free vent to his passions and appetites. After the death of their parents the ancestral home and property were partitioned and to our musician's share fell a small house and the tutelary deity, the golden image of Śrī Rāma. One day out of jealousy, his malicious brother threw the idol into the river Cauvery. Oh ! what a great shock it was to Tyagaraja when he knew that the image had gone for ever. He was overpowered with grief and woefully mortified. Like the Gopīs of Brindaban pining for Śrī Kṛṣṇa, Tyagaraja began to search every possible spot of the full-flooded Cauvery. But all in vain. Sorrow welled up into a stream of tears. He implored his 'Iṣṭadeva'—the Deity of his heart—in a most pathetic tune—"Where hast Thou concealed Thyself, my Lord ? When wilt Thou reveal Thyself to me ? Without Thee my life is forlorn. It is no better than a dreary burden." Disconsolate with the pangs of separation he made the last desperate effort and plunged into the water as if to die in the attempt. By Divine Grace, his hand fell upon the image and he lifted it up from the bottom of the stream. His joy knew no bounds. He was full of ecstasy when he discovered that it was the same

idol. Unable to contain himself, he gave expression to his feelings in a rapturous song:—"How I got Thee back; So compassionate art Thou to Thy votaries! True is Thy name—Patītapāvana—consoler of the afflicted." He took the Deity in procession round the important streets, reciting the marvellous deeds of Śrī Rāma—the friend of the lowly and the lost.

Like his virtuous father, Tyagaraja possessed a unique character, imbued with the spirit of renunciation and unworldliness. Plain living and high thinking were the two guiding principles, the main incentives of his life. He abhorred name and fame, discarded wealth and position and lived an unsophisticated life of purity and serene holiness. Once, Saraboji, Raja of Tanjore, sent for Tyagaraja to hear from him a few songs, which should be specially composed in honour of his Royal Highness. The musician sternly refused as he was not a man to stoop down to vain flattery. The messenger coaxed him with plenty of gold and property. But the hero stood like a rock and began to sing:—"Fie upon gold and lands! Had I valued them worthy and precious, I would have melted, long ago, the beautiful image of Rāma and enjoyed all the luxuries that pander to the feelings of a worldling. Not the gold outside but the fascinating charm of the spirit within, attracting me has made me its slave. I prefer humble worship and mute solicitude to my beloved Rāma to piling heaps of glory, earned elsewhere by pleasing a proud, rich

and affluent sovereign." The messenger had to bid good-bye without further exchange of words.

Tyagaraja paid no heed to mechanical formulae or dry conventions. His worship consisted not in mere utterance of a few words but in sincere outpourings of homage which emanated from the depth of his soul. He would rise very early in the morning before day-break, spending only a few hours in sleep. The major portion of the night he would spend in *Japa* and *Bhajana*. He was not merely a composer but a man of actual realization. He wrote what he saw, he sang what he felt. He was one of those fortunate souls who visualized the divinity face to face and conversed with Him in a state of trance. He attained the highest point of illumination which necessarily broadened his outlook, making it all-absorbing and universal. He broke open the prison-house of bigotry and sectarianism and drank the nectar of cosmopolitan love and fellowship. To him Rāma was the highest *Para Brahma*, the absolute principle and truth of the Upaniṣads. Tyagaraja made no distinction between one God or another. His mind was so broad and liberal that he wrote songs relating to all the principal deities of the Hindu Pantheon. He sang about Gaṇeśa as "Girirāja Suta", of Śiva as "Shambho Mahādeva", Kṛṣṇa as "Prāṇanāthavirano" and Hanumān as "Pahirāmadūta" in soul-stirring lyrics of sweet melody. He blended Telugu and Sanskrit in such a skilful way that words received the wings

of harmony. To the Divine Mother he prayed:—"O Queen of Chandra Kalādhara, vouchsafe Thy gracious look on me. I perceive no difference between Rāma, Śiva and Yourself. O, chastiser of death, abandon me not."

God was all in all to him. The words of Śrī Kṛṣṇa, "Whomsoever I am pleased with, his wealth and possessions I take away"—struck a deep note into his heart. What an amount of *Vairāgya*, the flaming fire of dispassion burnt within his soul! The world with its surging attractions and enchantments could not make him swerve from his path. It is said that the Maharaja of Travancore sent an embassy through his famous violinist, named Vadivelu, entreating him to come to his court which was adorned with a galaxy of reputed musicians. The messenger drew a glowing picture of bright prospects and broached the proposal with the following words—"The Maharaja will shower enormous glory on you and raise your *Padavī* to a distinguished height. Gaining the favour of the all-paramount prince your wants will be mitigated and your status raised to the loftiest pinnacle. So foolishly do not throw away the offer." It was easier to bind a torrential stream than to tempt Tyagaraja with temporal name or earthly fame. Unperturbed in mind, the saint gave a spirited reply through one of his remarkable Kritis that will immortalize his name for ever—"Padavī Ni Sadbhakti" The real *Padavī* is that which bestows unswerving faith in the Supreme Lord. That state of mind is truly

praiseworthy which falters not, wavers not from its chosen ideal. Who but those who possess pure, unsullied Devotion to the Divine Maker, is entitled to be called a man of position? Away with your glory and status. Little do I care for them." Seeing the dispassionate fervour of his soul, the ambassador took leave with sorrowful disappointment. Tyagaraja was a man of solid worth and dynamic personality who could trample under his feet all temporal pleasures and honour and patronage of kings and sovereigns and soar high above the dusty plane of ephemeral existence. He adopted a quiet unostentatious life, living on *Unchavitti* (gleaning grains) and in holy communion with his beloved *Iṣṭadevatā* (Deity). Because God was his main support and guide he needed no help from high aristocrats, no outside prop to pull him up. He required no stimulus from the flattering public to infuse inspiration in life's monotonous travail. Unconcerned at the applauses of men he sang his divine melody to please his Divine Master, which fell like rain in summer to soothe and refresh the parched up souls of agonized humanity.

Time rolled on. When our saint entered his 88th year, he saw a wonderful dream which prognosticated that his end was near. Śrī Rāma appeared in that vision and told him that the mission of his life was over and within ten days He would grant him complete liberation through severance from the body and the Lord advised him to accept the order

of *Sannyāsa* before departing from the earth. He obeyed forthwith the command of his Lord and donned the *Kasaya* cloth of a monk. He was anxiously waiting for that opportune moment. At last the blessed hour came and Tyagaraja sang his last song of eternal gratitude:—*Paritāpamukhani* and immediately entered into "*Mahāsamādhi*". His body was carried with due solemnity and was buried on the left bank of the sacred Cauvery with proper rites and ceremonies and amidst thundering music and *Bhajana* of the multitude.

The name of Tyagaraja is a household name in South India. Like the *Bhajan*s of Tulasidas and Mirabai in the north, his *Kritis* are very popular throughout the South. He has rendered an invaluable service to the field of Indian music by giving predominance to tunes and words. Before his time, style and diction played the all-important part. It was his rare privilege and unprecedented success to redeem songs

from the iron grip of letters and impregnate them with melody, beauty and grandeur. He discovered that rhythm and harmony were the very soul of music and gave concrete expression to it through the development of *Rāgas* and a thousand overflowing songs of splendid tune and time. Posterity remembers him for the legacy bequeathed for its elevation and joy not only as a musician but as a mystic and saint. The birth anniversary of Tyagaraja has become one of the prominent observances to the music-lovers of the South and every year it is growing in importance. To quote from him—his *Kirtanas* are *Niravadhi Sukhada*—ever productive of blissful felicity—healing the wounds, softening the pangs and cheering the hearts of the distressed.

May our salutations be to the adorable Lord. May He give us true understanding and strength to follow the wake of Truth and consecrated service. *Dhiyo Yonah Prachodayāt—Hari Om!*

“One obtains a long life by good conduct; those of bad conduct die early. One must avoid talking ill of others, avoid hate, stiffness, pride and severity. An old man, a relative, a friend, a widowed sister, a teacher, one of a good family and a learned man,—these, if poor, must be protected by one according to one's ability. Jealousy is not conducive to longevity; therefore, one should avoid jealousy. One must bathe in the sacred waters of his own mind, deep, clear and pure, in the lake of firmness and at the ford of Truth”.

—*Mahābhārata, Anuśācana Parva.*

The Philosophy of Dharma—V.

(Continued from the previous number)

By MOTILAL SHARMA.

God, the creator and ruler of the universe, creates His creatures from the Immutable through the Mutable. He created first the four castes, the Brahmana, Kṣatriya, Vaiśya and Śūdra. But that did not fulfil His purpose. So He got the *Niyati-dharma*, evolved and regulated all the creatures by that *Dharma*, bringing each and every being under its discipline. Keeping this natural, truthful, eternal caste *Dharma* in view the *Śruti* says:—

ब्रह्म वा इदमग्र आसीत् एकमेव । तदेकं सन्नव्यभवत् ।

तच्छ्रेयो रूपमत्यसृजत क्षत्रम् । स नैव व्यभवत् । स विशमसृजत । स नैव व्यभवत् । स शौद्रं वर्णमसृजन गृषणम् । स नैव व्यभवत् । तच्छ्रेयो रूपमत्यसृजत धर्मम् । तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः । तस्मात् धर्मात् परं नास्ति । अथोऽबलीयान् बलीयाममाशुसने धर्मेण यथा राजा एवम् । यो वे धर्मः सत्यं वै तत् । तस्मात्सत्यं वदन्तमाहुर्धर्मं वदतीति । धर्मं वा वदन्तं सत्यं वदतीति । एतद्धर्मं वैतदुभयं भवति । तदेतत् ब्रह्म क्षत्रं विद् शूद्रः ।

(*Salapatha Brahmana*. XIII. iv. 2)

The reader, we are afraid, may mistake the introduction here of the term '*Vārṇa-Dharma*' for a deviation from a large and liberal idea of *Dharma* and confining it to the Sanātana Dharma as prevalent in a particular society. In order to avoid the kind of error we shall have to throw light on the scientific basis of the caste system. The division of caste is not a thing confined to Indian nature alone.

It is a natural division of not only human beings but of all animate and inanimate objects. All that is here in this world, whether an individual or a group, is bound by a natural system of caste. It is an eternal system, not artificially created but created by the Lord of the universe, the Unchangeable *Brahma* as has been explicitly stated in the following passage of the *Gītā*:—

चानुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वान्कर्तारमव्ययम् ॥

"The fourfold law and the fourfold social order has been created by Me and yet I must be known as the non-Creator, the imperishable, the immutable Self."

This imperishable, immutable *Puruṣa* 'who supports the triple world by entering into it (यो लोकत्रय-सावित्र्यं विमर्त्यव्यय ईश्वरः)' is along with his mutable and immutable natures known as *Īśwara*, and because He is the Creator of the fourfold order, it can in no case be dispensed with. The order is not confined to any particular class of creation but pervades all existences. Let us cite a few examples. Among animals, goat is a Brahmana, horse a Kṣatriya, cow a Vaiśya and sheep a Śūdra. Among serpents, the serpent of golden colour is Brahmana, that of a glossy colour and full of anger is Kṣatriya, that with a reddish black

colour is Vaiśya and a multi-coloured serpent is a Śūdra. Among trees and plants *Aśvattha*, *Bat*, *Palāśa*, *Bilva*, etc., are Brahmanas; *Deśaru*, *Śrīparṇī*, *Kaśmārya* are Kṣatriyas; all trees bearing flowers and fruits are Vaiśyas and bamboos etc., are Śūdras. Among worms and insects, those inhabiting flowers are Brahmanas, germs residing with the seven Dhātus of the physical body are Kṣatriyas, silk-worms and others like them are Vaiśyas, and those living in dirt and filth are Śūdras. Among birds *Chakravākas* and pigeons are Brahmanas; ducks etc., are Kṣatriyas; crows and eagles are Śūdras. Among the sacrifices *Soma*-sacrifice is Brahmana, animal sacrifice is Kṣatriya, the *Iṣtis* are Vaiśyas, the cooking sacrifice called the *Pāka-Yajña* is Śūdra. Among the gods *Agni*, *Soma*, *Savitā*, *Mitra*, *Bṛhaspati*, *Brahmaṇaspati* and others are Brahmanas; *Indra*, *Varuṇa*, *Parjanya*, *Yama*, *Mṛtyu*, *Īśāna* are Kṣatriyas; *Vasu*, *Rudra*, *Āditya*, *Viśvadevā*, *Maruts* are Vaiśyas; the inert physical *Pūṣā-prāṇa* is Śūdra. Among the directions, North is Brahmana, South Kṣatriya, East Vaiśya and West Śūdra. Among natures, the nature of Sattvic quality is Brahmana, of kinetic quality Kṣatriya, of wealth-earning capacity Vaiśya and brutal force Śūdra. Among powers, the power of knowledge is Brahmana, of dominance Kṣatriya, of wealth Vaiśya, of physical strength Śūdra. Among colours white is the Brahmana colour, red the Kṣatriya, yellow the Vaiśya and black the Śūdra. Among the metres, *Gāyatrī* is Brahmana, *Tṛṣṭupa* Kṣatriya, *Jagatī* Vaiśya and *Anuṣṭupa*

Śūdra. Among the *Savanas*, the *Prātah-Savana* is Brahmana, *Madhyāndina-Savana* Kṣatriya, *Sāyam-Savana* Vaiśya and *Rātri-Savana* Śūdra. Among pronunciations, *Udatta* is Brahmana, *Anudatta* Kṣatriya, *Swarita* Vaiśya and *Vikaśwara* Śūdra. Among the limbs of the body, the head is Brahmana, the hand and heart Kṣatriya, the stomach Vaiśya and the feet Śūdra. Among the sense-organs, *Vāk* is Brahmana, the life-force Kṣatriya, the eyes Vaiśya and the ears Śūdra. These are only a few examples of an endless variety. Every atom of this universe must belong to one of the divisions of this fourfold order. "This is the law", the scriptures proclaim, "ordained by Bhairava for every form and existence (न्यायोऽयं भैरवेणोक्तः पदार्थेष्वखिलेष्वपि)". It is only to emphasize this idea that the Lord, instead of naming a particular individual or society, speaks of the fourfold order as his creation according to the distribution of the qualities and the workings of Nature. The words 'गुणकर्म' sometimes give to the easily beguiled man an erroneous idea which suggests to them that the fourfold order is artificial and not a divine creation. They hold, therefore, that the division of class or caste has nothing to do with birth. But that is only a misunderstanding of the words, 'गुणकर्मविभागश्च' (according to the divisions of qualities and their workings). We have to remember, however, that the Lord says, 'मया सृष्टम्' (created by Me), which means that it is a creation by the Lord Himself and therefore it goes without saying

that the fourfold order is an eternally established order decreed by the Lord Himself. Thus we have in things of this universe four types or classes with their different functionings. This is the eternality and unchangeability of the caste system. It was on this truth that Plato believed human society to have been divided into the four classes of guardian, warrior, artisan and labourer. To these he has, in his great work *The Republic* given the four names of clergy, soldier, merchant and labourer. These four classes are today better known and dealt with as civil, military, industrialist and labourer. Plato has definitely declared the fourfold order to be eternal and has also laid down that the four classes must stick to their posts and perform their appointed duties. According to him, he who takes up the obligations and rights of a class to which he does not belong, is an offender and must be punished by the state.

The question that now faces us is why should an eternal system operating as it is indiscriminately throughout the universe, be taken as confined only to a particular country, the country of the Āryas? It was the Ārya sages who by their occult knowledge first discovered these secret truths of nature, and it was they who for the good of the world founded their social structure on these eternal truths as its basis. They did not set up anything which was non-existent, but tried to give a free room for the self-existent universal principle to evolve

itself unhindered by any artificial barrier. The teaching of *Dharma* that they gave was the teaching of that law which was innate in human nature. It was the teaching of *Swadharma*, the law of one's own action, according to one's own qualitative function of nature. It was and is, therefore, the best thing that could be given to the world for its happiness and welfare. *Manu* therefore declares:—

एतदेशमृतस्य

सनाशादग्रजन्मनः ।

स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

"It is from people born in this land (the land of the Āryas), who were the first to appear in the world, that all people have to learn the lesson of the particular mode of life that each one of them is fitted to."

But had this teaching been an eternal and universal system, how could it be said that all people of the world should take their lessons from the Brahmanas of this land? The declaration of the Vedas in their *Mantra* series, to the effect that the whole world has to be made Ārya (कुण्वन्तो विद्वमार्थम्), also raises the same question.

Sanātana Dharma is *Sanātana* eternal, an eternal message of Nature. It will last so long as there is Nature. Nature is eternal, *Sanātani*; *Dharma* too is eternal, *Sanātana*. Whenever by the force of a wrong movement in time, humanity is led away, as it often happens, from the right path of *Dharma*, the Lord Himself in His partial manifestation has to descend to this world to re-establish *Dharma*.

Dharma and sectarian religion are not one and the same thing. They are as poles apart from each other. *Sanātana Dharma* is *Dharma* and not a sectarian religion, while other religions are sectarian. The eternal natural laws in their entirety are the real *Dharma*, which cannot be a man-made thing, but an eternal appointment of function by the Lord Creator Himself. Rāma and Kṛṣṇa, the Divine descents as they were, only protected the *Dharma*, they did not create it. You cannot by any stretch of imagination find out the name of that person or being who might have created *Dharma*. Even God is not the creator of *Dharma*, but its protector. The Ārya belief goes even to this extent that the Vedas, the fountain-spring of all Dharmas also is not a human work, anything personal, but impersonal throughout. That this is the distinguishing characteristic of *Dharma* is clear enough. Now let us see what constitutes sectarianism, a sectarian *Dharma*. Sectarian religion or discipline is a code of laws thought out and laid down by great men, according to the spirit of the time in which they lived and the country, the surroundings and the people for whom they thought and the culture and the manner in which they were brought up. Jesus Christ, Gautama Buddha, Mohammed, Zoroaster, Dayananda and others were such great men and they laid down rules of discipline according to the general need of the time. These sectarian disciplines have generally served the purpose of the time and lifted the people above their ordinary level, but these time-

circumscribed religions howsoever useful in their own way are not eternal laws and cannot therefore be recognized as eternal *Dharma*. These time-bound sectarian Dharmas too contain in them certain eternal and universal teachings such as truth, non-violence and non-stealing, etc., and they are always and everywhere acceptable and beneficent. But sectarian religions as such cannot be the means of binding together the whole of humanity. The world-peace can be brought about only by the one solitary means of adhering to the Vaijnanic *Dharma* inherent in Nature. Such a *Dharma* is the *Sanātana Dharma* as propounded by the Ārya Ṛṣis of the past who had an intimate knowledge of the principles that govern the universe.

Nature's dominion is full of many Dharmas and therefore under the shelter of *Sanātana Dharma* a good many Dharmas such as Brahmanadharma, the *Dharma* of Kṣatriya, of Vaiśya and of Śūdra, the *Rājadharma*, the *Dharma* of a minister, the *Dharma* of a woman, the *Āśramadharma*, the *Dharma* of Devotion and worship, the *Dharma* of rituals and so on, are being propagated and practised. These many divisions of a single *Dharma* operating in this world are the one source of an everlasting peace. The one great *Dharma* as circumscribed by these many Dharmas is the protector of the world in its essential form. The highest way of *Dharma* for each and every man is to follow his own innate *Dharma* and respect all other Dharmas and thus proceed in his life's journey.

One must, however, remember that all our respect is due only to those divisions of *Dharma*, which are inherent in or otherwise bound up with Nature. If somebody, drawing on the credulity of the ignorant people, has, out of his own selfish motive, made a wrong thing or a wrong movement appear as *Dharma*, he must be opposed by all means. It is an error which is responsible for a good many wrong ideas and conventions that have crept into our body religious.

This is, so to say, a philosophic interpretation of *Dharma*. Now, let us look at it from a social standpoint. There are a number of good-intentioned people today who, having no knowledge of the deeper truths of *Dharma*, have been obsessed with the idea that *Dharma* and society are things quite apart from each other and declare with impunity that *Dharma* has nothing to do with society. Taking of food and water, marriage, the many social manners and conventions are all the concern of the society itself and are not at all related to *Dharma* which perhaps, according to these people, is a thing of a far off world. They do not believe that *Dharma* is the foundation of our social structure. But the fact is that *Dharma* is the Law of Nature and we have to take refuge under it at every step. The Hindu race is a living race, so long as the *Hindutva*, the characteristic principle determining the racial law of the Hindus is preserved and observed by the race. *Hindutva* lies in and abides with the Hindus' own racial culture and characteristics and

modes of life. It is based on the eternal laws of Nature. Many races sprang up on the surface of the world, but today we find no trace of them left behind. But the Hindu race even in the face of the fiercest attacks of the most formidable enemies continuously for hundreds of years, is still living supported by the Law of Nature as it has always been. This is a characteristic of the race and of the *Dharma* to which it belongs. The whole life of the race, social and political, has been founded on the eternal truths of Nature. The Hindus have always accepted only such social and political disciplines as have been conducive to the growth of their basic *Dharma*. If there ever was some friction among them caused by fluctuations in time and space, we have seen that the Hindus have always preferred to hold on to their own *Dharma* rather than accept the social and political devices intended to meet the immediate exigencies. For, as we have already said, the Hindu society is founded on *Dharma* alone. Man is a social being. He needs to be in and with a society to fulfil himself. Keeping in view this fulfilment of life and all that it means, the Indian sociologists founded a four-fold order of society. The Brahmanas, Kṣatriyas and Vaiśyas born of the Brahmana, Kṣatriya and Vaiśya parents respectively formed the three twice-born classes and the Śūdras representing the *Pañcā Prāṇa*, formed the fourth class. No society can have a stable basis and methodical working without this fourfold division.

Ignorance frequently brings in all sorts of defects into a society. The defects pollute first the material body of the society and the subtle body catches the contagion and the purity and power of thought and vision. The contagion spreads and affects the causal body also and there disturbs the fore-ordaining activity of the indwelling Divinity. Nature too, then, by her way of a fluctuating balance of her planetary systems attacks humanity with her forces of excessive rain, drought, earthquake and other disturbances. The defects of the three bodies are Adhyatmic and the defects of Nature are Adhidaivic. These are the two forms of defects or wrong pursuits and in order to remove them, it is necessary that the society must provide for a class of men whose whole pre-occupation should be to know the elemental secrets and find out the means of protecting the society from all these wrong movements. This particular class in our society is the Brahmana inheriting by nature the Brahmana quality. Because of the knowledge the Brahmana possesses, he is given the highest status in the social structure. The Brahmanas, the earth-gods as they are called, brought out the three sciences of treating the three bodies. *Āyurveda* deals with the physical body, *Dharma-Śāstra* treats the mental body and the *Darśana-Śāstra* the causal body. The Vedas standing above them all deals with the cosmic disturbances. The sacrifices enjoined by the three Vedas effectively remove all causes of cosmic disturbances.

Thus the first and the foremost objective of the society is realized. There is, then, a third form of attack, attacks by foreign enemies, civil wars or dissensions, wrongs perpetrated on the weak by the strong. These are Adhibhautic attacks. In order to protect the society from these attacks, we need a class of men whose whole pre-occupation should be to fight the enemy. This in our society is the Kṣatriya, inheriting, by nature, the Kṣatriya quality. These two classes were thus appointed in their right places. But these two appointments alone do not meet all the necessities of a social life. The society requires wealth without which it cannot subsist for a moment. So a third class inheriting by nature the Vaiśya quality, was created to look after agriculture, protection of the cow, and trade and commerce. This class living under the guidance and protection of the Brahmana and the Kṣatriya increased the wealth of the society and protected it from any unfair and outside interference. Then the threefold order required a class to physically help and assist it in all its functions. Man with the physically predominant life-force (पूरा प्राण) was best fitted for the purpose and a class of men inheriting by nature that quality constituted the fourth class called the Śūdra. The four names of Śarmā, Varmā, Dāsa and Gupta by which they were severally known are the most natural names bearing the whole significance of their nature. The whole body of flesh and blood is covered and protected by a coat of skin and the word for skin in

Sanskrit is *Charma*. In the language of the Vedas (in *Chhando-bhāṣā*) 'Cha' is pronounced as 'Sha' and the Vedic R̥sis used the word Śarmā for Charma, as we find in the following passage:—

“अथ कृष्णाजिनमादत्ते—शर्मासि” इति । चर्म वा एतत् कृष्णस्य । तदस्य तन्मातुषम् । शर्म देवत्रा (देवाधीनं— देवभाषायां व्यवहृतम्)

(*Satapatha Brahmana* I. I. 4. 1)

Brahmana thus stands for the skin-cover, *Charma*, and is therefore called Śarmā. *Varmā* means armour and it protects the skin from all other attacks which is the duty of the Kṣatriya and therefore Kṣatriya is called *Varmā*. *Charma* and *Varma*, the skin and the armour are the protection of the body. The body thus protected is the merchant class of the society and it is therefore called *Gupta*, the protected. What is true of an individual body is true of the whole society. The vocal organ is the means of developing the knowledge, hands are active in carrying off all outer attacks, legs and feet by their capacity for walking only assist in carrying out the wishes of the other limbs of the body which are placed above them and yet are supported by them. The functions of the four castes of the Hindus are similarly divided. The highest status in the body social is that of the *Brahmana* who represents the head, the knowledge of the society. As in the waking state of the body the head stands above all other limbs, so also in the state of sleep the head quite naturally requires a cushion to support it in raising itself above

the level of the general body. If there is no cushion, any of the hands lifts itself and replaces it, so that the head always remains raised above.

The four members of society is thus a necessary right ordering of social life. In order to keep these four classes in their right places to ensure a right government and a steady and healthy growth of the society, it is necessary also to appoint their respective duties. If the duties and obligations of all these classes are not definitely chalked out but huddled up together without any line of demarcation, that would be a negation of the order itself, as one would easily find by referring to the case of an individual body with its vocal organ and the vital force and the mind having lost their definitely marked functions. The power of knowledge entirely depends on the development of the brain. The qualities of heroism and enthusiasm and courage and fortitude depend on the strength of the heart. The capacity for earning and increasing the wealth demands an inheritance of that quality. Food of the *Sattvic* nature and the *Sattvic* mode of life are the only requirements of the *Brahmana* if he is to function as the teacher and guide of the society, while the food and mode of life of a Kṣatriya has to be a mingling of *Sattva* and *Rajas* and for a Vaiśya it has to be *Rajas-Tamas*. The Śūdra, however, is left to follow his own will, in this matter. It is the food that creates for us our mind. It is therefore imperatively necessary

to follow the law of our nature in the matter of taking food and even touching a thing, if we are to protect in its purity the innate law of our action which is our *Dharma*. These are the particular laws or Dharmas of the particular classes of society. Truth and non-violence are the general Dharmas and they keep up man in his human essence, while the particular Dharmas keep up their individual class character. The general *Dharma* living under the protection of the particular *Dharma* is what we call *Sanātana Dharma*. This is the Deity which the Hindus adore as their highest form of the divine reality. *Purusa* with *Prāṇ* is the Lord of creation, the Cosmic Self, and to him the Hindus mean to offer all their sacrifices and it is, therefore, incumbent on every Hindu to act up to the following teachings and follow constantly throughout his life his *Dharma*, the *Sanātana Dharma*, which, as revealed by the most rigid scientific scrutiny, is the highest of the laws given to Humanity. In it lies the greatest well-being not only of him-

self and his society and his nation but the whole cosmic existence itself. It is itself the tree of all Bliss, *Kalyana-Kalpataru*.

"One has to look carefully into the Dharmas of the race, the peoples of the place, the different grades of society, and his own family and act up to his own *Dharma*."

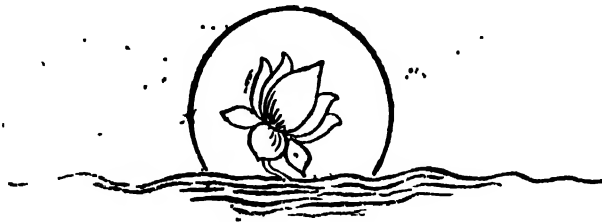
"The man who omits to do what is ordained and does what is disapproved by the Śāstras and lets loose his senses, falls into perdition."

"By omitting to do what is ordained and doing what is condemned and through attachment to sense-objects one is sure to fall."

"One should follow the way one's forefathers and their forefathers have walked up, for that is the way of the good and the wise. By following that way one never suffers a fall."

"Better to die while acting up to one's own *Dharma*, but to accept the *Dharma* of others is full of dangerous consequences."

(Concluded)



* जातिज्ञानपदान् धर्मान् श्रेणीधर्माश्च धर्मवित् । समीक्ष्य कुलधर्माश्च स्वधर्मं प्रतिपालयेत् ॥
विहितस्यानुष्ठानान्निन्दितस्य च सेवनात् । अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥
अकुर्वन् विहितं कर्म निन्दितं च समाचरन् । प्रसज्यंश्चेन्द्रियार्थेषु नरः पतनमृच्छति ॥
येनास्य पितरो याता येन याता पितामहाः । तेन यायात् मर्ता मार्गं नरो गच्छन्न रिष्यति ॥
..... 'स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥'

"Ah" Humble Appeal to Readers.

हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण कृष्ण हरे हरे ॥

नैमिकं वरं वाचि करणपथगतं श्रोत्रमूलं वरं वा
शुद्धं वाङ्मयवर्णं व्यवहितरहितं तारयन्नेव सत्त्वम् ।
तच्चेद्देहद्रविणजनतालोमपापवण्डमथ्ये
निश्चितं स्वात्रं पुण्यजनकं क्षीप्रमेवात्र विप्र ॥

(Padma Purana)

"Any single Name of God, even if uttered casually or when it flashes within the mind or enters the ear of the ears—whether it is pronounced correctly or incorrectly, in the proper or even in the reverse order—if the alphabets composing the Name are not separated by other consonants, then a single Name will surely deliver one of the worldly bondage. But if the Name is resorted to for procuring comfort of the body, wealth or progeny and is uttered out of greed or for show, it will certainly produce its effects, though not immediately."

संनिर्वाहं भज गुणनिधे पावनं पावनानाम्
मदारज्यन्मशिरतितरामुत्तमलोकमौलिम् ।
शेषव्रन्तःकरणकुहरे हन्त यन्नाममालो-
रामासोऽपि क्षण्यति महापातकध्वान्तराशिम् ॥

(Bhaktirasamrita Sindhu)

"O ocean of virtues, worship Sri Kṛṣṇa with all your heart and with utmost Devotion and Faith—Sri Kṛṣṇa who is the purifier of even the most sacred places of pilgrimage, and the highest object of praise, even the shadow of whose effulgent Name flashing within the cavity of our heart, dispels the grossest darkness in the shape of the vilest sins."

विषमालो हरेनाम गृणन् पुण्योपचारतः ।
महाभक्तोऽवगाहाम किमुत मदवा गृणन् ॥

(Śrīmad Bhagavata)

"A Jāṇalla, the great sinner, attained the Supreme Abode by uttering during his last moments the Name of Śrī Hari, even, with the object of calling his son to say nothing of those who are devotees."

श्रीमद्भक्तिसहितः कृष्णवैतम्बरसविग्रहः ।

नित्यशुद्धः पूर्णसुक्तोऽभिज्ञत्वाचामनामिनोः ॥

"The Name 'Kṛṣṇa' is a wish-yielding gem. It is an embodiment of Divine Intelligence and Bliss, and is Eternal, All-pure and All-perfect, there being perfect identity between the Name and the object signified."

The glory of the Divine Name is infinite. In this age of Kali, man has no other support except the Name. It is therefore that appeal is issued to the readers of the *Kalyān* and the *Kalyāna-Kalpātaru* every year to practise the Japa of the Name for two months and a half, with a view to develop the habit of Japa. Like the previous year, this year also, we appeal to the readers of the *Kalpātaru* to participate in the supreme Vajña of the Kali age—repetition of the Divine Name.

Readers of the *Kalyān* and the *Kalpātaru* respond to this appeal enthusiastically every year and their practising the Japa induce others as well to practise it. Last year an appeal was made to them to complete the Japa of the Mantra given above 10 crores of times from the middle of Pūrṇimā to the full moon in the month of Phālgun. We are glad to be able to announce that the enthusiastic supporters of the *Kalyān* and the *Kalpātaru* only completed this number, exceeded it by 15 crores.

We, therefore, humbly renew the appeal, this year also for continued repetition of the Mantra 10 crores of times, and earnestly hope that all readers who have Faith in the Love

for God will gladly take up this sacred work by themselves participating in it and also inducing others to participate in it. The rules are briefly as follows:—

It is not essential that the Japa should be performed during any particular period of the day or while seated at the place of worship. From early morning when you leave your bed till you go to sleep at night, the Japa of this Mantra can be carried on in any position, whether sitting or moving about, or even while one is engaged in any other activity. For counting the number you may either hold the rosary of beads in your hand or carry it in your pocket. Or you may develop the habit of remembering the number with every repetition of the Mantra. If through illness or otherwise there is a break in the daily practice of Japa for which the practicant gives his pledge, he should try to have the number completed by a friend. If no such arrangement is possible, the practicant is requested to send an intimation to that effect to the address noted below, so that arrangement for the completion of the vow undertaken may be made on his behalf. If for some unavoidable reason there is a break in the Japa and the practicant fails to get it done by another, or even to send an intimation to that effect, there will be no harm. Any amount of Japa done in a disinterested spirit will do good and nothing but good. Disinterested practice of Devotion, even though meagre, does not go in vain, and succeeds in ridding the practicant from the greatest fear—the fear of re-birth. We have every hope that if the readers of the *Kalyān* and the *Kalpataru* take up the work in right earnest, we shall receive sufficient

intimation before the issue of the next number. We, therefore, expect every reader to participate in this spiritual work with his whole heart and soul.

1. From whatever date the reader may start the Japa, it should be completed on the full-moon day of Phalguna (corresponding to march 23, 1940).

2. Men and women of all nationalities, all classes and all ages from the child to the old man can undertake the Japa of this sacred Mantra.

3. An individual desiring to participate in the Yajña should repeat the Mantra at least 108 times (i.e., till one complete round of the beads of a rosary has been counted).

4. Readers who organize the Japa should send us information about the number of daily Japa that they are able to organize. The names of performers need not be mentioned. Only the correspondent who sends the information should send his name and address.

5. The full Mantra consisting of 16 names and not one name only should be regarded as unit for purposes of calculation. For instance, if the practicant undertakes to do one Malā of Japa daily, he will be required to repeat the whole Mantra 108 times and deducting 8 as allowance for errors the total amount of Mantra-Japa he will be reckoned to have performed in course of one day will be 100. The total amount of Japa for the whole period should be computed in this way from the date of commencement of Japa to the end of Phalguna.

6. All intimations are to be addressed to:—

NAMA-JAPA DEPARTMENT,
KALYAN OFFICE,
Gorakhpur, U. P.

❀ OM ❀

Kalyana-Kalpataru

or

Bliss

**An Illustrated English Monthly for the Propagation
of Spiritual Ideas and Love of God)**

Volume VI

**January to December
1939**

Editor—C. L. Goswami

Controlling Editor—Hanumanprasad Poddar.

Published by

THE GITA PRESS

Gorakhpur

INDIA.

Inland: Rs 4/8 a year; January Special issue Rs 2/8; other issues -/5/- per copy.

Abroad: 10 Sh. " " 5 Sh. " " 8 d. "

• D T •

'Kalyana-Kalpataru.'

Index to Vol. VI (1939)

[N. B.—Figures at the end of an item indicate inclusive paging, followed by month-abbreviations which are Ja, Fe, Ma, Ap, My, Ju, Jl, Au, Se, Oc, No, De; other abbreviations being n (note), quot (quotation), poe (poem), frontis (frontispiece), and Mm (Mahamahopadhyaya), etc.]

- Achāra, The Hindu Guide to Conduct. By Prof. M. S. Srinivasa Sarma, M. A. 572—75, Ju.
- Achārya Sankara on Sanātana Vedic Dharma. (Trans. from Introduction to Commentary on *Gūṇā*). 281—2, Ja.
- Action, Knowledge and. By Syt. Basanta Kumar Chatterjee, M. A. 71—7, Ja.
- Acts of Life in the Light of Divine Principles. By Syt. H. P. Sanyal, M. A., B. L. 412—7 Ma.
- Adharma, The Benefits of Dharma and Mischiefs done by. By Syt. Jayadaya Goyandka 35—40, Ja.
- Aim of Life, The. (Sri Chaitanya-Chaitanya quoted). (poe. 281) 4th Cover, Ja.
- Alvar Saints, Their Life and Teachings. By 'Saiyaka'. 352—55, 595—11, Ma.
- Anselm of Canterbury and His Works, St. By Welfram. G. Koch. 736—41, Oc.
- Appeal to our Readers, An Humble. 323—5, Ja.
- Āvatāra, Truth about Image-worship or. By Syt. Y. Jagannatham, B. A. 104—2, Ja.
- The Haven of the Feet (Poe. 201) By Syt. Dilip Kumar Roy. 636—41, Ja.
- Avatara, The Doctrine of. By Syt. Y. Jagannatham, B. A. 227—71, Ja.
- Bāmāksapā of the Tārāprāya. By Akshaya Kumar Banerjee, M. A. 686—92, Se.
- Benefits from Dharma and Mischiefs done by Adharma, The. By Syt. Jayadaya Goyandka. 35—40, Ja.
- Bhāgavata (quot.) (51) 709, Se; (16) 768, Oc.
- Bhāgavata-Dharma, Gītā-Dharma and. By Syt. H. P. Sanyal, M. A., B. L. 108—12, Ja.
- Bhārata-Sāvitrī ((quot. from Mahābhārata in original Sans. with English trans.)). (301) 4th Cover, Ja.
- Bhārata-Sāvitrī (quot.) (71) 709, Se; (51) 735, Oc; (71) 734, Oc.
- Bhīma's Prayer to Sri Kṛṣṇa. (Mahābhārata Śānti Parva quoted). (231) 4th Cover, Ma.
- Birth in Bharatavarsha, The Glory of. (Trans. from *Bhāgavata*) (241) 4th Cover, Oc.
- Bolsheviks; The Philanthropy of the. By Syt. Basanta Kumar Chatterjee, M. A. 537—9, Ju.
- Bolshevism and Hindu Religion. By Syt. Basanta Kumar Chatterjee, M. A. 395—7, Ma.
- Book of Pain (poe. 261). By Syt. Dilip Kumar Roy. 452—57, Ja.
- Brahmanārāya. By Syt. H. P. Sanyal, M. A. 709—12, Ja.

arma, The Fundamental Principles
By Panditapavara Pandit
Tarkaratna, 14-19, Ja.

- Dharma, The Philosophy of. By Pt. Motilal Sharma Gauda. 27-34, Ja; 608-14, Jl, 664-8, Au, 812-6, No; 857-864, De.
- Dharma-Tattva By Dr. Ganganath Jha, M. A., LL. D., D. Litt. 41-2, Ja.
- Dharma, Sanātana Mm. Pt. Pramathanath Tarkabhushana. 43-8, Ja.
- Dharma, Sanātana By Syt. R. Krishnaswami Aiyer 87-8, Ja.
- Dharma-Tattva and Manu-Samhitā. By Acharya Sri Rasikmohan Vidya-bhushana. 56-63, Ja.
- Dharma, The Ascending Stairway unto God. By Dewan Bahadur K. S. Ramaswami Sastri. 64-70, Ja.
- Dharma, The Spirit of. By Mahātmā Ramaswami. 89-91, Ja.
- Dharma, The Heart of Hindu Ethics. By Prof. M. S. Srinivasa Sarma, M. A. 99-103, Ja.
- Dharma, The determinants of By Prof. Lalji Ram Sukla, M. A., B. T. 118-24, Ja.
- Dharma, The four-fold way of By Pt. L. N. Garde 131-4, Ja.
- Dharma-Tattva. By Mahātmā R. Vinayek 171-4, Ja.
- Dharma, Subordination of Artha to. By Prof. Daya Shankar Dubey, M. A., LL. B. 179-81, Ja.
- Dharma, The Doctrine of By Swami Yogananda Saraswati 243-6, Ja.
- Dharma-The Cosmic Power (Poe 141). By Samananda. 290, Ja.
- Dharma, The Need for. By Panditaraja Sri Rajeswar Sastri 309-16, Ja.
- Dharma, The Secret of. By Syt. Jayadayal Goyandka. 316-23, Ja.
- Dharma, Truth about. By Mm. Pt. Giridhar Sharma. 2-13, Ja.
- Dharma, What is it By Syt. Tribhuvan K. Thaker. 63, Ja.
- Dharma, Vedantic Basis for. By Syt. V. Subrahmanya Sharma. 148-9, Ja.
- Divine Name, The Science of the. By Syt. Y. Jagannatham, B. A. 698-705, Se; 748-55, Oc; 751-98, No; 847-852, De.
- "Diet" in the Hindu Scriptures. By Syt. M. K. Rajagopal. 250-2, Ja.
- Doctrine of Dharma, The. By Swami Yogananda Saraswati, 243-6, Ja.
- Doctrine of Karma, The. By Syt. Y. Jagannatham, B. A. 440-5, Ap.
- Doctrine of Creation, The. By Syt. Y. Jagannatham, B. A., Upadesaka, Bhakti-Tilaka 267-72, Ja.
- Doctrine of Avatāra, The. By Y. Jagannatham, B. A., Upadesaka, Bhakti-Tilaka. 167-71, Ja.
- Editor's Apologia. 326-30, Ja.
- End of Religion, The. By Syt. Rajbali Pandey, M. A., D. Litt. 283-6, Ja.
- Essentials of Zarathushtrianism, The. By Prof. Firoze C. Navar, M. A., LL. B. 227-31, Ja.
- Ethics, Dharma-The Heart of Hindu. By Prof. Srinivasa Sarma, M. A. 99-103, Ja.
- Eugenic Value of Mental Tests. By Prof. M. S. Srinivasa Sarma, M. A. 680-5, Se.
- European Philosophy, A General Estimate of the Indian and By Dr. Mahanambata Brahmachari, Ph. D. 589-98, Jl.
- Evil, The Problem of. By Syt. Rajani Kant Mody 576, Ju.
- Female Purity, Miraculous Power of. By Syt. Sheekaran, Upadhyaya. 476-7, Ap.
- Flower-Birth (Poe 141) By Nishikanta. 543, Ju.
- Fundamental Principle of Dharma, The. By Panditapravara Panchanan Tarkaratna. 14-19, Ja.
- Fundamental Teachings of Zoroastrianism, The. By Principal Teach. J. S. Taraporewalla, M. A., Ph. D. 218-22, Ja.

- General Estimate of the Indian and European Philosophy. By Dr. Mahanambhata Brahmachari, Ph.D. 589-98, Jl.
- General Principles of Indian Religious Life, The. By Principal Jayendraray Bhagwanlal Durkal, M. A., Vidya-Varidhi, Dharma-Vinod. 291-5, Ja.
- Gita and Free Will, The. By Syt. Lalji Ram Shukla, M. A., B. T. 354-6, Fe.
- Gita and the Shastras, The. By Syt. Basanta Kumar Chatterjee. 829-37, De.
- Gita-Dharma and Bhagavata-Dharma. By Syt. H P. Sanyal, M. A., B. L. 108-12, Ja.
- Glory of Japa with Meditation, The. By Syt. Jayadaya Goyandka. 626-33, Au.
- God Make Us Heroes! (Poc. 101). By Rev. Arthur E. Massey. 745, Oc.
- God, the Centre of Dharma. By Rev. Arthur E. Massey. 214-8, Ja.
- God, The Transcendence and Immanence of. By Syt. Lalji Ram Shukla, M. A., B. T. 705-9, Se.
- "Good Will" (quot) (21) 735, Oc.
- Guru Granth Sahib. By Syt. R. R. Khanna, M. Sc. 756-62, Oc.
- Gurus on the Path of Salvation, Twelve kinds of. By Pt. Ramachandra Krishna Kamat. 136-41, Ja.
- Happiness. By Dr. Homer Curtis. 816, No.
- Happiness, Modern Psychology on Personal. By Prof. M. S. Srinivasa Sarma, M. A. 778-82, No.
- Happiness, The Causes of Unhappiness and the means of. By Syt. L. Ram. 650-5, Au; 710-5, Se, 762-6, Oc; 809-11, No.
- Healer of Humanity (Poc. 201). By K. K. Narayani. 384, Fe.
- He Cometh. By Sri Bholanathji Maharaj. 767-8, Oc.
- Highest of Beings, The (Trans. from the Bhagavata) (301) 4th Cover, Jl.
- Hindu Religion, Bolshevism and. By Syt. Basanta Kumar Chatterjee, M. A. 325-7, Ma.
- "Hindu Dharma", The Relative Value of. By Dr. M. Hafiz Syed, Ph. D., D. Litt. 544-7, Ju.
- Hindu Dharma, Toleration in. By Rao Bahadur C. M. Ramachandra, B. A., B. L., F. R. G. S. & Syt. C. S. Krishna Iyer, M. A. 175-8, Ja.
- Hindu Ethics, Dharma-The Heart of. By Prof. Srinivasa Sarma, M. A. 99-103, Ja.
- Hinduism, Centres of. By Dewan Bahadur K. S. Ramaswami Sastri. 338-44, Fe, 360-94, Ma, 445-50, Ap, 500-1, My, 561-6, Ju; 616-22, Jl, 656-664, Au.
- Hinduism Some Distinguishing Features of. By Pt. Santanu Behari Dwivedi. 296-308, Ja.
- Home-Its Moral and National Importance. By Prof. M. S. Srinivasa Sarma, M. A. 398-400, Ma.
- Human Life, The Priceless Period of. By Syt. Jayadaya Goyandka. 505-11, My.
- Ideal of Work, The. By Syt. Lalji Ram Shukla, M. A., B. T. 539-43, Ju.
- Illustrations, A Peep into the. 331-6, Ja, 384, Fe, 515, My, 570, Ju.
- Image-Worship as a practice of Devotion. By Pt. Krishna Datta Bharsadwaj, M. A., Acharya, Sastri, Vedanta-Vidyarnava. 134-6, Ja.
- (Image-Worship), Murti-Puja. By A. Swaminath Iyer, B. A. 115-7, Ja.
- Image-Worship or Archavatara, Truth about. By Syt. Y. Jagannatham, B. A. 104-7, Ja.
- Immortality of Soul, Unity and. By Syt. Sridhar Majumdar, M. A. 84-7, Ja.

- Indian and European Philosophy, A General Estimate of. By Dr. Mahanambra, Brahmachari, Ph.D. 589-98, Jl.
- Silence. By Syt. D. Krishnappa. 624, Jl.
- Sana-Bai (quoted) (51). 394, Ma.
- Sage of the Divine Name. 622-3, Jl.
- Sana with Meditation, the Glory of. By Syt. Jayadayal Goyandka. 626-33, Au.
- Sey of the Self, The. By Syt. Krishnaswami Iyar. 843-6, De.
- Stuan de Avila and His Spiritual Letters. By Wolfram H. Kooh. 489-99, My.
- Sallyuga, A Picture of (Trans from *Rāmācharitamānasa*). 272-5, Ja.
- Sarma, The Doctrine of. By Syt. Y. Jagannatham, B. A. 440-5, Ap.
- Sarmayoga, The Secret of. By Syt. Jayadayal Goyandka. 422-7, Ma.
- Sartana and Divine Remembrance, The. By Syt. Y. Govind Rao. 571, Ju.
- Satyajit, The. (Trans from *Vinū-Purāṇa*) (201) 4th cover, Au.
- Knowledge and Action. By Syt. Basanta Kumar Chatterjee, M. A. 71-7, Ja.
- Knowledge, Devotion and Action, Paths of. By Syt. Upendra Chandra Datta, B. A. 156-9, Ja.
- Knowledge on Varnāśrama Dharma, Bhagavān Sri (Dialogue between Uddhava and Sri Kṛṣṇa) (Translated from *Srimad Bhāgavata*) 261-7, Ja.
- Krishna, The. By Syt. D. Krishnappa. 624, Jl.
- Krishna's Prayer to Sri Kṛṣṇa (*Bhāgavata* 10.1). (241) 4th cover, Ap.
- Krishna Dharma. By Prof. Dharendra Krishna Mukhopadhyaya, M. A. 92-4, Ja.
- Krishna's Thoughts on. By Syt. Ganesh. 620, Se.
- Light. By Syt. D. Krishnappa. 624, Jl.
- Love, The. By Syt. D. Krishnappa. 624, Jl.
- Love, The Philosophy of. By Syt. Hanumanprasad Poddar. 370-7, Fe; 401-3, Ma; 463-7, Ap; 517-28, Ju; 580-6, Ju.
- Love, The Power of. By Syt. Haridas Ghosal. 645, Au.
- Mahalakshmi (Poc. 81). By Syt. Anilbaran Roy. 685, Se.
- Mahāyajñas or Great Sacrifices. By Miss Laurie Pratt, 427-9, Ma.
- Mantrāyana Upaniṣad (quot.) (51). 646, Au.
- Mānikka Vāsagar (quot.) (Poc. 10.1) 553, Ju.
- Meat-eating be abjured. Why should? By Syt. Jayadayal Goyandka. 455-62, Ap.
- Meat-eating be abjured, Why should? By Syt. Y. Govind Rao. 571, Ju.
- Meditations for the Month. (Thoughts for Daily Meditation) 382-3, Fe; 418-21, Ma; 467-76, Ap; 567-70, Ju; 605-8, Jl; 669-70, Au; 716-2, Se.
- Memories, Random. By O S Ramakrishnan. 672, Au.
- Mental Tests, Eugenic Value of. By Prof. M. S. Srinivasa Sarma, M.A. 680-5, Se.
- Mind-Control, Some Methods of. By Syt. Hanumanprasad Poddar. 639-45, Au; 692-7, Se.
- Mirā Bai (Poc. 151). Translated by Syt. Dilip Kumar Roy. 598, Jl.
- Miraculous Power of Female Power. By Shekaran Upadhyaya. 476-8, Ap.
- Miracles done by. By Syt. D. Krishnappa. 624, Jl.

- Religion and Socialism. By Prof. Satyendra Nath Sen. M.A. 180-8, Ja.
- Power of Love, The. By Syt. Haridas Ghosh. 645-6, Au.
- Priceless Period of Human Life, The. By Syt. Jayadayal Goyandka 505-11, My.
- Principle of Dharma, The Fundamental. By Panditapravara Panchanan Tarkatna. 14-19, Ja.
- Principles of Din-Dharma-Religion-Mazhab. By Prof. K S. Dabu, M.A. 232-6, Ja.
- Principles of Indian Religious Life, The General. By Principal Jayendra-ray Bhagwanlal Dattak, M.A., Vidya-Varidhi, Dharma-Vinod. 291-5, Ja.
- Problem of Evil, The. By Syt. Rajani Kant Mody 576, Ju.
- Psychic Integration and Road to Spiritual Peace. By Syt. Lalji Ram Shukla, M.A., B.T. 783-7, No.
- Questions and Answers. 429-32, Ma.
- Questions of Universal Interest, A Few. By Syt. Jayadayal Goyandka. 599-602, Jl.
- Ramakrishna Paramahansa, Swami, (quot.). (71), 462, Ap. (41), 571, Ju; (31), 575, Ju; (41), 585, Jl; (71) 633, Au.
- Religion (quot.). (31), 604, Jl.
- For Dharma. By Benoy Kumar Sanyal, B.A. 113-5, Ja.
- Reflection in Work. By Syt. Anilbaran Roy. 536, Ju.
- Relinquishment of the Bolsheviks, The. By Syt. Basanta Kumar Chatterjee, M.A. 537-8, Ju.
- Religion of Dharma, The. By Pt. Kastilal Sharma Gauda. 27-34, Ja; 308-14, Jl; 664-8, Au; 812-6, No; 807-64, De.
- Religion of Love, The. By Syt. Hanumanprasad Poddar. 370-7, Fe; 421-3, Ma; 462-8, Ap; 517-26, My; 520-6, Ju.
- Religion, The. Unchangeable Nature of. By Syt. Jayadayal Goyandka. 505-11, My.
- Religion and Socialism. By Syt. Jayadayal Goyandka. 505-11, My.

- Religion, A True. By Syt Kanshi Ram Chawla 240-2, Ja.
- Religion, Dharma and. By Prof. Akshaya Kumar Banerjee, M A 77-84, Ja
- Religion Its Significance and Need for the World. By Kamalakanta Mookerjee, M A, B T 2/5-80, Ja
- Religion of Vedanta Universal By Swami Abhedananda, Ph D 196-8, Ja
- Religion, The and of By Syt Rajbali Pandey, M A D Litt 2/3-6, Ja
- Religion, What is By Apribuddha 199-201, Ja
- (Sadāchāra), the Yoga of Right Conduct By Sri Sravananda Saraswati 16-3 Ja
- Siddhu, Who is a true (*Bhagavata quote* - Original Sanskrit with Eng. Trans) 4th. Cover, Ic
- Sambuddhi (*quot*), (1), 545 JI
- Sanātana Dharma By Mm Pt Pramathanath Talkabhutikala 13-48, Ja
- Sanatana Dharma By Syt K. Krishna-swami Aiyar 87-8, Ja
- Sayings - (1) 88, Ja (8) 107, Ja (6) 112, Ja (2) 117, Ja (10) 130, Ja, (10) 141, Ja (11) 159, Ja, (12) 174, Ja (9) 184, Ja, (11) 198, Ja, (9) 203, Ja (11) 213, Ja, (6) 226, Ja (11) 236, Ja, (6) 252, Ja (13) 260, Ja, (10) 295, Ja (14) 668, Au
- Sandhyopasana, By Pt Kalidhar Tripathi, 142-3, Ja
- Science of the Divine Name, The By Syt Y Jagannatham, B A. 698-705, Se 746-55, Oc, 747-28, No 847-52, De
- Science of Thought Review (*quoted*), (7) 397, Ma, (9) 655, Au
- Secret of Dharma, The By Syt. Jayadayal Goyandka. 316-23 Ja
- Secret of Karmayoga, The. By Syt. Jayadayal Goyandka 122-7, Ma.
- Seek God, within your Heart (*quot*. from Scriptures). 648-50, Au.
- Self-Knowledge By Syt Anilbaran Roy 782, No
- Self, The Joy of By Syt. Krishna-swami Iyer, M A, B L 843-6, De.
- Self, The Real By Rev. Arthur H. Massey 345-9, Fe
- Sena (*quot*) (6) 439, Ap
- Sensual Pleasure, The Unsubstantial Nature of By Syt Jayadayal Goyandka 547-53, Ju
- Sermon on the Mount, The By K Kalliana Swami, B A, B L 263-5, Ja
- Silence, In By Syt D Krishnappa 624, TI
- Siva The Conception of. By Prof Akshaya Kumar Banerjee, M A 434-9, Ap
- Socialism, Religion and By Syt. Jagadish Chandra Khurma 237-9, Ja
- Some Distinguishing Features of Hinduism By Pt Santanu Behari Dwivedi 296-308, Ja
- Some Methods of Mind Control By Syt Hanumanprasad Poddar 639-45 Au 692, Se
- Soul, Unity and Immortality of By Syt Sridhar Mazumdar, M A 84-7, Ju
- Spirit of Dharma The By Mahatma Rama Swami 89-91, Ja
- Spiritual Determinism By a Friend. 127-30, Ja
- St Anselm of Canterbury and His Works By Wolfram H Koch. 736-41, Oc
- Subordination of Artha to Dharma. By Prof Dayashanker Dubey, M A, LL B 179-81, Ja 237-9, Ja.
- Suffering A Great Teacher. By Rev. Arthur H. Massey 634-8, Au.

Sufism or The Mysticism of Islam. By
Rev. Arthur E. Massey. 805-8, No.

Sufi Saint, By Rev. Arthur E
Massey. 478-80, Ap.

Surrender, True. By 'Siva'. (201), 4th
Cover, Se.

Temptations. By Syt. Anilbaran Roy.
755, Oc.

Thoughts on Life By Syt. Ganesh
Prasad Seth 720, Se

Time-Wheel. By Syt Y Jagannatham,
B. A 511-5, My, 554-8, Ju

Toleration in Hindu Dharma. By Rao
Bahadur C. M Ramachandra, B A,
B. L., F. R G S. & Syt C S Krishna
Iyer, M A 175-8, Ja

Transcendence and Immanence of God,
The By Syt Lalji Ram Shukla,
M A, B T. 705-9, Se

True Religion, The By Syt Kanshi Ram
Chawla 240-2, Ja

True Surrender. By 'Siva' (201) 1th
Cover, Se.

Truth about Dharma By Min Pt
Giridhar Sharma 2-13, Ju

Truth about Image-Worship or
Archāvatāra By Syt Y Jagannatham,
B A 104-7, Ju

Truth as Personal Experience By Syt
Lalji Ram Shukla, M A, B T
584-5, JI

Truth, The Fountain-Source of Know-
ledge By Syt V A. Suryanarayana,
B. A. 586-8, JI

Tukaram (quoted) (61), 439, Ap

Tyagaraja, The Musician-Saint of South
India By Swami Aseshananda
853-6, De

Unity and Immortality of Soul. By
Syt Sridhar Majumdar, M. A 84-
7, Ja

Unity of Religions and the Glorious
Legacy of Vedānta By Swami
Aseshananda 320-6, Ja.

Universal Religion of Vedānta By
Swami Abhedananda, Ph D 196-
8, Ja

Unsubstantial Nature of Sensual
Pleasure, The By Syt Jayadayal
Goyandka 447-53, Ju

Unto Bliss By 'Siva' 357-8, Fe,
404-5, Ma 453-4, Ap 516, My,
559-60, Ju, 603-4, JI, 617-8, Au.

Vedānta, Universal Religion of. By
Swami Abhedananda, Ph. D, 196-8,
Ja

Vedāntic Basis for Dharma By Y.
Subrahmanya S. 148-9, Ja

Vijay Krishna (Swami, Prabhupāda.
(quoted) (131), 49, Fe, (81), 400,
Ma (31), 135, Oc

War, Dharma and By Prof Rama-
chandra Mukshitar, M A 124-7, Ja.

Way of Dharma, The Four-fold.
By Pt L N Girdle 131-4, Ja

Work, Perfection in By Syt Anilbaran
Roy 548, Ju.

Work, The Ideal of By Syt Lalji
Ram Shukla, M A, B T 59-43, Ju.

World Today, The, By Kumari Parvati C.
Advani, B A 249-50, Ja

Yoga of Right Conduct (Sādāchāra).
By Swami Sivananda Saraswati.
246-8, Ja

Zarathushtrianism, The Essentials of
By Prof Firoz O Davar, M A,
J I, B 227-31, Ja

Zoroastrianism, The Fundamental
Teachings of By Principal Teach.
J S Taraporewala, B. A., Ph D.
218-20, Ja

Illustrations

(a) Tri-coloured.

Adoration, The:	(By Syt. Satyenāranath Banerjee)	193, Ma.
Buddha, Bhagavān.	(By Syt. Ramgopal Vijayavargiya)	193, Ma.
Cosmic Dance of Śiva, The.	...	357, Ja.
Courtyard of Daśaratha, In	...	401, Ma.
the	...	Frontis, Ju.
Crying for the Moon.	...	357, Fa.
Deities, The Self-forgetful,	(By Syt. D. D. Deolalikar)	156, Ja.
Dīpadāna	(By Sister Vasumati)	Frontis, De.
Enchanter of the World, The.	...	Frontis, Fe.
Enchanter, The Divine.	...	Frontis, Co.
Flute-Player	(By Syt. Jagannath C. Merh)	793, No.
Gopi's Love for Śrī Kṛṣṇa.	...	463, Ap.
Hanumān, The Prince of	...	Frontis, My.
Devotees	(By Syt. B. K. Mitra)	52, Ja.
Jatāyu's Last Prayer	(By Syt. Sukhbīr Singh)	603, Jl.
Kṛṣṇa and Sudāmā, Śrī.	...	559, Ju.
Marriage Procession, of Śrī	...	692, Se.
Rāmachandra	(By Syt. B. K. Mitra)	Frontis, Ap.
Meeting at Chitrakūta, The	...	505, My.
Mīrā, The Divine Grace on	(By Syt. D. D. Deolalikar)	Frontis, Jl.
Mother, The Universal	(By Syt. Sukhbīr Singh)	265, Ja.
Nṛsiṃha, Divine Incarna-	...	36, Ja.
tion as	(By Sister Saudamini)	180, Ja.
Offering to the Sun.	(By Syt. Jagannath C. Merh)	Frontis, No.
Parting, The	...	Frontis, Au.
Power that is all-powerful,	(By Syt. Kanu Desai)	89, Ja.
the.	(By Syt. Ramgopal Vijayavargiya)	216, Ja.
Prosperity, Goddess of	(By Syt. Sukhbīr Singh)	169, Ja.
Rāma-Darbār, Śrī	(By Syt. Jagannath C. Merh)	116, Ja.
Rādhā Kṛṣṇa	...	648, Au.
Rāma in Exile, Śrī.	(By Syt. B. K. Mitra)	281, Ja.
Rapture, Divine	(By Syt. B. K. Mitra)	Frontis, Ja.
Sakhyā-Bhāva	(By Sister Vasumati)	741, Co.
Sītā in Gaurī's Temple.	(By Syt. Jagannath C. Merh)	89, Ja.
Sītā-Rāma	...	Frontis, Ma.
Śiva swallowing the Poison,	(By Syt. Kanu Desai)	Frontis, Se.
Source of Dharma, The.	(By Syt. Ramgopal Vijayavargiya)	
Spiritual Discourse, A	(By Syt. Sukhbīr Singh)	
Temple, To the.	(By Syt. Jagannath C. Merh)	
Viṣṇu, Bhagavān.	(By Syt. Kanu Desai)	
Viṣṇu, Bhagavān.	(By Syt. Kanu Desai)	

(b) Two-coloured.

Faith, Value of.	(By Syt. Kanu Desai)	232, Ja.
Truth and Ahimsā in.	(By Syt. Kanu Desai)	16, Ja.
Dharma, Place of.		

(c) Black and White.

Gaurī Pūjā	(By Syt. Kanu Desai)	193, Ja.
Grace, Divine	(By Syt. Kanu Desai)	249, Ja.
Worshipping the Cow.	(By Syt. Kanu Desai)	193, Ja.

Kalyana-Kalpataru

or

THE BLISS.

BUSINESS RULES

The "Kalyana-Kalpataru" is published every month of the English calendar. Each number contains 48 pages of printed matter and two tri-coloured illustrations. Every January number is a Special Number dealing with some particular subject and contains over 300 pages and more than a dozen coloured illustrations. The file for a year, including the Special Number, covers over 600 pages of printed matter and contains several coloured and uncoloured illustrations.

Commercial advertisements are not accepted for publication in the Magazine.

Change of address should be communicated before the 1st of every month. Subscribers are requested to mention their number and old address when sending intimation of a change of address. Temporary change of address should be arranged with the local Post Office.

Remittances and correspondence relating to management, subscription, etc. should be addressed to the Manager, "Kalyana-Kalpataru", Gorakhpur. Letters connected with publication of articles are to be addressed to the Editor.

SUBSCRIPTIONS

The annual subscription of the "Kalyana-Kalpataru" is payable strictly in advance. Subscribers are not enrolled for less than a year. The period of subscription extends from January to December and is not counted from any intervening month. Indian and Foreign rates are as follows:—

Annual Subscription	Inland Rs. 4/8/-	Foreign Rs. 6/10/- or 10 sh.
Special Numbers	Inland Rs. 1/8/-	Foreign Rs. 3/4/- or 5 sh.
Ordinary Numbers	Inland Rs. 1/4/-	Foreign Rs. 1/7/- or 8 d.

Cloth-bound copies of Special Numbers are obtainable on payment of an extra charge of eight annas, complete files on payment of extra twelve annas.

CONTRIBUTIONS

The Magazine publishes only articles that are helpful in promoting spiritual welfare. It welcomes contributions on subjects like *Bhakti*, *Jñāna* and *Vairāgya*, or biographies of saints who have left their earthly existence. Articles containing personal attacks or aspersions are not accepted. The Editor reserves to himself the right of curtailing or supplementing, where necessary, or of publishing or withholding publication of articles. Unpublished articles are not returned unless asked for. The Editor is not responsible for the statements or opinions of contributors.

MANAGER,

'Kalyana-Kalpataru', Gorakhpur (INDIA)

Who is a true Sadhu

कृपालुरकृतद्रोहस्तिष्ठुः सर्वदेहिनाम् ।
 सत्यसारोज्ज्वलात्म समः सर्वोपकारकः ॥
 कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।
 अनीहो मित्रशुक् ग्रान्तः स्थिरो मच्छरणो मुनिः ॥
 अप्रमत्तो गभीरुत्मा धृतिमाञ्जितपद्गुणः ।
 अमानी मानदः कल्पो मैत्रः कारुणिकः कृपिः ॥
 आज्ञायैवं गुणान्दोषान् मयादिष्टापि स्वकान् ।
 धर्मान्सन्त्यज्य यः सर्वान् मां भजेत सत्तमः ॥

Bhagavan Shri Krishna says:—

He who shows compassion to all creatures, who cherishes enmity towards none, who is totally free from the spirit of retaliation, truthful, pure-hearted, looking upon all with an equal eye, always engaged in doing good to all, whose intellect is not clouded by selfish desires, an embodiment of self-restraint, mild by nature, of an unimpeachable conduct and devoid of possessions, free from desires, satisfied with a small quantity of food, possessing tranquillity of mind and determinate reason, who has surrendered himself to Me (God), always meditating on the Self, never deviating from the path of duty, by nature profound and forbearing, who has conquered the six adjuncts of the material body, viz., hunger, thirst, sorrow, infatuation, ~~high~~ and death, seeking no honour for himself but always anxious to offer respect to others, able, friendly by nature, compassionate and full of wisdom. He who, though aware of the merits accruing from the due discharge of duties enjoined by Me as well as of the evils resulting from their neglect, nevertheless renounces them all and adores Me alone, he is the best among Sadhus.

(Bhagavata XI. II. 29-32)

